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THE

FREEMASONS'

QUARTERLY MAGAZINE

AND

REVIEW.

1851.

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CONTENTS.

PAGE

FREEMASONRY DURING THE GREAT EXHIBITION 1

LOVE'S TRIUMPH 12

THE FIRST OFFENCE 13

ON THE TABERNACLE AND TEMPLE 25

NOTES UPON FUNERAL SOLEMNITIES 32

THE CONDITION OF SCOTCH MASONRY 37

"THINKING" AND "WORKING" FREEMASONS 37*

MASONIC PROCESSIONS 39*

GEOMETRICAL MASON FLOOR-CLOTH 44*

ON THE RHINE 43

CORRESPONDENCE 45

OBITUARY 63

MASONIC INTELLIGENCE—

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND 85

QUARTERLY COMMUNICATION 85

THE 33RD DEGREE 88

THE CHARITIES 91

METROPOLITAN INTELLIGENCE 96

PROVINCIAL 100

SCOTLAND 115

IRELAND 122

THE COLONIES 126

EAST INDIES 128

WEST INDIES 133

AMERICA 135

SWITZERLAND 136

LITERARY NOTICE 138

TO CORRESPONDENTS 139

NOTICE TO THE CRAFT.

We had intended to give, in this number of the "Freemasons' Quarterly Magazine and Review," the names of the newly appointed Officers in various Lodges, Metropolitan and Provincial, and the rank to which they have attained. As we have, however, most unexpectedly been unable to do this, agreeably to our promise by circular to all the Lodges in England, we are bound explicitly to state the reasons, which we are confident will be accepted as a sufficient apology for an apparent breach of good faith. Although many Lodges warmly and immediately responded to our enquiries, we are bound to state that our proposition was considered, for many reasons, by a vast majority, especially of the London Lodges, to be highly objectionable; therefore they gave *a positive refusal* to acquaint us with the information we sought. It was held by other Brethren, to whom we are under many obligations, and for whose opinions we entertain the highest respect, that although the publication of the names of the Officers of Lodges was not a violation of the letter of Masonic law, it might be considered as interfering with its *spirit*. We feel that we are, therefore, bound to submit to their opinion. Under such circumstances, we throw ourselves upon the kind consideration of the Craft at large, requesting that those, who favoured the proposition, will well weigh the reasons we have given for disappointing them, and respect our motives; and that those who disapproved of it will deem it to have been an error of judgment, which we desire to rectify,—thus proving that we are both willing and ready to make the *amende honourable*, by at once yielding to their opinions, kindly expressed, and almost unanimously recorded.—Ed. F. Q. M. & R.

CONTENTS.

PAGE
PERSECUTION OF FREEMASONRY 141
THE REVELATIONS OF A SQUARE 150
MASONIC SKETCHES 165
THE FREEMASON'S WIDOW 169
CONCISE BIOGRAPHICAL SKETCH 175
ENQUIRY INTO FUNEREAL CEREMONIES 177
BRO. MARSHAL SOULT 183
HISTORICAL NOTES ON FREEMASONRY 184
CORRESPONDENCE 194
OBITUARY 201

MASONIC INTELLIGENCE—

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND 202
UNITED GRAND LODGE 203
QUARTERLY COMMUNICATION 208
GRAND CONCLAVE 212
THE 33RD DEGREE 214
THE CHARITIES 218
METROPOLITAN INTELLIGENCE 229
PROVINCIAL 237
SCOTLAND 254
IRELAND 259
THE COLONIES 260
WEST INDIES 263
AMERICA 264
LITERARY NOTICES 265
BRO. WYLD'S GREAT GLOBE 267
TO CORRESPONDENTS 269

CONTENTS.

PAGE

THE GENERAL COURT, SUB-COMMITTEE OF THE GIRLS' SCHOOL, AND THE NEW SCHOOL-HOUSE 269

THE ASYLUM FOR AGED AND DECAYED FREEMASONS . . . 278

THE REVELATIONS OF A SQUARE 284

ON THE INSTITUTION OF FREEMASONRY 298

SILENCE 311

ANCIENT MASONS' MARKS 317

THE LIBATION OF MAFFEO ORSINI 322

BIOGRAPHICAL TABLEAU 324

CORRESPONDENCE 329

OBITUARY 337

MASONIC INTELLIGENCE—

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND 341

UNITED GRAND LODGE 341

ESPECIAL GRAND LODGE 349

METROPOLITAN INTELLIGENCE 368

PROVINCIAL 375

IRELAND 399

FOREIGN AND COLONIAL 400

LITERARY NOTICES 402

TO CORRESPONDENTS 405

CONTENTS.

PAGE

MASONIC RETROSPECT 407

THE REVELATIONS OF A SQUARE 415

THE DWARFS' TAILOR, BY APPOINTMENT 429

ON THE STUDY OF HERALDRY 443

ANCIENT MASONS' MARKS 450

PRETENDED MASONIC REVELATIONS 459

AN ARCTIC SERENADE 467

BIOGRAPHICAL TABLEAU 468

CORRESPONDENCE 475

OBITUARY 479

MASONIC INTELLIGENCE—

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND 481

UNITED GRAND LODGE 482

THIRTY-THIRD DEGREE 487

THE CHARITIES 490

METROPOLITAN INTELLIGENCE 491

PROVINCIAL 499

SCOTLAND 533

IRELAND 536

FOREIGN AND COLONIAL 538

AMERICA 540

LITERARY NOTICES 542

TO CORRESPONDENTS 545

THE CHARITIES.

In order to bring the claims of the various Charities of the Order as prominently as possible before the Brethren, the Proprietors of the "Freemasons' Quarterly Magazine and Review" have *gratuitously* inserted, in its advertising pages, that information respecting them, which is given in the Masonic Calendar. They hope that the adoption of this plan will tend to advance the interests, and increase the funds of each of these most truly valuable institutions.

THE

FREEMASONS'

QUARTERLY MAGAZINE

AND REVIEW.

MARCH 31, 1851.

FREEMASONRY DURING THE GREAT EXHIBITION.

In the course of a few short weeks we shall witness that great event whose approach, even in the midst of intestine war and civil commotions, the nations of the earth have been awaiting with such intense interest; that bright day is at hand which shall place England in the proud position of pacificator of the world; and the hour draws near when from our shores the trumpet blast shall proclaim in angelic strains, "Glory to God in the highest, and on earth peace, good will towards men," and summon astonished nations to unite with us in friendly intercourse. It behoves us, therefore, to consider the duties which devolve upon us at this period in common with all whose sympathies are enlisted in the great cause which the Exhibition of 1851 must eminently tend to promote,—fraternal feeling and universal peace.

But as Masons, we are more particularly interested in the prospect which now dawns upon us, of meeting on the happiest terms those Brethren from whose fraternal embrace distance alone, and Nature's barriers, have hitherto debarred us; brethren with whom we are linked in one great indissoluble bond, and whose arrival we must hail with the strongest emotions of brotherly love. To the true-hearted and zealous Mason the events of the past, and the opening of the present, year, are cheering indeed. He is avowedly devoted to the furtherance of investigations into science and art; he engages heart and soul in every scheme for the promotion of education and civilised life; he eagerly contributes his best endeavours to assist in carrying out every effort to ameliorate the social position of his poorer Brethren, but above all he recognises in every attempt to bring together nations differing in language, creed, and habits of life, and to unite them under the wide-spreading banner of civilization, those glorious principles of his Order which, next to those solemn duties which he owes to his Maker, and to the church of his profession, it is his constant care and anxiety to preserve and maintain inviolate.

The thoughtful Mason, too, must have watched with no ordinary interest the progress of the beautiful palace in which the "World's Great Fair," is to be held. The details of its structure, the appliances of science and art which have been called into requisition to assist and develope its progress, the wonderful precision and celerity with which each stage of the work has been completed, the vast bodies of workmen employed, and the systematic regularity of their operations, all these circumstances, in themselves immaterial must, when combined, summon to his recollection the outline of that glorious fabric so intimately connected with the early history of our Order, and from which so many of our most expressive symbols and metaphors are derived. His speculative mind sees in every trifling incident some faint point of resemblance, and every day the connecting links between the present and the past are more clearly developed, till at last he is enabled to discern,—

> "A noble edifice design'd,
> That time and envy should defy;
> Founded on Truth's eternal base,
> *Vast as the ample bounds of space,*
> *And sacred to fraternal unity.*"

Again, to those amongst us whose imaginations are not so easily and so powerfully wrought upon by the visions of the past,—who perhaps do not possess in the highest degree the speculative turn of mind so necessary to the right understanding and due appreciation of the figurative language of our Craft,—to those whose time is too much occupied in reviewing the stern realities of every-day life, to allow of their occasionally indulging a visionary vein, and whose commonplace occupations forbid their basking in a gleam of happy sunshine reflected from the mirror of antiquity,—even to these the approaching event is an omen of good, and, as such, they hail it with all the heartiness, if not with the characteristic ardour, of their more speculative Brethren. In the forthcoming international Exhibition, they recognize at once an opportunity afforded them of testing one of the great principles of Freemasonry—that axis upon which the whole system revolves,—without which the institution itself is but as "sounding brass or a tinkling cymbal;" and they hail the approach of the happy day which shall unite them with Brethren from every part of the world upon which the light of Masonry has, up to the present time, shed its humanizing influence. Well may we consider, and that most seriously, the responsibility which hangs over our heads, and endeavour, to the best of our power, to assist the commonweal of the Craft, in elucidating the best plan for the due performance of a sacred duty. Are we not responsible if we omit to take advantage of the opportunity thus offered to us, of proving to the world at large that Freemasonry is not a mere matter of signs and symbols—of local charity and individual benefaction, but that it is a great vital principle of universal tendency; and, in the words of Dr. Oliver, "a science confined to no particular country, but extending over the whole terrestrial globe?"

Should we not be guilty of a breach of duty, were we to allow such an occasion to pass by without testifying, in a more than ordinary manner, our appreciation of the intents and objects of the great scheme for the promotion of science and art—our special and professed care, which has been so successfully and triumphantly carried out? Shall we not be indeed degenerate professors of the most Catholic system in the world—a system which recognizes no difference of nation, rank, or creed,—shall we not be accused of being unworthy Members of an Institution which boasts universal charity and Brotherly love,—if we do not take every means in our power to assist in forwarding, and that, too, instantaneously, such measures as may at once prove the Freemasons of England to be worthy of the high position which they hold in the estimation of the world? But we must do more than merely testify our feelings on the occasion; we must not limit our sense of the benefits to be derived from so great an event as a meeting of the Freemasons of all nations, to the empty show of a public meeting,—a vote of respect and regard towards our foreign Brethren, and congratulations on their arrival within our walls. We must not—we cannot, think of adopting so paltry a subterfuge. We must call to mind the treatment which we ourselves should expect were we in the position of the scattered Members of our Order who, in a few short weeks, will be wending their way towards our shores. Should we not expect something more than an empty compliment? should we not expect a closer union of the ties of Brotherhood than a formal congratulatory meeting—some more tangible proof of the inestimable benefits of Freemasonry than a mere series of resolutions implying confidence and regard?

Surely we should,—and yet shall we sit quietly in our Lodge rooms, transact our business, conduct our ceremonies, and celebrate our festivities, as if nothing was taking place around us; as if hundreds of heart-strings were not throbbing with the warmest emotions of Brotherly love, at our very doors; whilst the year 1851 passes over us, and leaves the horizon of Masonry darkened with a blot which future regret will fail to remove? Shall we, on account of a few paltry obstacles, which due consideration and proper management might easily sweep from our path, throw away once for all an opportunity which may never recur to us, and renounce, in the face of hundreds of our Brethren, that solemn duty which, whether individually or collectively, we are bound to discharge—Brotherly Love?

Now, no good and true hearted Brother can conceive for one moment that the Masons of Great Britain can testify the meaning attached to this term Brotherly Love by a mere public meeting,—a burst of oratory, a vote of esteem and confidence, and so on. Something more ought to be done:—some more real and substantial mode of conveying the feelings of the Freemasons of these realms towards their continental Brethren ought to be adopted. It may be a difficult matter to conceive how a scheme of so gigantic a nature could be properly and satisfactorily carried out, but we cannot help thinking that mature deliberation might diminish some of the obstacles which, at first sight, present themselves; we felt sure, that were the idea once publicly mooted,—a suggestion once put forth, master minds might be found to compass the difficulties which we have to enumerate; and so impressed were we with the possibility of the realization of so beautiful an idea as a meeting of Freemasons of all nations,—so sensible of the benefits which might result from a well organized conference with the foreign members of the Craft, that we hastened to express our humble opinion on the subject, and to give the signal for a movement, on the part of the Masonic body generally, towards the execution of so laudable a design. But we are, fortunately, not the only persons, though perhaps among the first, to whom a sense of the duties which we owe to ourselves and to our visitors has occurred. We have heard with great satisfaction that our opinion as to the possibility of carrying out the scheme which we have proposed, the benefits of which we will illustrate and explain more fully, is reciprocated by many. We ourselves were fortunate enough to witness an instance proving the intense interest which the probability of such an event as we contemplate excites throughout the length and breadth of our land. At an ordinary meeting of one of the principal Lodges in the Province of Worcester,* at the beginning of last month, a Brother present proposed the following resolution, which was heartily seconded, and unanimously carried.

"That during the great exhibition about to take place in London, a most fitting opportunity will present itself for testifying the fraternal regard entertained by the Masons of these realms towards their Brethren from distant lands; and it is therefore desirable that a Masonic banquet, or a series of Masonic banquets, should be given in London, under the auspices of the Grand Lodge, to which all Masons from abroad should be invited, and that a suggestion to that effect be forthwith communicated by the Worshipful Master of this Lodge to the Grand Secretary."

We have not yet heard the result of the communication of so laudable an expression of fraternal feeling, but we earnestly hope that the spirit which it breathes will be recognized by those in authority as an example of the impulse by which, not only the Lodge in question, but a large body of the Masons of England, are actuated at this moment. We cannot but think that many Lodges, as well as individual Members of the Craft, would have ere this expressed their feelings in a manner similar to that adopted by the Lodges to which we have more particularly alluded, had they not been expectant of a movement on the part of the supreme body, and thus hesitated to suggest a measure which might already be in an advanced stage of consideration. Confident that the immense importance of such an undertaking, and a sense of the benefits which Masonry would derive from its accomplishment, had not escaped the notice of those upon whom the duty of preparing the means to be adopted would inevitably devolve, the Masons of Great Britain have hitherto remained silent, and their opinions upon the subject have been confined to the precincts of their Lodge rooms. But if the difficulties which present themselves in the way of such a measure, or any difference in opinion on the part of any of its Members, deter the Grand Lodge from taking the lead, and from adopting some means of taking advantage of the opportunity now open to us, surely it will be the duty of individual members of the Craft to come forward and assist one another in suggesting such a course as may appear most applicable to our present circumstances, and most conducive to the best interests of their Masonic profession.

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* The Lodge Semper Fidelis, No. 722, Worcester.

Having so far considered the necessity of making some effort towards its accomplishment, we will now proceed to examine the advantages which would result from a meeting, or series of meetings, of the Freemasons of all nations, as represented by the Masters and Wardens of foreign Lodges who may be attracted to our shores by the great event which is now so near at hand. But, in approaching this portion of our subject, we must consider it in reference, not only to the benefits by which such a measure would be accompanied, but also in connexion with those duties of hospitality and Brotherly feeling which, as Masons, we are solemnly bound to observe towards those who, though not of our own "household," are united with us in the promotion of the same objects, the same sympathies, and the same common faith. That the extension of the right hand of friendship, and the display of fraternal hospitality towards our foreign visitors upon such an occasion, *is* a duty, and *may* result in strengthening the best interests of the Craft in promoting a diffusion of its principles, and a knowledge of its practice in its most correct forms, must be self-evident. We have therefore endeavoured to point out its importance in this twofold light. It will be scarcely necessary for us to recapitulate the *duties* which such an occasion suggests; we have already alluded to them, and every liberal-minded Mason must be sensible of their force. The *advantages* may not be so palpable to all, but we confess that to ourselves they are undeniable, and we will therefore enumerate such of them as at this moment occur to us.

By such a congress of the Masters and Wardens of foreign Lodges, (or of the Masters only, were the numbers too great and the space limited), we should have an opportunity;

Firstly. *Of obtaining authentic information respecting Foreign Lodges, their working and principles.*

At present we possess scarcely any information on this head, and but few means of communication with the Freemasons of the Continent. We know of no accessible work, to which the enquirer can refer for any correct matter, which might tend to elucidate a subject so interesting, as the history and progress of Freemasonry on the Continent. The only attempt to throw any light upon the general darkness which prevails appeared in the Freemasons' Quarterly Review some years ago, and has since been reprinted and published by Bro. Spencer.* For the want of a better, we strongly recommend a perusal of this little work to all Brethren who, *apropos* to the impending event, may desire to know something of their Continental Brethren.

Secondly. *We should be able to form a comparison between our own ritual and ceremonies and those adopted by Foreign Lodges, and test the relative merits of both.*

English Masons who have ever made it their general practice to visit Foreign Lodges, must be sensible of many differences between the ritual and ceremonies observed, and those to which they have been accustomed. These variation, though they sometimes tend to confuse a young Mason, and shake his opinion of the universality of the science and the uniformity of its details, lie only upon the surface, and in such a congress as we propose, their existence might be explained, or their removal compassed.

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* Freemasonry in Europe during the past Century, with a List of Continental Lodges. Spencer. London.

Thirdly. *In the progress of such a comparison it is possible that we might discover points worthy of imitation and adoption in our Lodges.*

We mean this more particularly in reference to our ceremonies. We have heard that in Lodges on the Continent forms are observed which tend very much to the illustration of the ritual, and to increase the impressive nature of our ceremonies, but of which we have entirely lost sight. It may be desirable to restore some of these forms, and it may not; this is not for us to decide: but still it would be exceedingly interesting to prosecute enquiries respecting their genuineness, and to trace back the origin which some of them are supposed to derive from the Freemasons of the middle ages.

Fourthly. *Measures might be taken to facilitate visits to Foreign Lodges, on the part of British Masons travelling on the Continent.*

To find out and visit the Lodge in the town in which he may happen to be staying, is one of the last things thought of by a member of the Craft engaged in a business journey or a vacation ramble, on the Continent, or in other lands where Masonry flourishes. Whether it is from diffidence in his own powers as a skilful Craftsman, or from indifference; or lastly, which is more possible, from forgetfulness that Masonry is universal, he does not think about the probability of his being hailed as a friend and a Brother, and leaves town after town without entering the walls of a Masonic Lodge. If we possessed more information respecting Foreign Lodges, * even to the indifferent there could be no excuse for not visiting them; and to the zealous Mason the pleasure of travelling would be doubly enhanced.

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* We should much like to see a correct list of foreign Lodges, more particularly those on the Continent, added to the Freemason's Pocket Book. To those in Paris, and the large towns, the times and places of meeting might be affixed.

Fifthly. *Masonry would receive a great impulse, as Foreign Masons, seeing what has been done, and what is still in progress among us, would endeavour to emulate our example.*

We cannot but think that the hearty and zealous feeling, which is now more generally apparent in the working of our Lodges, and, above all, in the support of our glorious Charities, would cheer our visitors and inspire them with fresh ardour in the prosecution of similar objects in their own peculiar spheres. Thus, for instance, our Boys' and Girls' School, our Benevolent Institutions, the Asylum for Aged and Decrepid at Croydon, the charity funds supported by individual Lodges—all these, the fruits of Masonic benevolence, would be examples for their imitation; and what would more facilitate an object so desirable as a meeting, at which the origin of those institutions, and the principles carried out in their maintenance and government, might be communicated and explained?

We have thus stated some of the reasons which appear to us imperatively to demand an effort on the part of the Freemasons of Great Britain towards a display of the fraternal respect and esteem which is due to our expected visitors, an act which would at once involve the performance of a pleasing duty and the realization of important benefits to the Craft throughout the known world. Prompted by a spirit of zeal in behalf of an institution to which we are so sincerely attached, and induced to think that humble warning might be heard and responded to even at this, the last moment, we commend to the notice of our Brother Masons our imperfectly expressed sentiments on a subject which, for a considerable period, has been constantly before our mind. Though we have never had time to weigh, systematically, the arguments for and against such a measure as we have suggested, we honestly believe that the advantages which might be derived considerably preponderate, *and we cannot see one single reason which ought to prevent the performance of a sacred duty.*

We earnestly hope that our words have not been spent in vain. We trust that a mighty spirit may rise throughout the Lodges of England and respond to the appeal which we now make; let some attempt be made, and that soon, lest we lose an opportunity which we may for ever have cause to regret. The time for action is fast approaching, and yet we are totally indifferent; we are expecting friends and Brethren as our visitors and guests, but have made no plan for their reception, no hospitable scheme for their entertainment. We will say no more. We shall hope to the last that some measure may be agreed upon, and an appeal made to the Freemasons of Great Britain, and we venture to prophecy a hearty response, for we believe that many who are as sanguine upon the subject as ourselves, are only waiting for a leader and the signal for action. What could give a more positive evidence of the Wisdom, Strength, and Beauty of Masonic life, than the realization of a scheme which we so fervently advocate ; we should, indeed, be able to say with a heart overflowing with triumphant joy,—

> "At thy shrine, O, Masonry,
> Shall admiring nations bend ;
> In future times thy sons shall see
> Thy fame, from pole to pole extend.
> To worlds unknown the heaven-born light dispense,
> And systems own thy sacred influence."

E.

LOVE'S TRIUMPH.

ADDRESSED TO ALL TRUE MASONS.

Constant still—aye, constant yet,
True hearts never can forget:
Constant—aye, though wild waves part,
Who shall doubt a constant heart?
Let sorrow cast her potent spell,—
Love will prove invincible;
Human griefs assail and try
All our weak mortality.
Constancy beside us, shows
How to conquer worldly woes;
So the dreary shadows flee,
Like the mists from memory;
So the promised golden shore
Shineth bright for evermore.

Constant still! aye, leal and true,—
Truth attests what Love can do.
By the emblems of our faith,
Constancy can vanquish death:
Flowers droop, and blossoms fade,
Round the sweetness they have made;
In the wood's heart death will lie,
With a sylvan agony;—
But o'er pain, and chance, and wrong,
Love will waken into song;—
Aye, though darkness shrouds the air,
Constancy can mock despair;
Constant still—by Time's old wave,
Love will triumph o'er the grave.

W. BRAILSFORD.

THE FIRST OFFENCE.

BY THE AUTHOR OF

“A TRAP TO CATCH A SUNBEAM,” “OLD JOLIFFE,” ETC.

At the door of a pretty rustic cottage, situated in a romantic village in Surrey, sat, one glowing July evening, an old man, over whose head had rolled some seventy summers, watching, with a smile somewhat tinctured by sadness, the merry games of two children playing in the garden before him. The elder, a boy, had erected, with some bricks and slates, what in his imagination was a castle of great magnificence; and he had been at some pains to instil into the mind of the little girl, his companion, that he was a giant, and that she was to pretend to be a lady taking a walk, and he was to seize upon her and to carry her into his castle, from whence she was to be rescued by some imaginary being, with whom he was to fight. This had been enacted once or twice successfully, inasmuch as the boy had been charmed by the genuine screams of terror elicited from the poor little girl as he raced after her, for so fertile is childish imagination, that the slight form and small hands of the boy of twelve years old, were to Mabel Wilmot as awful as the Welch giant pourtrayed in her little story-book. At length she grew weary of these repeated alarms, and said, “No more of 'is game, Freddy,—Mabel 'tired.”

“Oh, nonsense! tired?—you're always tired just as the fun begins. Go on again—now run—I'm coming.”

“No, no, I sarn't,” answered the child, very decidedly.

“Very well, then,—you're a nasty unkind thing Miss, and I know what I'll do to pay you out,” and running back to his castle, he knocked it all down, seized one of the large bricks of which it was formed, and ran off to an arbour at the end of the garden, in which Mabel had left a little waxen image of babyhood, in the shape of a very prettily dressed doll, and, hurling the brick at its head, it fell from the seat on which it was placed, and broke to atoms. Mabel, who had followed him to see in what way he would carry out his threat, uttered a scream of distress, and, flinging herself on the grass, wept as though her little heart would break.

The old man who had been watching them at their play, rose quickly and hurried to the spot to ascertain the cause of the disturbance, but ere he could reach them the boy had run away, and poor Mabel's sobs prevented her giving anything like an intelligible answer to his questions; but the mother's quick ear had caught the sound of the childish cry of sorrow, and, running into the garden, she took her in her arms, and by dint of encouragement and consolation ascertained the cause of her tears. "Naughty wicked boy, he shan't play with you any more, dear, and Mamma will buy you a new doll to-morrow," she said, kissing again and again the pretty face of her weeping child.

"What is it, my dear, I did'nt understand?" asked the old man.

"Why, father, little Freddy Osborne, in a fit of passion, has broken the poor child's doll. Good-for-nothing little fellow, he shall not come in here any more. Don't cry, mamma's darling, you shall have a much better doll than that one," and the mother carried her child into the house, to distract her attention from her shattered favourite by some other amusement.

Mabel was the only child of a young widowed mother, and perhaps a little spoiled; but it was a difficult thing to help spoiling (if extreme indulgence and affection must be so called,) so gentle and engaging a child. By rich and poor relatives and friends she was voted the gentlest, truest hearted, loveliest little girl in all the country round, and by none was she more loved than by the wilful passionate boy who was the cause of her present sorrow. He had come with his parents to live next door to the Wilmots, a child of three years old, when Mabel was born, and to him there was no greater treat than to be allowed to look at the little soft velvety baby, as he called it, examine its little hands and feet, with their tiny nails, and occasionally to sit in nurse's chair and hold it "just a minute." From this early age they had been inseparable, and the first words she uttered distinctly were, "little boy."

The affection of the children for each other cemented a friendship between the parents, but one which would not have been of long duration had each heard what the other said of them. They never parted without deploring the alarming future which was to be the result of the shameful way in which they brought up their children. Mrs. Osborne was a clever woman, certainly more so than Mrs. Wilmot, and an immense upholder of education. She had a number of poor children closeted with her between the services on Sunday, whose little heads she endeavoured to fill with what she termed a thorough knowledge of scripture history, and while she, with a large map, was showing them the passage of the Israelites, they were giving stealthy glances out of window, watching the, to them more interesting, passage of some butterfly, whose joyous liberty they so envied. The same course she pursued with her own children, for ever educating their *minds* and forgetting how necessary it was that their *hearts* should be educated likewise; shocked at and for ever deploring the neglected education of Mabel Wilmot, who, without a governess, and without anything like a school-book, had learnt on her grandfather's knee to be gentle and forgiving, to love and reverence the Great Being who had made the bright world, and the flowers and birds; and how that above the clear sky those who loved its Maker truly would one day find an eternal rest, in a world more beautiful than he could picture to her, or she imagine.

Freddy Osborne, after his paltry revenge on his poor little playmate, ran home, and going to his study, prepared a Latin exercise very carefully, and took it to his mother to correct. It was very well done, and she told him so; and then asked him what he had been doing next door. Among Freddy's good qualities, for he had many, was truthfulness, which, properly understood, would have grown into a fine principle, but, missing this well-directed management, it seemed now more the effect of fearlessness of consequences than an honest abhorrence of subterfuge and that right moral courage which at all risks speaks the truth, so he replied to his mother's query by saying, he had been playing with Mabel, and she had been tiresome, so, in a passion, he had broken her doll with a brickbat.

"Oh! tiresome, no wonder; it is not the poor child's fault, she has been so spoilt. You can never be sufficiently grateful, Fred, to your father and myself that we don't spoil *you*. You are not tiresome and fretful because your mind is occupied, and play becomes a relaxation instead of wearying you from being so incessant—Mabel does nothing but play. Now go and get your French history, and read to me while I work."

In the pretty parlour of the next cottage sat Mrs. Wilmot and her father. "How sad it is to see that boy growing up so violent; it would break Mabel's heart to part them; but I should really be glad if they were not so intimate. I fear he will make her rough."

"No, never, my love," answered the old man. "I do not think there is any danger of that, her nature is so gentle; but it is a melancholy thing to see the evidence of so dangerous a sin as uncontrollable passion in that boy; however, he is very young; I daresay his parents will succeed in breaking him of it."

"My dear father, they never even tell him that it is wrong. What will become of him if he grows up so passionate; this is the first time I ever saw him give way to it so much."

A week passed, and dear Mabel had flung her arms about her playmate's neck, telling him innocently she loved him better than the doll, so she forgave him, and they had many more games together, and then he went back to school, unpunished—even unrebuked—for this his first exhibition of a sin which would grow with his growth and strengthen with his strength.

Autumn, winter, and spring, and summer continued their unvaried course for a year or two, and the midsummer holidays had begun again. Mabel had grown tall, and very lovely; but, alas, for her, she had lost her patient teacher; her kind instructor, the old man, had gone to seek the rest a life of usefulness had purchased. Her idolizing mother had engaged a governess for a few hours each day; but Mabel did not love learning—she would rather lay her pretty face, with its clustering ringlets, on her mother's shoulder, and listen to some romantic tale, and her sweet appeal to come and "sit with you and love you, mother," was irresistible, and so but little good was done. How anxiously Mabel had watched the garden gate the day she expected Fred from school. He came at last, but there was a sadness in his face so unlike his former joyousness; he was much grown, too, Mabel hardly knew him; he nodded to her gravely, and entered his own house. Mabel stayed in the garden thinking he would come in presently; but no—he came not, and she was obliged to content herself without him. In the evening she strolled out again, and seated herself in the arbour, the scene of the disaster with the poor doll. She had been there but a few moments, when a stealthy step made her look out, and she flew forward to meet Freddy.

"Hush! hush!" he said, covering her mouth with his hand to still her joyful exclamation, "I don't want to see any one but you, Mabel; perhaps *you* won't speak to me presently;—but I think you will too, for you've always been my champion. I've been expelled from school."

"What's that mean?" asked Mabel.

"Why, sent away, Mabel. I'm never to go back."

"Oh! I'm so glad," said the child, clapping her hands, and looking up joyously in his face.

"Glad, Mabel! you don't understand its a disgrace—a punishment."

"What a punishment! I should not think leaving school a punishment; but why are you in disgrace—what have you done."

"Oh! Mabel, what have I done. Nearly killed one of the boys. I threw a stone at him in a passion; but he provoked me—provoked me shamefully: it was more his fault than mine," he continued, hurriedly, his under lip shaking with emotion. "But, if he dies, I shall never get his pale face out of my eyes, or forget his screaming, 'Osborne, you've killed me!'" And, throwing himself on a seat in the arbour, he sobbed aloud; and then a little arm stole round his neck, and a sweet face was laid close to his, and a gentle voice said, "Don't cry, Freddy, perhaps he will get well, and Mabel will love you whether he does or no."

In that arbour, the scene of the first exhibition of his violent temper, the little being he had then injured was thus consoling him; but he thought not of it THEN, neither did she.

* * * * * *

A few more years must pass away and we shall find in that same cottage home, Mrs. Wilmot and her daughter, now a tall graceful girl, nearly eighteen. Her mother is at work; Mabel has just come in from the garden, laden with some flowers, to ornament the rooms. "Well, darling, how many flowers!—they're not all out of our garden."

"No, dearest mother; Fred gave me a good many; he is going to-morrow at eight o'clock," she said, putting the flowers on the table, and throwing herself on a stool at her mother's feet. "What shall I do?" and something very like a tear rose to her bright eyes.

Mrs. Wilmot put down her work, and smoothed back her darling's long hair. "My child, I want to talk to you. This must not be. Fred has been your playmate for many years; you are now both too old to play; he is going away to travel; you must forget him; only think of him as the little boy you used to play with when you both were children, and that that is all at an end now. Will you not?"

Mabel paused a moment, and then said, in a low voice, "But Fred has just made me promise I never will forget him, but—but—be his wife when he comes back."

"Oh! my Mabel, my darling child, you have not promised this," said the mother, starting from her seat. "What happiness can you expect with such a temper. Mabel, I cannot have it; go at once and revoke your promise ere it be too late. Say *I* forbid it: you shall not be his wife."

Mabel rose too from her position, and stared in astonishment at her mother, whom she had never seen so excited. "You are not in earnest, mamma, are you?"

"In earnest—of course I am; go at once I command you."

"Oh! then, indeed mamma, I cannot; do not ask me, sweet mother," she said; "for the first time, I cannot do what you tell me."

"Then I shall go myself." And before Mabel could offer any opposition she was gone.

The full August moon shone that night on Mabel Wilmot and Frederick Osborne as they stood together beneath the spreading branches of a large tree on the lawn—he with his arm round her, she casting a timid anxious glance at the light in her mother's room.

"And you will be true to me, Mabel," he whispered; "neither time nor absence will change you, will it, darling; you will never forget the poor boy who, with all his faults, loves you, his little playmate—his little wife Mabel—more dearly than his life?"

"Never, dear Fred—never will I forget or cease to love you; but, my mother—what am I to do?"

"Oh! that obstacle only draws us nearer to each other. My parents object too; but what of that; only let me secure enough to make you mine, we will defy every one; assured of your love, who shall dare part us. And now I must go. Stay, here is a letter from poor Barton; though I did nearly kill him once, he does not hate me. Read it, it will please you.. And, now, God bless you, dearest;

look at the stars, and remember, that when their light is extinct, then and then only can I forget you." And with one long embrace they parted; he sprung over the fence which divided the gardens, and she returned to her own room, for the first time having deceived her idolising mother.

Poor Mabel! that was indeed a wretched night for her; the first note of discord had been struck between her mother and herself; not as heretofore could she tell her every thought—there was one, an engrossing one, she must not name; not as before could she run into her arms and look up in her face so honestly; she had deceived her once, and she must continue to do so. She would have confessed her fault, and on her knees besought forgiveness, but her Frederick had told her not. His education had not been lost on him; he was very clever, and Mabel felt this; she, who knew so little, worshipped him as something far, far above her, and joined to the love which she had felt for him from her childish days, was the knowledge of his vast superiority, and the feeling that he honoured her by loving her, making her affection for him a species of idolatry. He, at times, when he had been conversing with his intelligent mother, felt how much Mabel needed to make her a companion like that; he felt that when he had told her how he loved her, and she with her low, musical voice had said how dearly she loved him, their conversation was ended; but still she was so lovely, so gentle and endearing, that he thought of nothing else—vowed that no other being should call him husband, and forgot how it would be when the sweetness of her voice had grown familiar, and age had dimmed the beauty he was never tired of gazing at now.

The weeks had gone by very slowly for Mabel, when one morning Mrs. Osborne was announced. She entered, looking pale and dignified, and, without any of the commonplaces of first greeting, started at once on the object of her visit.

"I should imagine, Mrs. Wilmot, lenient as your system of education is, that you disapprove of anything underhand in the conduct of young people, or that any important secret should be concealed from their parents."

Poor Mabel, pale and trembling, as these words fell with cold distinctness from Mrs. Osborne's lips, drew her chair nearer to her mother, as she answered, "Certainly not, Mrs. Osborne."

"Then learn the bitter knowledge that such is the case; that *our* children, my dear friend, have deceived us both, and, contrary to my commands—and I understand yours—are carrying on a clandestine correspondence; and my son has actually condescended to be assisted by my maid, through whom I have discovered the plot."

Mrs. Wilmot was silent for a moment, and then turned to gaze at her daughter, whose tears were now falling fast over her flushed face. "Mabel," she said at length; only that one word, the poor girl flew from her seat, and throwing her arms round her mother's neck, sobbed forth:

"True, true—too true, darling mother; but forgive and pity me. I do so love him, I should have died in his absence but for the comfort of his letters. You love me—you have always made me happy, don't make me wretched now; forgive me, and let me love him."

"Good heavens!" said Mrs. Osborne, "where has the child learnt this romantic nonsense? Remember, young lady, you have another to consult. *I* will not countenance this absurdity; and recommend you to write no more letters to my son, as I shall take care they are not replied to."

"Mrs. Osborne," answered Mrs. Wilmot, rising, and pushing her daughter gently aside, "my daughter is unaccustomed to be spoken to in such harsh language. I must beg you will not address her in such a manner again, and must also express my astonishment that you should object to the attachment between our children. I cannot imagine for what reason."

"Oh, if you are going to touch on such a delicate subject, I must be permitted to have my curiosity gratified in like manner. What objection can you possibly have to my son?"

"Simply, my dear Mrs. Osborne, an infirmity of temper which would be destructive to all happiness."

"Indeed!" answered Mrs. Osborne, with a sarcastic smile. My objection is occasioned by a knowledge that an uneducated wife would make a wretched companion to my son, and be, as you say, destructive to all happiness."

"I am sorry this has happened; it will break up the friendship of many years, as it is impossible for an intimacy to be continued with such feelings on either side."

And so they parted. And Mabel lost her bright colour—her joyous spirit—no longer took any interest in the innocent and childish occupations which had hitherto amused her, but she would sit listless and idle for hours, gazing from her window into the garden she was never more to enter, where he and she had wandered so happily together—thinking of him, weeping for him, but making no effort towards the restoration of her own peace of mind, or that of her poor mother, who was daily and hourly tortured by the change in her darling. She was now reaping the reward of her over indulgence, by seeing and painfully feeling the selfishness of the being on whom she had lavished such abundant love.

Engrossed by her own sorrow, Mabel forgot how many lonely hours she permitted her mother to pass, and how wretched she made her by the tears she so unceasingly shed. The want of occupation, of exercise, and recreation, at length began to show itself in failing health; the mind's disease infected the body, and in an agony of terror at the hacking cough and hollow eyes of her child, Mrs. Wilmot sent to London for medical advice; and the old remedy was prescribed—those words which have struck so coldly and with a warning sound on so many hearts, "change of air and scene;"—it must be abroad too, that it might be more complete. The Rhine was selected, and preparations made for their departure. Mabel's eyes grew brighter from that moment. Abroad they might see Him.

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They have been some little time in ——. Many English are there; but as yet Mabel's anxious eyes have not encountered the face she yearns to see, so the change has done her but little good.

Some little distance out of the town, two Englishmen have lodgings—a young man and, it is said, his tutor, though not many years his senior. They are seldom in the house, they wander out among the high rocks and gaze out on the tranquil river, take their books there, and sit for hours. It is a sweet twilight evening, and they have strolled to their accustomed haunt; a peasant seeking simples has just passed them; he does not understand English, but presently their tones resemble those of anger, and though he is at some little distance he hears them distinctly, they speak so loud: he listens—louder and louder sound the voices—then something like a blow—then a scuffle and a shriek; he rushes to the spot—one figure is there alone, and he is standing still, speechless and ghastly pale, as though he were turned to stone.

* * * * * *

There is a large party at the "table d'hote" in the principal hotel. Mrs. Wilmot and her child are there; but Mabel is so weak that they are to dine for the future in their own room.

"Have you heard of this terrible business which is exciting all the town?" asks an old gentleman of his neighbour.

"What, the accident to the Englishman?—the fall from the rocks. Yes. Awful!"

"The worst of the story is, that his pupil is supposed to have done it."

"Done it? What—pushed him off on purpose."

"Yes, in a passion; he is quite delirious; but in his ravings he says so."

"Good heavens! how shocking. What is his name?"

"Frederick Osborne, I believe."

A loud scream!—the party start up in horror. Oh! it is only a lady fainting. She is carried from table, and they finish their dinner. Poor Mabel!

* * * * * *

Years have passed away; it is early spring, the country is looking lovely. A woman is seated at work beneath the porch of a pretty cottage in one of Surrey's lovely villages; a gentleman stops before the gate, and gazes with a look of intense interest at the house and garden. "I beg your pardon," at length he said; "this cottage is let, I presume?"

"Oh, yes, sir," said the woman, rising and advancing.

"May I ask the name of the present occupant?"

"Davis, sir."

He paused a moment. "I am afraid you will think me very impertinent, but may I be permitted just to walk through the garden. Some dear friends of mine once lived here;" and a look of deep pain passed over his face. "Many years of my early life were passed here, and I should like to see it once again. I came down positively with the hope that it might be unlet, that I might take it."

"Oh yes, pray walk in, Sir; the family are not at home, but I'm sure they'd make you welcome;" and he entered. The woman returned to the porch, and he sauntered through the well-kept walks, and entered an arbour at the end of one of them.

He sat down, and covered his face with his hands. Memory carries him back many years. A bright, lovely child is there beside him—a broken doll is at his feet, and, with all the vividness of the present, he can hear the sobs of anguish which, though his proud spirit acknowledged not, haunted him for months; and now, though so many years have past, his hot tears are forcing their way through his fingers, and he sobs in that arbour more bitterly than the child had done before him—aye, far more bitterly, for her's were tears of sorrow, his are of penitence.

At length, with an effort he roused himself, and, with bowed head, left the garden, after thanking the woman for her civility, and wended his way up the green lane, and across a meadow to the church. He entered the rustic gate, and, stepping over the neatly kept graves, made his way to one covered with flowers, and, removing his hat, stood before it.

"Sacred to the memory of Mabel Wilmot, who departed this life August 5, 18—, aged eighteen."

Yes—too true, she was gone; the shock had been too much for her enfeebled constitution; she had begged to be brought home to die, and, in the little cottage where she had once been so happy, she breathed her last. She never saw Frederick; he was too ill to come to her, and she was too weak to be taken to him, or bear the interview, or her heart-broken mother would, in this extremity, have consented to anything. He stood by the grave some few moments—took a small flower from it, which he placed in his bosom, and moved slowly away. At the inn he had a companion waiting for him from whom he was never separated—his tutor, lamed for life by the fearful fall which Osborne's blow had occasioned, whose feet catching in the roots of a tree had alone saved him from a watery grave, and Osborne from the charge of murder. From the moment that, on becoming conscious, he ascertained that the poor man lived, Osborne vowed never to be parted from him—to make the only reparation he was able for the injury he had wrought him, and secure to him a home for life; he brought him back to England, nursed him with the tenderest care, and the arm which had injured him, evermore sustained and supported him.

He had loved poor Mabel with all the ardour of youth and his ardent nature; and, anxious as his mother was to see him settled, he could not make up his mind to love another; but, growing up to womanhood, is a fair, gentle girl, his tutor's youngest sister; and it is said, that since poor Mabel Wilmot died, Frederick has never been seen to smile on any one as he does on Helen Lee. One more picture, and I have done.

There is a room, a pleasant room, furnished with taste and comfort. On a sofa, by an open window, looking on to a pretty garden, is an elderly man, pale, and an evident invalid, reading. In an arm chair near him is another, some few years younger, and at his feet, on a stool, an interesting looking woman, gazing up into his face with an air of attention; he is talking to her earnestly.

"I am an old man to you, dear Helen," he said, smiling rather sadly; "and may lecture you, and talk to you of my experience—it has been a sad one—so at once, and resolutely, assist me in the endeavour to break our dear boy of this awful temper—which, alas! poor child, is, I fear, an inheritance—or indeed, dear Helen, we shall both lament it when it is too late. Punish the First Offence; let the first exhibition of violence be reprimanded, and then the child will learn in future to make an effort to control it. Oh, how much responsibility have parents; let us never forget this, but instil into his young mind the necessity of that moral discipline, without which there can be no happiness. I have known two victims to a mistaken system of education; one poor innocent girl, ruined by her mother's inordinate affection, which prevented her, by fear of giving her child present pain, saving her from future sorrow; the other, a young man, whose parents forgot, in their anxiety to educate his mind, the equal necessity to educate his heart, and to teach him that self-discipline of which I speak—they omitted to check the glaring faults of the boy, and as a man he has suffered fearfully in consequence—and, alas! Helen, made others suffer. What, think you, would be our feelings, if our child, in a fit of passion, had ruined for life the health and prospects of a fellow-creature, in a fit of uncontrollable rage?"

The invalid on the sofa laid down his book, and, putting his hand on the speaker's shoulder, said,—

"You will never have to suffer this, my dear Wilmot, but live to be as proud of your son as I am of his father; who has learnt, not only to overcome a fault, but to make so great a reparation for it, that he who was once the injured party, knows not in what manner to evince his gratitude."

The little wife looked up—she does not understand the illusion; for her brother never would allow Wilmot to reveal the cause of his accident.

She was a good, gentle, affectionate wife to him; she loved him dearly, though she knew that his love was buried in the grave of poor Mabel; he did not deceive her on that point; but she loved him, and she only asked to be permitted to do so—she did not seek return. And thus their lives were past peacefully; and gently they went down the stream of life, but Wilmot was never a happy man; though he found a cheering consolation in the knowledge of his efforts to overcome his own faults, and be a warning to his children.

My tale is ended: its purport is, to serve as a beacon light on a dangerous shore; and may it ever recal to the minds of those similarly tempted the wise command, to be "angry, but sin not."

ON THE TABERNACLE AND TEMPLE.

The construction of the Temple, and consequently of its prototype the Tabernacle, must of necessity interest every member of our Fraternity. Having lately been refering to the Scriptures on this subject, we have endeavoured to ascertain the cause of the peculiar dimensions of these sacred edifices, and in so doing some geometrical results have occurred, which to our mind appear particularly to affect the usages and traditions of the Craft; and as we think them of sufficient interest to require elucidation, either by way of confirmation or rebuttal by other and more experienced persons than ourselves, we submit them to our readers, that they may be enabled clearly to understand the assumptions given in the following details.

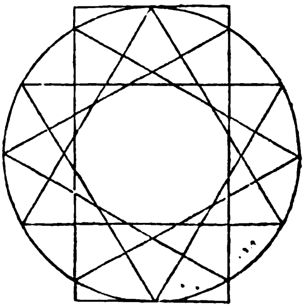
A span is 10,944 inches English; a common cubit is 1 foot 9·888 inches. There are three sorts of cubits, viz., king's cubit, 3 feet English; holy cubit, 1 foot 6 inches; common cubit, 1 foot 9 inches.

We shall commence with the dimensions of the exterior part of the Tabernacle, and proceed with the description to the interior, and endeavour to illustrate our ideas as we proceed; consequently, our first dimension is the Court which surrounded the Tabernacle, for which see Ex. xxvii. 18, and xxxviii. 9 to 20, where it is described—in length

100 cubits, breadth 50 cubits, height 5 cubits; and if we take the dimensions as the holy cubit, they will give us 150 feet English in length, and 75 in width, and about 7½ feet in height, which would admit a large body of people in its area, and prevent any man from overlooking the interior from outside if he were standing on a level with it.

Josephus accords with Scripture in these dimensions and in the breadth of its gate, 20 cubits, and 4 pillars; but he calls the pillars double on each side, and gives the height of the door 5 cubits; and the Scripture describes the vail as being worked with cherubs, but Josephus says there was no figures of living creatures in the work of the vail, but flowers, &c. (May not this avoidance of living creatures have been to prevent the chance of idolatry, as the Israelites were just escaped from Egypt, an idol-worshipping country?) The vail was made of twined linen, of blue, purple, and scarlet colours. Josephus says that linen denotes the earth, purple the sea, blue or violet the air, and scarlet fire. The initiated will know how to apply these colours, &c.

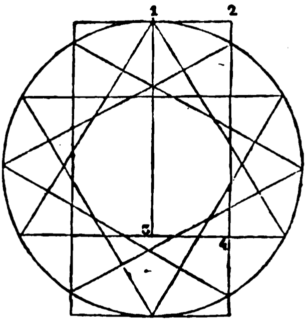
It will be observed that these dimensions of the court form an exact parallelogram, or double cube, whose breadth is exactly half its length, and can only be made by taking the whole diameter of a circle, and consequently going directly through it, and no more than *one* such perfect figure can be made in any given circle, and although it partakes in some degree of the qualities of a square, it is not one, and although no precise name is given in Scripture to this figure, we submit it may be the cause of the square being in Scripture usually designated the four square, to distinguish it from this double cube. We have given this figure, to show that it possessed the proportional dimensions of the outer court, viz., its length exactly double its breadth.



Did the Israelites bring this knowledge with them from Egypt; Moses was skilled in all the learning of the Egyptians?

The dimensions of the Tabernacle within the court we do not find mentioned in precise terms in Scripture, although perhaps it may be calculated by taking the measurements of the boards which formed it; but Josephus mentions that its length was 30 cubits; its breadth 10 cubits; its height an exact proportion with its breadth. It faced the east; one of its walls or sides had a south prospect; the other a north; and from behind appeared the west. (And as it had only one door, viz., at the east, and no windows, the worshipper on entering had his back to the sun, and could not, therefore, with facility pay his adorations to that luminary, which we believe was worshipped in Egypt.)

The length and breadth of the Tabernacle, instead of being, as in the court, 2 to 1, is as 3 to 1; and these proportions are geometrically obtained by making the great equilateral triangle on the circle, and dividing the court or double cube into half, from the apex of such triangle to its base, as the figure annexed, where marked by the figures 1, 2, 3, 4, will show. We thus have the proportions of the Tabernacle which contained the ark raised on, or given by, the combination of the great equilateral triangle and the double cube; the symbolical uses of which must be familiar to all who have attended to their duties. Is this another example of Egyptian skill and learning?



On *ten* cubits of the foundation of the Tabernacle were four columns, which was the Adyt, or Holy of Holies; this being a third of the whole length, and equal to the breadth, formed a square; and the remaining twenty cubits, which formed the double cube again, were open to the priests; and at the front were five columns. We have now the parallelogram, the great equilateral triangle, and the square, the use of which all ought to know how to apply.

Within the Adyt, or Holy of Holies, was only the Ark, (see Ex. xl. 21, and Josephus, as above). The Ark was used to put the Testimony into, (see Ex. xxv. 16 and 21, and also Ex. xl. 20); which Testimony was the two tables of Testimony, or the words of the Covenant—the ten commandments engraved by Moses on stone by the direction of the Almighty (see Ex. xxxiv. 27, 28), and made after the two tables of Testimony written with the finger of God, and mentioned in Ex. xxxi. 18, and xxxiv. 1.

We do not find that Scripture mentions how these tables were written, but Josephus says they reposed in the Ark, and the ten commandments were written, five on each table, but two and a half of a side.

The size of the Ark is mentioned in Ex. xxv. 10, and xxxvii. 1, as follows:—length, 2½ cubits; breadth, 1½ cubits; height, 1½ cubits; which, in English measure, according to our previous calculations, would give a length of about 3 feet 9 inches, by a breadth and height of about 2 feet 3 inches.

Above the Ark was the Mercy Seat, of the same length and breadth, and of pure gold (see Ex. xxv. 17 and 20; xxxvii, 6; and xl. 20); and, as no height or thickness of the Seat is mentioned, no doubt it fitted flat, and did not increase the height of the Ark.

Whether these dimensions of the Ark have any relation to any geometrical figure, we have not been able to discover—we should think they have; perhaps some of our readers may explain them.

In Ex. xxv. 18, 19, and 20, and xxxvii. 7, 8, and 9, are the descriptions of the two Cherubims on the Mercy Seat, one at each end, stretching forth their wings on high, covering the Seat with them, and their faces looking one to another; and that they were fastened on the Mercy Seat we think is evident from Ex. xl. 20, which describes the putting on of the Seat on the Ark, but says nothing of the Cherubs, which it necessarily would not, if they composed part of the Seat, as the one act put on both.

Josephus corresponds with Scripture in his description of the Ark, except that he gives it in spans, but the result is the same; and does not mention the Mercy Seat, but says, upon its cover it had two effigies, called Cherubes.

We have the double cube again in the Altar of Incense, which stood before the veil that is by the Ark of the Testimony (see Ex. xxx. 2; and xxxvii. 25), where it is described; in length, 1 cubit; in breadth, 1 cubit; in height, 2 cubits; and, its length and breadth being equal, is called "four-square." Josephus also agrees in this description.

Aaron's breast-plate is also called "four-square," being a span in length, and a span in breadth (see Ex. xxvii. 16, and xxxix. 9).

The Tabernacle was reared the first day of the first month of the second year; *i. e.*, the New Year's day calculated from the time of the Israelites leaving Egypt (Ex. xl. 17); and Josephus says on the new moon.

The architects, or builders, or superintendents, of the erection of the Tabernacle, and making of the things, were Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, and Aholiab, the son of Ahisamach, of the tribe of Dan (see Ex. xxxv. 30, 34; and xxxvi. 1, 2); and Bezaleel seems to have attended to all the wood and metal work, and Aholiab to the veils, linen, and garments, and ornamental working with needle, &c. (see Ex. xxxvii. and xxxviii); and Josephus agrees herewith, and calls them *craftsmen*, and says Bezaleel was most approved of, and Moses distinguished them.

The silver of those numbered of the congregation are mentioned in Ex. xxxviii. 25. Josephus says they were only the *Free born*, from twenty to fifty years of age; and he also says. *three lamps* were constantly burning of a day in the sacred candlesticks, in *reverence* to the Omnipotent Power.

Having thus gone through the Tabernacle, let us proceed with the Temple in a similar manner. It was erected 478 years after the making of the Tabernacle, and in the reign of King Solomon; and was evidently formed on the same principle, viz.; its breadth being one-third its length (see 2 Chron. iii. 3); although both dimensions are doubled, they were—length, after first measure, 60 cubits; breadth, after first measure, 20 cubits; height differed; being 30 cubits (see 1 Kings vi. 2), which is half the length, instead of a third, as in the Tabernacle. Josephus differs as to the height, and says it was 60 cubits; in other respects he agrees.

These proportions of length and breadth agree with the Tabernacle, and are geometrically obtained in the same manner, by merely doubling the size of the circle, and, consequently, need no repetition of illustration.

The Temple, like the Tabernacle, was also divided into two parts,—the one, called the Most Holy house, or oracle, containing, in length, 20 cubits; in breadth, 20 cubits; in height, 20 cubits (see 1 Kings vi. 20; 2 Chron. iii. 8; and Ezek. xli. 4); thus, the Holy of Holies also corresponded with that of the Tabernacle, in being "four-square," and one-third of the Temple in length, as it was of the Tabernacle; and the remaining 40 cubits is the double square again, and was called the Temple (see 1 Kings vi. 17); and Josephus corresponds with this, for he says the Temple was divided into two parts; the inner one, called Adyt, or Holy of Holies, 20 cubits square; the outer one, called Sanctuary, 40 cubits square.

Scripture says, within the Oracle were two cherubims made of olive tree, each 10 cubits high, alike in height; and 5 cubits were the one wing, and 5 cubits the other wing, to each (see 1 Kings vi. 23, 24; and 2 Chron. iii. 11—13); and they stood on their feet, with their *faces inward.*

Josephus agrees in this, except he says they were only each 5 cubits high, and that one of the wings of one touched the southern, and one of the wings of the other the northern wall, and their other wings met one another, and covered the Ark. Thus, these cherubims were much larger than those on the Ark, and placed rather differently.

The Temple differed from the Tabernacle, in being, exteriorly, more ornamented; and, in 1 Kings vii. 13—22, it is said, Hiram, a native of Tyre, but, on his mother's side, of the tribe of Napthali, and who was filled with wisdom and understanding, and cunning to work in all works of brass, cast two pillars of brass, which were set up in the porch of the Temple—18 cubits high a-piece; 12 cubits each in circumference; and two chapiters, 5 cubits each in height, to put on top, and nets of checker work, and wreaths of chain-work for the chapiters, seven for one chapiter and seven for the other, and two rows of pomegranates on each net-work, and lily-work of 4 cubits on the chapiters; and the pomegranates were above, over against the belly of the chapiters, which was by the net-work, and 200 in rows, and the right pillar was called Jachin, and the left Boaz, and the top of the pillars was lily-work.

And in 2 Chron. iii. 15—17, the pillars are described as before the house, 35 cubits high, and the chapiter on each 5 cubits high, and chains, as in the Oracle, and put them on the heads of the pillars, and a hundred pomegranates, and put them on the chains, and named as in Kings.

Josephus agrees with Scripture except he says the pillars were four fingers in thickness, 18 cubits high, and 18 in circumference; chapiters 5 cubits high, in the form of lilies on the pillars, surrounded with net-work, adorned with leaves of brass to cover the lilies; below hung 200 punic apples, or pomegranates, in two rows; pillars placed and named as in Scripture.

And thus the Temple remained for about 416 years, making a period of about 900 years, including Tabernacle and Temple for the same form of a place of worship, when they were destroyed and taken away by Nebuzar-adon, the captain of the guard to the King of Babylon, as part of the spoils, (see 2 Kings xxv. 13, and Jer. lii. 21—23), which mention the dimensions.

The Temple was built on Mount Moriah, in Jerusalem, (see 2 Chron. iii. 1, 2), and was begun in the fourth year of King Solomon, on the second day of the second month, (see also 1 Kings vi. 1), and completed in the eighth month of the eleventh year; consequently, it was seven years and six months building; and in 1 Chron. xxii. 2, it is mentioned that Masons were employed to hew wrought stones to build it; and, in 1 Kings v. 18, stone squarers are mentioned. See also Josephus, where those who are capable of tracing Hebrew words will find other information.

We have often heard it argued, on which side of the Temple the pillars stood as regards the cardinal points. We cannot find it exactly mentioned in Scripture, but Josephus says the Temple fronted the East, and no doubt he is correct, as the Tabernacle did so; and if so, as the priests entered the Temple they must have been looking Westward, their right hand to the North, their left to the South, and their back to the East; and this, we think, is confirmed by Scripture; which, in 1 Kings vii. 39, and 2 Chron. iv. 10, says the sea was set on the right side of the East, and over against the South; consequently, it must have been on the North side, which corresponds with the right hand on entering a building from the East, and also corresponds with Josephus, who says, "he set five of the lavers on the left-hand side of the Temple, which faces the North;" therefore Boaz would be on the South side, and Jachin on the North side.

For the places of casting, see 1 Kings vii. 46, and 2 Chron. iv. 17.

The Temple, for some of its implements, the sea, &c., had ornaments, or figures, of lions, bulls, and eagles, which were not in the Tabernacle. Was this the first step towards Israelitish idolatry?

Lego.

NOTES UPON FUNERAL SOLEMNITIES.

BY THE AUTHOR OF

"THE SYMBOLICAL CHARACTER OF MEDIÆVAL HERALDRY AND ITS CONNECTION WITH FREEMASONRY."

In placing before the Craft, and the public generally, these few hasty notes, jotted down from time to time during our lucubrations among the paths of antiquity, our object is not to hold up the instances which we may quote in illustration of our subject, as examples for modern adaptation, but merely to shew, that by a careful comparison of some of the forms and ceremonies attending our funeral rites with those of the middle ages, we may trace the real meaning and intention of many an item in the mournful panoply of death, which can only be discovered and accounted for by a reference to such sources, as we shall point out. Whilst we give a brief outline of the ceremonials attending the entombment of the noble and wealthy, which were thought almost indispensable in the 15th and 16th centuries, we do not wish for a moment to hint that any revival of such costly and cumbersome pageantry would be worthy of the present enlightened age, but we do say that there are many little points in our present system of conducting funerals, which demand correction, and we cannot set about the task of reformation, without some previous knowledge of the origin of those expressive observances which, through ignorance and indifference, have been allowed to degenerate into pageantry, costly as ever, but unmeaning, and often irreverent.

We hope, before concluding these imperfect notes, to be able, in a future number, to apply our subject more immediately to the objects, to which our Magazine is devoted, by examining the theory and practice of Masonic funerals. From the fact of our being at present very deficient in information upon this subject, and not knowing exactly the best source whence we may derive some enlightenment, we cannot at present venture upon any remarks upon the ceremonies which has, from time to time, been carried out at the burial of deceased members of the Order; but we cannot but hope that some intelligent Brother may take the hint, and make a subject so interesting matter for a separate article.

In our last paper we alluded, more particularly, to the obsequies of Abbat Islippe, as giving a good idea of the ceremonials attending the funeral of those distinguished by rank or attainments in the middle ages; and, as this instance is similar in every respect to cotemporary accounts of occurrences of the same nature, we venture to give a more particular description of it.

His corpse was first chested and cered, and so remained in a large parlour hung with black cloth, garnished with escocheons of his arms, and those of the monastery of Westminster. The corpse was covered with a rich pall of cloth of gold of tissue, and four great tapers were placed about it, burning day and night with daily masses and nightly watches until the 16th of May, when it was conveyed into the monastery of Westminster in the following manner: 1st. Two conductors with black staves, then the cross, then a number of priests, friars, and monks, and other religious persons; after whom came the Abbot of Bury *in pontificalibus.* The corpse was borne by six of his yeomen, in black coats. Two branches of white wax were borne by two clerks in their surplices, and before the corpse were twenty-four poor men in gowns and hoods, bearing twenty-four torches. Then came the chief mourner alone, followed by others, two and two, habited in long gowns and hoods. At the entry of the monastery, the Abbot of Bury, with his assistant priests, received the corpse, and so proceeded to the choir, where it was set under a goodly herse, with many lights, and *a majesty* and *vallence.* Machym, a herald painter, who writes from 1550 to 1563, mentions a "fayre majesty and *vallence,*" gilded and fringed, as an adjunct to the hearse, which may be supposed to have been a canopy, or termination of the whole.

The corpse placed under the herse, the *Dirige** began,

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* *Dirige.* Joanna, the widow of Sir Thomas de Hengrave, in her will (1481), directs that the anniversaries, or *months' minds,* of the said Thomas and Joanna, in the Collegiate Church of the Blessed Virgin in the city of Norwich, and in the Church of the Hospital of the Blessed Virgin de Elsingspital, in London, should be kept with devotion, and with a solemn mass performed "*cum placebo et dirige commendatione.*"—*Gage's Hengrave.*

I have explained the *dirige* above, which is taken from an anthem, being solemnly sung by the said monastery, and divers *Diriges* were sung in other parts of the church.

With respect to the *Dirige*, it is generally supposed that our word *Dirge* is derived from it. Dr. Johnson, however, rejects this derivation. It is not, however, borrowed from the hymn "*Dirige gressûs meos,*" as the lexicographer says some pretend, but from the anthem to the first Nocturne in the matins for the office of the dead, beginning, "*Dirige Domine meas in conspectû tuo viam meam.*"

The *Dirige* over, the corpse was lowered into the grave, and the mourners retired to partake of a slight refreshment, the candles and tapers around the hearse being left burning.

The next day, all returned to the church and resumed their places. Then began the first mass of Our Lady, solemnly sung by deacon and subdeacon, and at the offertory the chief mourner, with the other mourners, made an offering of gold. In the evening, the mass of *Requiem* was sung by the Abbot of Bury "*in pontificalibus,*" and at the offertory the monks made their oblation after the custom and manner. Then the chief mourner made a second offering, and, the sermon preached, and other ceremonies concluded, there began a great dole,* given among the poor. Then the banners were set in order in the said chapel, in traces of iron, and the herse, with all other things, did remain there still, until *the month's mind.*† These banners

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in the same manner as the word "*Placebo*" is taken from the anthem "*Placebo Domino in regime vivorum*" with which the vespers for the dead begin.

* *The dole* was distributed at funerals, either in bread or money, till a very late period. Nichols, in his History of Leicestershire, speaking of Stathern, in Framland hundred, says, "In 1790 there were 32 inhabitants, the number taken by the last person who carried about bread, which was given for *dole* at a funeral, a custom formerly common throughout this part of England, though now fallen much into disuse." Sir Walter Scott gives an account of the distribution of the *dole* in his "Antiquary."

† *The Month's Mynd,*" or "year's mynde," or "minnyng days," signify days whereon the souls of the departed were had in special remembrance, often by a solemn office or dirge said for them. "The year's mynde" is now more generally called the anniversary, when the deceased is recommended to the prayers of the faithful, and commemorated in the sacrifice of the mass. On these occasions the word "mind" signified remembrance, and the expression, a "month's mind," a "year's mind," &c., meant, that on that day, month, or year, after the party's decease, more solemn service for the good of his soul should be celebrated.

were probably the holy banners used in the procession with one of the armorial bearings of the deceased. As an ecclesiastic he would naturally not have the usual *atchievement*, or, as it is now usually called, *hatchment*, which consisted of the coat armour, crest and helmet, mantles, sword, spurs, and target.

An account of the funeral expenses of Sir Thomas Kytson, of Hengrave, in the year 1540, extracted from an old account book, entitled "Coosts layd out at the *Monthes Mynde*," mentioned by Gage, in his "History of Hengrave," furnishes a very good instance of the ceremonies attending burial of persons of distinction at that period, and more particularly gives us an insight into the connection which exists between the duties of the herald of old and those of the modern undertaker. We venture to give some of the items which are interesting as illustrating our subject:—

Paide for the hyre of the *Mercer's** cloth for the heyrsse .	xij*d*.
Paide to Mr. P.sson (Parson) for *Dirige* and masse . .	ij*s*.
Paide to the clark for his peales	ij*s*. viii*d*.
Paide to ye Beedle of ye beggars for seeing the ordering of poor people	iiij*s*.
Paide to Doctor Wilson for preaching the sermon . .	vj*s*. viij*d*.
Item for one yarde of velvette which was for a mantle for the helmette	xx*s*.

THE HERAULDS.

Paide to Blewe Mantel, offycer at armys, for his diett for ix days, for seeing every thing in order at Hengrave, ij*s*. vj*d*. the day, for his horse hire with his man . .	xxij*s*. vj*d*.
Paide to Mr. Garter for his pains takying	xx*s*.
Paide and laide out by ye hands of Mr. John Croft, Esqueyr, for coosts and chardge, and in meat and drynke, wode for the heyrsse mrkyng of hit, and for the settyng of hit up, and in dole, with other chardge and necessaries done at the monthes mynd at Hengrave . . .	xxxv*l*. xviij*s*. vi*d*.

Then comes the preparation of the achievement to be placed over the tomb of the deceased, as appears by the bill of the painter, Thomas Parys.

Paid for a cote of sarsanet with armys on it . . .	xx*s*.
Paid for a helmett, for an arming sworde and a creste for the helmet	xxix*s*.

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* The trade-guilds and corporations each had their hearse cloth and pall. That belonging to the Fishmongers' Company was exhibited among the mediæval antiquities at the Society of Arts, in John-street, Adelphi, last year; and a very exquisite pall is also in the possession of the Clothiers' Company at Worcester.

There are also charges for painting the helmet and gilding the handle of the sword for "xiij scotchyons of my master's armys in buchram," and for four banners, "one of the Trinity, one of our Lady, one of St. George, and one of St. Thomas."

In the midst of these preparations for the interment of the dead with the solemnities due to rank and title, the poor were not forgotten, but were heartily bid welcome, and summoned to assist in paying the last tribute of respect to the memory of their late lord and benefactor; and charges are duly recorded by the officials employed for making black gowns for poor men, for their refreshment, and for the dole. The dole appears to have been universally given, according to the circumstances of the deceased. At the funeral of Sir Robert Knolles, in the eighth year of Henry IV., his dead body was brought in a litter to London from his manor in Norfolk with great pomp and much torchlight, and was buried in the White Friars church, "where was done for him a solemn obsequie, with a *lyberal dole* to the poore." The following curious account of the origin of the dole is given in "The Huntynge of Purgatory," by Veron. 8vo. Lond., 1561, fol. 106.

"The auncient fathers being veri desirous to move their audience unto charitye and almose dedes, did exhorte them to refresh the poore, and to give almones in the funeralles and yeare's myndes of their frendes and kynsfolks, in stedde of the bankettes that the pagnyanes and heathen were wont to make at suche doinges, and in stedde of the meates that they did bring to their sepulchres and graves."

The banners used at funerals were of various kinds, the principal of which were, the *standard*, borne by knights; the *banner*, confined to bannerets and persons of higher rank. Every standard was to have in chief (that is, next the staff) the Cross of St. George next the crest and motto, and to be slit at the end. The *penon* was somewhat similar to the standard in form, but was rounded at the end instead of being slit, and bore the arms of the defunct. *Bannerolls* displayed further particulars connected with the alliances of the deceased and his ancestors, such as impalements and quarterings; as the Duke of Norfolk, at whose funeral, in 1554, there were a dozen of bannerolls of his "progeny" or pedigree. The Holy Banners, or Banners of Images, as they are called in the old herald's work-books, were borne at the funerals of ecclesiastics who did not possess armorial bearings, and who, by reason of their profession, could not have an atchievement. These banners were square, and on their silken folds were painted emblems of the Trinity and figures of saints. In a MS., about the time of Henry VII., printed in the "Archæologia," vol. i., directions are given for these banners.

Item.—"To be hadde a banner of the Trinite, a banner of Our Lady, and a banner of Seynt George, a banner of the seynt that was his advowie."

Thus, in the account of the banners used at the funeral of Sir Thomas Kytson, to which we have before alluded, we find a similar number, St. Thomas being "the Seynt that was his advowie."

E. A. H. L.

(*To be continued.*)

THE CONDITION OF SCOTCH MASONRY.

In that portion of our publication which is devoted to Correspondence, and also under the head of Scottish Masonic Intelligence, several documents will be found, which deserve the earnest consideration of every Member of the Craft at this moment.

We intimated, in our last number, that the condition of Masonry in Scotland was most anomalous. We gave intimation of the low estimation in which the Order is held throughout the whole of North Britain, by "the popular world;" and we fearlessly avowed that the universal complaint against the meeting of Lodges is, that they are the heralds of a noisy and boisterous termination—often of scenes of drunkenness and dissipation.

It is not probable that we should have hazarded our reputation as faithful chroniclers of Masonic intelligence and of passing events, by making statements which would be nothing less than gross libels upon any race of men, were not all that we have asserted the truth. As, however, we learn that we were branded as "calumniators" in the last Grand Lodge of Scotland, we feel bound, in self-defence, to avow to the world what is our own experience as to the Masonic knowledge of the general class of Scottish Brethren, and what is the state of the Craft beyond the Border. Painful as is the task to become the accusers of our Brethren, we should fail in our duty, and cease to be esteemed worthy of carrying out the design we have in view in this publication—the progress of Freemasonry, to help to make it what it may be, and ought to be—were we to shrink from speaking out as to the miserable condition, into which Masonry has fallen in the sister kingdom.

We will put aside the strictures which, from time to time, have appeared in these pages, written by earnest Scotch Brethren;—we will even, for the sake of argument, suppose, that their statements have been too strongly tinctured with a hostile spirit;—we will, in mercantile phraseology, "take off a considerable discount" from their strictures. We will try the question, in fact, not merely upon the information we have received, but upon other statements, which we have been at some pains to gather.

As to the want of Masonic knowledge amongst Scotch Brethren, we think no laboured investigation is required to prove that it is proverbial. We hold it to be impossible that any one who is made, passed, and raised, in one night, can obtain any information as to what Masonry really is, or what are its designs and objects. But, beyond this, few indeed ever advance. Once made Master Masons, they seem to think that the end is gained, and that it is so much surplusage to take any further trouble to inquire what are their duties, and what their responsibilities. Put in possession "of all the signs, tokens, and words, whereby to know a Mason," at one meeting, the information is rarely understood, and immediately forgotten; so that, by stumbling at the very threshold, they go on blundering through the remainder of their days.

It is a fact which we believe it will be difficult to disprove, that scarcely a Mason initiated in Scotland is now-a-days met with, who can, with any accuracy, work himself into an English, Irish, or Colonial Lodge, who is not ignorant as to the manner of opening and closing a Lodge, and, as far as the ceremonies are concerned, is not lost in utter astonishment—if ever by any chance he has gained an entrance—where the work is done "regularly and in order."

It may be said, that many English, Irish, and foreign Brethren shew similar ignorance, and evince the same disqualifications. We regret to say that the statement is too true. We neither attempt to deny, or palliate it. Many Brethren fail to be impressed with the sublimity of the respective degrees; all have not the same comprehension;

all do not think alike; many have not the inclination to study, even if they have the time;—too many, even yet, look upon the Institution as nothing more than a means of social entertainment, or as a sort of Benefit Society, and scarcely ever shew themselves in Lodge at all till "refreshment" is announced. If the mind be indisposed to profit by "the secret arts and hidden mysteries of this peculiar system of morality," the interval of a month, or even of six months, between taking the several degrees, will not suffice to make them acquainted with that mass of knowledge, which the introduction to "Light" is capable of unfolding to them. But the fault herein lies, not in the system, but in its abuse —not in the manner of making Masons, but in the apathy and listlessness of those who are made. In Scotland, however, it is utterly impossible that any one can learn or discover what is before him, however anxious he may be to do so. How is it possible he should do so, when the ceremonies, at his introduction into the Craft, are pushed on with the greatest rapidity,—when there is no opportunity for discovery of the break between each step onward, and when the work must either be hurried over for want of time, with a rapidity that bewilders the Candidate, or destroys its beautiful proportions, and thus renders the whole proceeding absurd, rather than dignified—a solemn farce, rather than a noble reality?—If, in fact, there be any truth in the saying ascribed to Napoleon, that "there is but one step from the sublime to the ridiculous," it will be found verified to the letter in the proceedings of Scotch Lodges, where all that is noble is marred—all that is instructive is disgraced,—and all that is put before the Brethren, who have a love for their Order, tends to make them feel that they themselves are humiliated by the insult thus put upon one of the noblest institutions, which the world has ever seen established.

We once heard a P. G. Officer assert, in the Grand Lodge of England,—when the question of abbreviating the time for making Masons in the Colonies was under discussion—that when he was initiated, passed, and raised, in one night, in his native country (Scotland), he had not the slightest idea of what was passing before him;—that when he came out of the Lodge, he was as ignorant as when he entered it, and that the next day he knew nothing at all about the matter. We believe that this honest avowal would be the general testimony of all those, who are admitted into Masonry under the Scotch system,—a system, be it remembered, which our Brethren beyond the Tweed ALONE persist in maintaining, though the authorities of the Grand Lodge *must know* that it is reprobated throughout the world, and that in no part of the universe where Freemasonry exists, is the Society at such a low ebb as amongst themselves, and nowhere so thoroughly despised and avoided by the popular world.

Why is it, too, that there is no accredited interchange of mutual good feeling and fraternal reciprocity between the Grand Lodges of England and Scotland, but that the latter country persists in setting the "landmarks" of the Order, in this respect, at defiance? Ireland has its representatives on both sides of the Channel,—Prussia extends its Brotherly sentiments to England by a similar arrangement,—Hamburgh—high in Masonic intelligence, and deeply impressed with Brotherly love—is *proud* to send and receive intelligent Brethren as its organs of communication. Switzerland also enjoys friendly intercourse with Great Britain; Texas, too, has its representative; and, from the other side of the broad Atlantic, the State of Massachusetts maintains an intercourse, with England. France, we have reason to believe, will, ere long, be added to this manifestation of Wisdom, Strength, and Beauty. Yet Scotland is in the unhappy position of alienation, and continues without a representation in the Grand Lodge of England; she remains nearly alone in this painful distinction, because she is self-willed and obstinate; because those who would advance she hinders, and those who are in favour of "progress" she looks upon and treats as innovators and revolutionists. Thus, Scotland scarcely "stands where it did," as far as Masonry is concerned; for, having stood still so long, it has retrograded; till at length, in the language of that immortal bard, whose sentiments suit every case and circumstance of life, it may be said,—

"Alas! poor country;
Almost afraid to know itself! It cannot
Be call'd our mother, but our grave: where nothing
But who knows nothing, is once seen to smile.
Where sighs, and groans, and shrieks, that rent the air,
Are made, *not mark'd;* where violent sorrow seems
A modern ecstasy; *the dead man's knell*
Is there scarce ask'd, for who; and good men's lives
Expire before the flowers in their caps,
Dying, or ere they sicken."*

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* *Macbeth, Act* iv. *Sc.* 3.—This quotation seems singularly apt, in

But if, upon the subject of ignorance in Masonic knowledge, Scotland lags behind every other portion of the world, her case becomes more lamentable, when the consequences resulting from that ignorance are manifested in habits, which are discreditable to human nature. We repeat the statement which we received a short time since from a Scotch Mason, who quitted the Order in disgust almost as soon as he entered it—that "it is more creditable to be known *not to be* a Freemason in Scotland than to be one; that it is notorious that Lodge meetings are noisy and uproarious; that scenes take place afterwards which are discreditable in every respect to the Brotherhood." We have not, however, implicitly relied upon this statement any more than upon those of our correspondents. We have

> "A chiel amang 'em taking notes, and faith *he'll print 'em*,"

in full, unless a change speedily takes place in Scotch Masonry, which the Grand Lodge is both able and bound to see effected with a high hand. We put it distinctly to that body, and to the Masons of that country, that we love the Order too dearly—we admire its principles for their intrinsic excellence too sincerely—we rejoice in its benevolent designs and holy purposes too fully, to allow any race of men to abuse these attributes without "Holding the mirror up to nature, and showing the very age and body of the time,—his form and pressure." Personally, we have but little knowledge of any Scotch Brethren beyond what we have said of their want of Masonic information. We are not acquainted with a single office-bearer, past or present, of the Grand Lodge of Scotland; we have, therefore, no private design to serve—no sinister object to attain. We hear it said that Scotch Masonry is disgraced by the faults of its members; we find, wherever we meet with members of the Craft initiated in that country, that they are for the most part, not only ignorant of the first rudiments of Masonry, but of the very nature of its principles and precepts; and that they are far behind every other portion of the Society in intelligence and information; we learn from the best authority—and we will take nothing upon trust—that the manners and habits of many

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all its parts, to the present condition of Masonry in Scotland, especially the words, "the dead man's knell," of which but few, we fear, beyond the Border, will trace our meaning as bearing upon H. A.

Brethren bring no credit either upon themselves or upon the Order; and, therefore, it is that "Nothing extenuating, nor setting down ought in malice," we are determined to act by Scotland, as we will by England, Ireland, the Colonies, and the whole Continent of Europe—to praise that which deserves commendation—to urge on the "good and faithful Brethren amongst us" not to be laggards in the race—not to stand still and grow supine, but to press on boldly and fearlessly to make Masonry what it is calculated to be—a blessing to society; but to denounce everything that is foreign to the institution itself, and to censure every deviation from its time-honoured "landmarks." And of this every member of the Grand Lodge of Scotland may rest assured, that neither noisy vituperation on the one hand, nor threats of denunciation on the other, will turn us from our purpose, when the end at which we aim is the reformation of abuses, which society at large will no longer tolerate, and the removal of a stigma which must attach to Masonry throughout the world, so long as the system of Scottish working remains as it is, and is suffered to pass without that reprobation from its constituted authorities, which it deserves.

If Scotland will but take advice from those who wish her well, she will at once proceed to "set her house in order;" if not, it may not be that "this year she shall die;" but so surely as she persists in her present course—unmoved by entreaties—callous to honest intentions, and indifferent to consequences—her career is run, and a race of men as intelligent—in some respects even more intelligent—than the rest of mankind, will have to lament that the strongest tie, next to Christianity, that can hold men together, has been severed through imprudence, and sacrificed to prejudice and selfishness.

ON THE RHINE.

On the Rhine!
Ah, dear maid, thou canst divine,
How I pass this life of mine,
Sailing on this noble stream
Like a rover in a dream.
Here no castles, built in air,
Mock me with a vain despair:
All are solid, true, and real,
Borrowed from no false ideal.
Here, beside these vine-clad hills,
Joy has chased a thousand ills;
Grief has slept, and echo woke
Music from each verdant oak:
Here, where weeping willows lave
In the soft and lucid wave:
By the shadows, dim and old,
In their darkness ever cold:
Here, behold I pledge thee mine,
In a draught of Rhenish wine.

On the Rhine!
Singing songs in praise of wine,
Merrily we float along;
And the cadence of each song,
Wafted round the mossy cells,
Of the hoary Drachenfels,
Glads us with a pleasure lent
From the sweetness of content;
Flitting bats whose home is made,
Ever in the greenwood shade:
Owls who start us with their cry,
And their grim solemnity;
All about the vessel go,
With the zephyrs to and fro.
Angry clouds begin to low'r,
Over rock and over tower;
Softly on the swelling grain
Falls the renovating rain:
Earth with calm glad trust receives,
Comfort for her drooping leaves.

Hark ! the dreary winds uprise,
And the thunder from the skies,
Speaking mighty mysteries,
Growls as wizard come to tell
Legends of yon mystic dell.
Merrily we glide and sing,
Through the storm's stern spiriting,
For our hearts still faithful prove
To the river of our love.
Pass the cup,—the while I pray,
Love may gild our rocky way.
Pass the cup,—the while I pledge,
By this rude and craggy ledge,
To all true-hearts far and near.
Pass the cup,—we will not fear
All these wild and weary cries
Of the storm's intensities.
To the blast all care resign,
We will trust the foaming Rhine.

Lo ! above the distant steep,
Risen from her noonday sleep,
The silvery moon appears.
And the tree-tops, wet with tears,
Glitter in her gentle rays
As memories of parted days.
Through the gale the vesper chime
Tells an ancient tale of time ;
Though the valleys lie no less,
In a steadfast quietness :
For the tempest din is o'er,
And the meads and wood-crowned shore
Sleep in peacefulness profound—
Sleeping with no voice of sound :
Underneath this soft pale light
Who shall feel the world's affright ?
Who shall faint at mortal scars ?
Who, beneath these lustrous stars,
Who shall weep or sadly pine,
Sailing on the flowing Rhine ?

W. B.

"THINKING" AND "WORKING" FREEMASONS.

We have no difficulty or hesitation in avowing that our respect for what we hear called "good *working* Masons" is not of the most lively complexion. Now, the gentlemen we often hear spoken of as "good *working* Masons" are (it begins to dawn upon us), not unseldom disposed to a certain mental as well as corporeal obesity. We do not pretend to deny the extent of their splendour and pompous respectability, when literally "hung in chains," and shining like a firmament of stars, and jewels, and orders, and stiff-necked with collars, far "more honourable," &c. and impaled with symbols on every available point of coat and waistcoat, they first strike terror on the neophyte. At this moment we find it not so easy to shake off the awe their magnificence in Lodge, and their evidently overwhelming consciousness thereof produces on "weaker brethren." And when we know them to be really "perfect in their work," how can we refuse them due honour? Excellent members of society, we believe, and active abettors of the Masonic charities (including the banquets), we are sure they are. But it is from an irresistible persuasion that *their* Masonry is of the past, "high and dry"—far behind our days; because they fear the legitimate developments of their own principles; because they never for a moment discern that the pressing want of this onward age is *the translation of our Masonic doctrines into social facts and arrangements;* because we find that under their weighty auspices (good-humoured, comfortable creatures as they are!) the ORDER, like a pet spaniel, "killed by kindness," is slowly crumbling under its own grand principles, contrasted with their meagre practice, that we content ourselves with respecting them as men, loving them as Brothers, and wishing them to be "no more officers of ours."

With a second class of Masons—very estimable personally—the ceremonies of "Lodge" are, we verily believe, held to be a kind of "private theatricals"—a pretext for inane formalism. They enjoy all that is grand and austere in the language of our rites, much as they relish fine sentiment and "situation" in a new drama! The vital truth, as a voice of the old time, and yet ever new, of our doctrines—the possibility, nay, the instant, imperious necessity of their application to existing wants and troubles, they never for a moment admit into their contemplations! The very doctrines they profess—the very language they use in Lodge—they would be the first to persecute, by we know not what ugly names, if they heard or read them in a public journal or in the street. Of a third class—the "convivials"—the less said the better! They are mere excrescences on the goodly frame of the Order.

Now, far be it from us to deny the presence of many devoted and earnest Brethren—not more Masonic in Lodge than in the world, and distinguished by the same high qualities, aptitudes, and sympathies in both. Do we not, as we write these lines, vividly recal a dear and honoured Brother, our own Masonic sponsor—a man who, from the comparatively humble sphere of a provincial Lodge (of which he was the very soul), has raised himself by sheer force and integrity of character, to be a "*decus et præsidium*" of English Masonry, and to sit in the council of our Worthies. And is not his whole life no more and no less than *the Masonic doctrines in action?* And are not the best and purest of any aspirations we could utter but the echoes of his heart and voice, though they want, perchance, the harmony and the repose which longer years have brought to him? And do we not remember and rejoice to call "friends and Brethren," men who bestow all the dignities and the graces of the Arts they honour on the ORDER they love and cherish. And ought we not to come out of our own beloved Lodge (into which was so lately admitted how unworthy a disciple!—for he can render no return for the honour but his own happiness:—mentally and morally, (as well as materially) refreshed and invigorated? For where in the outer world do we meet with such an almost ideal frankness of feeling and kindness of heart, uniting natures and intelligences the most dissimilar in a common sympathy? But, in writing seriously and sternly on the position and prospects of our ORDER, we are bound to lose sight of individuals, and, clad in the severe garb of truth, to regard only the classes that compose the fabric of the institution, and that either strengthen its bulwarks or accelerate its decadence. And we hear a warning voice say that these are not the times for mumbling a dead language or rearing up with laborious idleness a "monumental dream." Our Order is either an eternal Truth or an organized Hypocrisy: if the latter, away with it from this volcanic soil, about to be strewn with the ruins of the old world, and heaving with the birth-throes of the new!—if the former, let us boldly accept its symbols, and energetically translate them into facts! We discard propagandism, and refuse proselytism; but only let us *live* our doctrines, and like the gentle rain of heaven, and like the universal sun, we shall fertilise and enrich humanity. For the mystery of the Past is the science of the Future.

LE CHAT-HUANT.

MASONIC PROCESSIONS.

IN our last number, the attention we were able to bestow on "THE SYMBOL OF GLORY" was but a faint and imperfect indication of the treasures of thought and wisdom, seasoned with experience and charity, abounding in these latest pages of our revered and venerable brother; but we promised to return to them "as often as we feel the want of a strengthening of our convictions, and an enlarging of our sympathies." Let it be remembered that the opinions we defend are not the offspring of an immature enthusiasm, of that restless yearning for "something diviner," which is stigmatized as "youth," by men "grey, but not with years:" but the calm clear voice of the knowledge that fortifies and ennobles, the hope that brightens, and the faith that consoles a serene and dignified old age. We spoke of two parties in Masonry which might be called the OBSCURANTIST and the EXPANSIVE: the former only so much in earnest as to strive to shut up from the profane gaze secrets and mysteries of which the real key has long been lost (and the counterfeit *stolen*): on the presumption of "*Omne ignotum* *pro mirifico:*" the latter, without departing a step from the traditional Landmarks of the Order, desiring to bring its ever young and living principles into energetic operation on the well-being of our actual society, and into harmony with the onward spirit of our time.

PROGRESSIVE FREEMASONRY is the watchword of Doctor Oliver. May the advancing race of Masons take him at his word!

But we desire to say a word more particularly on the topic of MASONIC PROCESSIONS; for we cannot but sympathize with the regrets expressed by Dr. Oliver, at their present more than partial abandonment; perhaps we may say their almost general discontinuance. There are many grave local and practical objections, too obvious to need detailed explanation, to the pursuance of this custom in large towns,—especially in the metropolitan city. Here indeed, even if feasible in practice, or recommendable in purpose, processional demonstrations would be a supererogation of zeal, a superfluous display of energy. For English Masonry is, perhaps, already too much centralized, or rather, not sufficiently decentralized. Not ignoring, but professing all respect to the many excellent *working* provincial Lodges, we may, without fear of côntradiction, affirm that all that is externally active and fruitful in the working charities of the Order, is, if not sustained, at least chiefly represented by the central Lodges; and as it is from the centre that the voice of law and authority speaks and acts, so too the grand solemnities to which we owe our recognition by the outward world are central; and provincial Masonry lives, as it were, by deputation. Turn we then to the provinces; and to them we appeal for a revival of Annual Processions, bringing together from scattered localities in harmonious and fraternal concert, and in compact array, the divergent, but not discordant, members of a system free and equal as God's law: eternal as truth and justice. Nothing but good, we heartily believe, could spring from these periodical manifestations. Blessings to the Order! charities to the world! In the midst of our unhappy religious discords and grave political contentions—our wars of creeds and churches—our dangerous social anomalies—and jarring and fatal contrasts: what more potent healer of wounds, what more wholesome assuager of excitations, what more consoling promise of reconciliations, than to see brethren sundered by the accidents of birth, the conventional and titular distinctions of rank and station, or by the more perilous and obstinate barriers of wealth and privilege, met together at least once a year, on the inviolable ground of a common and equal brotherhood? We have personally witnessed the striking benefits of these gatherings on neutual ground, of rich and poor. Nothing more effectual to soften the inevitable antagonisms of wealth and want; to appease the jealousies, the misunderstandings, the heartburnings of classes not opposed but divided, and by human, not by divine institutions.

Doctor Oliver after alluding to "the good old custom so strongly recommended and assiduously practised by the Masonic worthies of the last century, and imitated by many other public bodies of men, of assembling the Brethren of a province annually under their own banner, and marching in solemn procession to the House of God, to offer up their thanksgivings in the public congregation for the blessings of the preceding year; to pray for mercies in prospect, and to hear from the pulpit a disquisition on the moral and religious purposes of the Order," proceeds to say:—

"This custom is sufficient of itself to ensure the popularity of the Order, and create a respect for its holy principles in the public mind. I much regret that a practice so consonant with the original design of Masonry should have been discontinued in my own province, and exchanged for other public observances which, though they may be innocent, are a novel introduction; and, in my opinion, an application of divine Masonry to purposes that were never contemplated at its original institution. The hint may not be without its use in other localities; and if the one must needs be done, let not the other be omitted.

"The above custom would also be a means of promoting and encouraging that great attribute of the Order—Equality."

Lest in this much abused word Equality, there should be scandal to certain ears polite, let us hear Doctor Oliver on the Masonic doctrine of Equality.

"The system of Equality observed in a Mason's Lodge, teaches the doctrine of mutual wants and mutual assistance, and destroys the unsocial vice of Pride, by the operation of which one man is induced to despise his brother, as though he were not formed of the same clay as himself, although he may be greatly his superior both in talent, virtue, and usefulness.

"Freemasonry is *essentially democratic in its constitution*, and strikes at the root of this pernicious vice, by laying it down as an axiom that 'we are all equal by creation, but much more so by the strength of our obligation;' and, 'that we meet on the *level*, and part on the *square*.' Now, according to the doctrines of the Order, the *level* denominates that we are descended from the same stock, partakes of the same nature, and share the same hope; and that though distinctions among men are necessary to preserve subordination; yet no eminence of station can make us forget that we are Brethren, and that he who is placed on the lowest spoke of Fortune's Wheel, may be entitled to our regard; because a time will come, and the wisest know not how soon, when all distinctions, except that of goodness, shall cease; and death, the grand leveller of human greatness, reduce us to the same state."

Noble words, truly! of right hearty and strengthening import! In this firm and frank avowal is the very pith and marrow, the very vital spirit and essence of our immemorial Craft, unemasculated by any of the conventional servilities and artificial precautions, the false reticences, and degrading adaptations into which the life blood of the Masonic heart is too often suffered to be congealed at festivals, where the profound *flunkeyism* (the word is indispensable), of the English temperament, seems to expiate by ostentatious adulation the inevitable meaning of the principles professed in the Lodge, and repudiated in the world!

So, when our banners and our symbols are unveiled in the Street, our uninitiated Brethren will stop to ask their sense; and when they hear our watchwords, "BROTHERLY LOVE, RELIEF, and TRUTH," let those who come to sneer remain to bless. Do not all our signs and symbols profoundly typify and lovingly assert the claims and dignity of Labour; the fruitful principles of association and co-operation; the original Brotherhood of the whole human race; the real liberty, based on mutually exercised rights and duties; the real equality that levels—*upwards?* Will our Brethren uninitiate ask, *What is True Masonry?* It is (or *should be*)—may we be able to stand in the searching light of our own immortal doctrines—"an association of wise and virtuous men." What is a Lodge? An *atelier* of moral science. Are we not all workmen? The square, the level and the compasses explain themselves so that he that runs may read; but to the hard-handed sons of daily toil they have a more touching and lively significance—*the bread of the family!* Freemasons are Utopians by right of birth, by privilege of constitution, by immemorial charters, by the inevitable anticipation of the wildest dreams of social philanthropists, which our every banner proclaims and our every symbol antedates. For do they not foreshow a time—

"When the world shall be
Much better visibly: and when so far
As social life and its relations tend,
Men, morals, manners shall be lifted up
To a pure height we know not of, nor dream:
When all men's rights and duties shall be clear,
And charitably exercised and borne:
When education, knowledge, and good deeds
Shall have just, equal rights, and civil claims;
Great crimes shall be cast out, as were of old
Devils possessing madmen. Truth shall reign;
Nature shall be rethroned; and man sublimed!"

E. F. S. P.

GEOMETRICAL MASON FLOOR CLOTH.

AMONGST the many curious products of labour and ingenuity which are to be seen by the world at large in the world's Great Industrial Exhibition of 1851, there will be many less curious and extraordinary in several respects than a painted oilcloth, which has been the leisure amusement for eleven years past of Mr. James Pitt, Quay-street, Manchester, who, having at length completed it, has presented it to the Masonic Lodge over which he presides. In addition to the symbolic beauty which gleams upon the vision of "the free and accepted," the peculiar effects, the result of concentric geometrical forms, squares, cubes, parallelograms, &c., combined with a tasteful alternation of colour, light, and shade, make the work as extraordinary, even to the artistic as to the ordinary eye. The precision of perspective with which every form is delineated is not the least striking feature of this work. The floor cloth is 16 feet by 10 feet; its centre is covered by the representation of the sun, white in the centre, diverging into lemon and orange-coloured rays; it is formed of seven centres or stars, each of sixteen points, and by its bright hue, gives great effect to the chequered squares and circles around it. There are 22 large squares set diamond-wise, forming the outer border, and as many triangles to complete the border; and within these 156 smaller squares, filled by circles, each circle having its peculiar pattern, and being adorned by 16 smaller stars. The extraordinary effects are chiefly visible in the outer border, where chequered or tesselated pavements have quite new forms given to them: being made spiral and concentric in various ways, not easy to describe. In one of these larger squares, only 16 inches square, there are no less than 7,540 diamonds, diminishing as they approach the centre till they become like minute points. The work has been valued at 500 guineas; but we should like to see the man who would devote so many years to the work for that sum. Copied in marble, it would cost many thousand pounds. Bro. Pitt, we understand, has been somewhat late in making application for wall space in the Crystal Palace; but we hope his extraordinary production will be seen there amongst the other productions of Manchester men.

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

TO THE EDITOR.

THE STATE OF MASONRY IN SCOTLAND.

" . . . . Endeavour to place Freemasonry on so substantial a basis as to constitute the unmixed pride of its friends and defenders; and defy the malice of its traducers and foes."—DR. OLIVER.

"There are many sources of dissatisfaction of which our provincial Brethren complain, and which nothing can obviate but a thorough reform in the laws and constitutions."

"The Provincials say further, that the paid officers of the Grand Lodge appear to consider Masonry as a commercial speculation, and to estimate its value by the amount of money it puts in their purses."—A LATE LAMENTED BROTHER.

SIR AND BROTHER,—It is difficult to say what the present position of Masonry is in Scotland—whether it be in an healthy condition making progress—or whether it be in a rapid state of retrogression,—at all events it is not quiescent. A few remarks on the matters brought before the last quarterly meeting of the Grand Lodge may help to explain the state of the Craft north of the Tweed,—for, to the thinking Brethren on both sides of that fair stream, there is ample food for reflection in the passages from the diary of the last Grand Lodge.

It is not to be supposed that the statements which have from time to time been made by the writer of this communication, on the present condition of Scotch Masonry, would be quietly digested by some of the Brethren, who consider that they are perfect in the ancient usages and established customs of the Order, and of course in *the practice* of those virtues, which they profess to admire. "Where ignorance is bliss 'tis folly to be wise." This is the motto of such brethren; and it is a thousand pities that their happiness should have been disturbed by a "traitor" and a "calumniator;" this they might have borne; but that you, the Editor of the "Freemasons' Quarterly Magazine and Review," should have endorsed the general charges brought against them was too much, and consequently their hitherto silent indignation has found a vent in the *safety valves* of speeches energetically and characteristically delivered. It may be that your Magazine may come under the ban of the Grand Lodge of Scotland, as a similar publication did on the 7th of August, 1848, or be *repudiated,* as it was, at a later date.

Should we unfortunately advance any statement "not consistent with fact," or (to do away with that official phrase, and in plain English,) state anything to be truth, when it is false, we are persuaded that the good sense of your readers would very soon call us to order, or treat us with that contempt which such conduct would properly deserve. In like manner we hold that those who express themselves in public, when they hold a responsible position, are also amenable to criticism for the statements which they advance, and therefore they need not be surprised if we, in our turn, should criticise them. If truth be a libel, we admit at once that the statements which we have made are libels on the Scotch Craft; "the nearer the truth the greater the libel;" but many of those brethren, who have made such a fuss about the matter know the truth of the statements, although they would fain *soften them down*.

But to return to the points of interest to the Craft, discussed at the last Grand Lodge. After opening, the first business as usual was to read the new Proxy commissions. On this point we may remark that it is most extraordinary that any business should be entered upon before the minutes of the former meeting are read and confirmed; but such is the case—and new members are positively admitted to take their seats, and vote, it may be, on the correctness of the minutes of the former meeting, at which they were not present, and of which they can know nothing. This course may be convenient for some purposes, but, to say the least of it, it is very unbusiness like; but "that's nothing when you are accustomed to it."

The next matter was the reception of a present from the Grand Lodge of Ireland, a copy of the laws and constitutions of that Grand Lodge, for which thanks were voted. We wonder why the Grand Lodge of England does not pay a similar compliment to her sister in Scotland, and send an acknowledgment of the services rendered to her. We are convinced that the Grand Lodge of Scotland has been the greatest benefactor to the Grand Lodge of England that she ever had, and we are satisfied that it is from oversight on the part of the English Brethren that a most superb and handsome service of plate has not been voted by them—a service which would have been suitable for the *select* dinner parties or fancy balls that are got up by the Grand Committee for the benefit of their friends. Some of our English friends may say, what had the Grand Lodge of Scotland done that we should give them a testimonial?—nothing!—and that is just the very reason why the Grand Lodge of England ought to show its gratitude; for if the Grand Lodge of Scotland had done something—if—in a word —*it had done its duty*, the Grand Lodge of England would not have been so numerous or wealthy, and that of Scotland would have been more influential, and in a much more distinguished position than it is just now.

But in our vision of the service of plate, we had nearly forgotten the minutes of the last Grand Lodge, which were read and confirmed; after which the minutes of the Grand Committee and Report upon the Festival were brought up; but before they were passed Bro. S. Somerville intimated that he should make a few remarks in reference to the Festival, which had been animadverted upon by a publication which he held in his hand, in two letters, signed "FELLOWCRAFT," extracts of which he begged to be allowed to read. Cries of "question," "question," "what work," "what publication," met this reference of the Brother, who appeared afraid to mention the name of the work, but at last acknowledged that it was the "Freemasons' Quarterly Magazine and Review." He then proceeded to read extracts from the letter, and dwelt upon that part which referred to an English Brother's description of the late festival (see vol. i. p. 494), all of which he duly commented upon, denied, and condemned most violently, declaring that the Editor was a calumniator; and that if the man who wrote these letters would not come forward and acknowledge their authorship, he would call him a moral coward. After several observations to a similar effect, he concluded his oration by gesticulating most fiercely, and giving a most violent thump, as if he would annihilate the publication at "one fell swoop," which demonstration was met with loud cheers intermingled with hearty laughter. Bro. Somerville surely could not have expected that we could have summoned at that moment sufficient courage to have confronted him and "avowed the soft impeachment." We have too much regard for our personal safety at any time to trust to the tender mercies of any professional gentleman, and it is not likely that we should have been less careful, when we noted the excited state of the Brother, who intimated in such courteous terms his desire to be introduced to us.

While detailing this curious scene we may as well note that one of the most violent partizans against FELLOWCRAFT, was the Proxy Master for Lodge No. 15, the late Treasurer of the Grand Chapter, of whom we should be sorry to speak in terms disrespectful, though his power of vituperation was launched against us, and he assumes to be an oracle, especially on all matters connected with Arch Masonry in Scotland. Were it not to show the nature and characteristics of the opposition which improvement has to contend with in Grand Lodge, we should not have taken notice of the remarks which this Brother was pleased to make upon us; but unless the Lodges are made aware of what transpires in Grand Lodge, they cannot have an idea of what usually goes on therein. We will, however, dismiss this Brother from the scene, with a recommendation to remember the proverb, which advises that it is not the best policy for "those who live in glass houses to throw stones."

The remark of another Brother, although not quite so *tragic*, was more truthful and happy: "It was," he said, "a great shame that the Most Worshipful Master and the Grand Lodge should be *calamitated* in that way." But of this "*jam satis est*;" it would require the pen of Dickens and the pencil of Cruikshank to do justice to the scene.

The next business brought under consideration was Marshal Soult's diploma, which appears to be a *quæstio vexata* to the Grand Lodge; what means there may be of restoring it to the aged Brother we know not. The Lodge in whose possession it is, refuses to send it to the Grand Lodge, for which decision we think they are wise—but if they have a desire to retain it to themselves, and not restore it to the illustrious Marshal, they are acting a very unmasonic, we will not say, a dishonest part.

Next in course followed the *Report on opening the Grand Lodge in the Master Masons' degree.* In the remarks which were offered upon this question before taking the votes, it is difficult to say whether *ignorance* or *pride*, had the preponderance; suffice it to say, that the determination seemed to be, we "will not copy England or Ireland, but do just as we like, and remain as we are." This question was not however disposed of without a struggle, worth recording,—forty votes being given for the motion, and forty-four against it.

We have been blamed for writing many things against the Scotch Craft, but they all fall far short of the *Report on the Glasgow Lodges.* After that Report our statements must appear feeble indeed. The matter was of such a personal nature that we forbear to do more than thus briefly to allude to it. The time, however, we believe will come when organization, after the manner of the Grand Lodge of England, will provide a means whereby a fund shall be raised and regulated, by the admission of candidates into Freemasonry, which shall do away with the anomalous and painful position which this Report too plainly verified. Under the present system—how long is it to last?

It is, in fact, evident that Lodges may do what they please in the management of their own private matters, provided they do not become troublesome to the Grand Lodge, and if they only, from time to time, send a little money to show that they still cling to their worthy head; but the moment they begin to ask questions in Grand Lodge, or attempt to think and act for themselves,—then woe betide them; as we shall see by the result of the next business which came before the Grand Lodge, which may be called the *event* of the evening from the result that has followed, and what the end of which will be it is very difficult to say; we fear it is only "the beginning of the end." It was entitled, "Report on the Aberdeen Circular, dated November, 1850." Why it obtained this name from the Committee who drew it up, we are at a loss to conceive, as it appeared to be a Report against Masonic Clubs, those "green eyed monsters" which have of late frightened the Grand Committee, if not out of its wits, at least out of some of its members, and its sense of propriety.

As a matter of course the Report of the Committee was carried; and we have every reason to believe that the parties who drew it up are perfectly satisfied with their work, and equally well pleased *with the result*; but they need not lay the flattering unction to their souls, that the great majority of the Brethren will be equally satisfied or well pleased; not so much with the immediate result (the state of the vote), as with the manner in which that result has been interpreted by the Grand Secretary. The clubs will let him know, if we mistake not, their opinion of the matter. What the Brethren in the north, who have been instrumental in circulating the information to the Lodges which has caused this outburst, will do, we know not—they surely will not sit quietly under their "statements not being consistent with fact," that official mode of saying they have told a falsehood. The facts of the case stand as they always did; they cannot be altered; and, as there has been too much official diplomacy in the matter, we would beg to remind them of some points in order to strengthen the correctness of their statements; viz., that the Proxy Master of No. 10 was absent, and the R. W. M. Sir J. W. Drummond was present, when the latter claimed his seat. Our opinion is, that, at the meeting, in August, Brother Drummond had no right to supersede his Proxy Master; but when he gave the intimation, according to law 1, chap. xviii., we insist that he had a perfect right to sit, and vote, and supersede his Proxy Master. The question hangs on a *mere quibble* as to the statement put forth by the Aberdeen Brethren to the Lodges; they say that Sir J. W. Drummond was not allowed a seat or to vote in Grand Lodge, although his Proxy was absent, or words to that effect. Now, by the same mode of argument as that advanced by the Grand Clerk, we distinctly and *broadly assert* that the Proxy Master for No. 10 *was not present* at the meeting of Grand Lodge on November 1, 1850, and we will prove it: we find in the list of motions for discussion that evening; "Pr. M. No. 10. That any member of the Grand Lodge may take up the proposition (motion) of an absent Brother." We would ask of those authorised to answer, how this matter was settled—a motion most suitable for the occasion; the fact is, it fell to the ground, because this brother, who *is said to have been present, was absent!!!* Again is it not the fact, *by the interpretation* put upon the law as to Proxies, that Sir J. W. Drummond, the *W. M. of a Lodge, had to take the office of a Proxy Warden,* before the could be a member of the Grand Lodge of Scotland, in order that he might be nominated as a G. J. Deacon, *which situation was also offered to him;* these are facts, deny them who may; and here are some more.—It was perfectly illegal on the part of Sir J. W. Drummond first to accept a Proxy Wardenship then and there. It was illegal in the Proxy Master of Lodge 152, to grant or give a commission in such a manner. And it was much more culpable for any officer of the Grand Lodge to receive such a commission, as he at least knew full well that it was nothing less than a breach of the laws of the Grand Lodge, which certainly deserved the expulsion which some Brethren were kind enough *to propose* should be the punishment of the Proxy Master of Lodge 122, Royal Arch, Perth, for a similar breach of the laws and constitutions. We have said before, that this discussion was the *event* of the evening; not so much from its intrinsic merits, as from the manner in which the result of this grave deliberation has been promulgated to the Lodges throughout Scotland, and the consequences that may follow. At the end of the roll of members, just published, the Grand Secretary has issued an edict to the W. Masters of Lodges, *giving his version* of the deliverance, come to by the Grand Lodge.* We do not consider that it is the true verdict, or what was intended by the majority of those present to be so; *in fact, it is not the mind of the Grand Lodge.* And, moreover, it is not, he may rest assured, the mind of the Brethren at large: they will not be subjected to this rule. That Brethren cannot meet to talk on Masonic matters, or obtain instruction or information on Masonic affairs, without first obtaining *a charter* from the Grand Lodge, is monstrous; it is true the charter is to cost nothing, but the trouble of obtaining it will cost a large amount of annoyance, as a *majority* of the *Masters* of a district must apply. But who will be so absurd as to ask for a charter to enable them to do what they can do without one, and what the Grand Lodge of Scotland has allowed by *use and wont;* when by the obligations which the members came under, they are also to instruct one another on those points which each require. Surely it cannot but be considered as an insult to the Master Masons of Scotland, *ignorant though they be,* to say, that, "the Grand Lodge has learned with much surprise and regret the existence—WITHOUT HER AUTHORITY—in this city, as well as in the provinces, of *Masonic clubs,* or private meetings, said to be held for the purpose of Masonic instruction." So it is worded in this *Bull,* which has been sent out by the Grand Secretary to the Scotch Craft. How simple-minded the Grand Lodge of Scotland must be to think that the Brethren are not requiring instruction; or that it is possible, for two, three, or more Brethren to meet together without entering, intuitively, upon a discussion on some points "of our secret arts and hidden mysteries." But who can prevent them meeting or entering into discussion? Those brethren who are anxious for information *will have it;* and those who have it will communicate it willingly to those who are anxious to make advancement in Masonic knowledge. But as if to enliven the picture a little, a touch of the ludicrous has been added: "the Grand Lodge, therefore, earnestly calls upon all GOOD MASONS (it will call long and loud in this city, ere it get many of that sort to give their help), to aid and assist in discountenancing, and forbidding to be continued any longer, as members, those belonging to such clubs or meetings as are held *out of* a regularly *constituted* and *tyled Lodge*." Nothing must be learnt but in a Lodge! Let every Brother who keeps an hotel mark this, and see to it, that he do not harbour in his house such as talk of Masonry. Should any two be together, and Masonic words are heard to be uttered, that moment, *as in duty bound,* he must run with all speed to 13, North Bank Street, and aid and assist the Grand Lodge, "to keep inviolate that sacred pledge which, as the Guardian of the Craft, she, for the peace and good order of society, has come under to the government of the country." This is indeed a "Guy" to be laughed at, and one that might be productive of much pleasure if there was not matter for more serious reflection. This *Bull*, or edict, confirms what we have repeatedly noticed,—*the ignorance of the Brethren in Scotland,*—and their inability to move or stir unless guided by the leading strings of those who manage the Grand Lodge; it is a certificate of the intelligence of the Scotch Fraternity, duly signed by the Grand Secretary, that Scotch Masons are not fit to meet together, unless in a Lodge; or if they will meet for Masonic conversation and improvement, it is to be "under *pain of suspension from Masonic privileges or expulsion from the Order.*" If the Pope's mantle be lost, we are certain it will be found in North Bank Street, for a more odious edict has never been issued by any one usurping authority which they do not possess. Assured are we of this, that if it be acted up to, it will be at *the expense of the Grand Lodge;* and it is well to warn those Brethren, who have been active in urging the Secretary to write such a letter, of the consequences which are likely to follow, if this order is attempted to be enforced. As to the conduct of some of those who supported the Report, upon which this order is founded, we calculated upon a very different vote from them, particularly after the great stir *they have made in their own Provincial Lodges.* Truly a visit to Edinburgh appears to unnerve them, and to alter their opinions very materially; whether their constituents will be satisfied with their conduct is another question; but it evidently now becomes the duty of the Lodges to enquire how far their wishes were acted up to. Good may, however, come out of this evil, as a healing medicine is often extracted from a deadly poison. And most assuredly it will so happen in this case, if this order induce the Lodges to obtain their rights, as it ought to do, and to demand that every motion be first submitted to the Lodges for their opinions, before it can pass into a law. There is nothing to hinder this being done, if the Lodges will but take the matter into their own hands, and recall all their Proxy commissions, and represent themselves, or elect Proxy Masters *whose opinions* they can trust.

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* The document here referred to will be found at p. 58.

After this business, a motion, submitted by the Grand Master, was carried,—that the Grand Lodge confer the distinction of "Honorary Brother" upon Sovereigns, or other distinguished Brethren, &c. We very much doubt whether this motion was the work of the Grand Master. If we are correct in our suspicions we can only say, that he will not, if he value his character as a Craftsman, patronise those who foist upon him such crotchets. While speaking of our M. W. G. Master, we must, however, give him credit for the manner in which he discharged the duties as Chairman at the last Grand Lodge. We are not among his warmest admirers in Grand Lodge; but at the same time we are willing, as it is our duty, to give him praise when he deserves it, and, on this occasion, we are bound to do justice to the fair and impartial manner in which he presided. We regret that he has been *apparently* tied up to a party or clique in the Grand Lodge; but this is not his fault. If he wish to maintain the confidence of the Craft, as he evidently does, in a very short time he will preside with true Masonic spirit, and not allow Brethren, who are ignorant of Lodge government to dictate to him what should be done, and what he himself should do. He certainly astonished the weak minds of some of the Brethren at the last meeting, by calling them to order in a manner, to which *they at least* had not been accustomed. We firmly believe that he is an anxious inquirer after Masonic knowledge—would that he visited other Lodges than those at which he is personally known; he would then obtain more "LIGHT."

The Provincial Grand Lodge of Ayrshire sent a Memorial to Grand Lodge, by which it appeared that some business, which it had been thought should have been first laid before them, had been sent direct to the Grand Lodge, or Committee; this they considered rather unmasonic or irregular. To our mind, the most correct and Masonic mode of transacting all Masonic matters, is first to bring them under the consideration of the Provincial Grand Lodge of the district; if the verdict here be unsatisfactory, then that it should be carried to the *Upper house*—the Grand Lodge. We demur to the opinion of a legal Brother, who gave his view of the matter, that every disputed case in a Province ought to come at once to the Grand Lodge; this is certainly a novel idea, and which, if adopted in every law case which takes place in the neutral world, would speedily demolish the practice of many legal gentlemen. Once carry out the notion, that every matter which requires an exposition of the law, whether civil or criminal (and in Masonry we have both), should be referred to the highest court of judicature, the House of Lords would then have work before it. The fact is, that the Provincial Lodges know the cases much better than the Grand Committee can possibly understand them, and have much more time to consider them than the Grand Lodge; if the verdict of the Provincial Grand Lodge does not satisfy, then it is time to bring the subject under discussion before the Grand Lodge.

We now come to the election of the Grand Committee,—that body which *manages* the Grand Lodge. We rejoice to say, that a decided improvement has this year taken place in the mode of the election—though as yet it is far from perfect—nevertheless we would give all credit due to the active whipper-in of our Masonic Parliament, for the manner in which he gained the election; it is a lesson to the reformers by which we hope they will profit, to be more active in obtaining lists of *members to give in.* The giving in of lists is an advance upon the old system of self-election, and we hope that next year there will be a still greater improvement in the character of the lists from which the election is made.

After the nomination of the Committee, came the recommendation as to the interim Grand Bard, when Brother Jamieson, author of "Nimrod," was appointed. There is certainly much need of harmony in the Grand Lodge, to soften the asperities of party discussion; but, with all due deference to the Brother who has been chosen, even at risk of shewing our ignorance, we honestly confess that we never heard of him before as a Mason, or of "Nimrod" as a poem; he may be quite worthy to fill the office to which he is appointed,—still we think that another

Brother—one who has taken much trouble with Masonic matters, and who has often made his appearance in Grand Lodge, and is always seen, there with pleasure, even by those who are opposed to him in Masonic politics, and whose qualifications for that Chair no one will call in question—should have been chosen—we mean Brother Aytoun, whom—although we have advocated the principles which led to his retirement as a Proxy Master, we should be glad to see as the Grand Bard.

The next business was a letter from Bro. Murray, the manager of our theatre, asking the patronage of the Grand Lodge on "*his retirement*" from the stage. Bro. Murray is considered to be a very worthy person, and readily obtained the patronage he asked for; but what he has done for the good of the Craft, that they should patronize him, and be at the expense of *printing and circulating bills signed* by the Grand Secretary, intimating the benefit to the Brethren, is yet to be discovered.

But we have taken up too much space in our remarks upon the events of the last Grand Lodge; let us, in conclusion, endeavour to point out to the Lodges what, in our humble opinion, should be their course, if they wish Masonry to be restored and respected in Scotland. Those who really wish its improvement must not be idle; mere wishing will not serve the turn,—it requires time and exertion; if Lodges are uninformed, they should at once find able instructors; and, when they have obtained them, immediately act up to the instruction they receive. The Grand Lodge is evidently beginning to be *more liberal* in communicating information; the letter at the end of the roll is a proof of this, but more might have been given on the blank page. Now that the Grand Lodge requests an opinion, it is the duty of every Lodge to express it, upon the system of representation as at present worked. Many of the Proxies have been changed, but there is room enough yet for greater changes. If a Lodge has not heard from its Proxy Master, let his name be struck off on the 24*th of June,* the only day on which he can be removed; and, when this has been done, let intimation of *the fact* be given without delay to the Grand Clerk. If possible, every Lodge should also be represented by its own Master and Wardens; but, this cannot be conveniently done, they should appoint some fearless Brother, whose opinions coincide with their own, and who *will attend* at Grand Lodge. But, upon whomsoever the appointment falls, let it not be forgotten, that the 24th of June is the *only day* for making it, and that the information *must be given* to the Grand Clerk immediately afterwards.

Other laws require alteration as much as the Proxy system, and it would be well if the Lodges would look into them, and give the Grand Lodge their opinions thereon; and, above all, urge in the strongest manner a determination to resist every order which may be issued from the Grand Lodge without due authority (such as the document to which we have referred), which has not been passed by the Grand Lodge; Remonstrances ought also to be made against any law being passed until it has been submitted to the Lodges for their opinion. But if such representations are not fairly heard, now that the Grand Lodge *begins to see* that "some misunderstanding exists," (even although it obtained that light from "an unauthorised party," and has been forced to admit that there is *reason* in the complaints), "*it appears from the reasons assigned,*" that the best opinion that can be tendered to the Lodges is, to stop the supplies, and to compel the citadel to a surrender; this step, however, ought only to be adopted when *all fair and Masonic means have failed.* Such measures would not be advocated, or such statements made, if the Grand Lodge and the Grand Committee conducted matters in a truly Masonic manner; but the laws are broken and the views of interested parties only carried out, when it suits a purpose. It is indeed a matter of congratulation that the Lodges are taking an interest in the proceedings of Grand Lodge, if we may judge from the number of Masters and Wardens who attended at the last meeting; we hope that the number will increase, and that Lodges will see the advantage of *doing away with the Proxy system altogether.* If the Lodges would but demand that information be sent to them *after* every meeting of the Grand Lodge, *not a few days before the meeting,*—say not later than six days after—place upon the record that a statement of money matters be read at every meeting of Grand Lodge—do away with one paid officer—let there be but one office rented by the Grand Lodge—reduce the price of the Charter to half the sum charged at present—encourage the revival of dormant Lodges upon fair terms to Brethren who are anxious to revive them—and, for the extension of the Craft, obtain reports from the Provincial Grand Lodges, such as the one sent from the Glasgow Provincial Grand Lodge—alter the election of all Grand Lodge office-bearers from November to February, and close the Masonic year at that period—and, by all means, alter a number of the rules in the last edition—and, if possible, to obtain uniformity and correct working in Lodges, also encourage the extension of Masonic charity—the benefits that would accrue would be incomparable. Unless something be done, and that speedily, in this quarter, it is evident, from the state of matters at present, that Masonry in Scotland must decline. *Matters cannot remain much longer as they now are;* we certainly are in a transition state, and it is only by the Lodges taking an active interest in the working of Grand Lodge, that we can hope that false steps may be prevented. Trusting that both you and your readers will excuse the length of these remarks,

I remain yours Fraternally,
FELLOWCRAFT.

Edinburgh, February, 1851.

TO THE EDITOR.

Cork, Feb. 24, 1851.

SIR AND BROTHER.—Aware of the deep interest you take in everything connected with the interests of Masonry, and that your truly valuable Magazine is the only publication devoted to its advancement, I am induced to send you herewith a copy of a letter received last month, by Saint Patrick's Lodge, No. 8, from the Lodge "l'Astre de l'Orient," at Flushing, in reference to the death of a Brother, of Lodge No. 8, which took place on board a ship which he commanded, then lying in that Port. As the circumstances of this case are peculiarly deserving the notice of "the Craft," and may also be of use to the "uninitiated," I think its publication in the pages of your journal may be acceptable to your readers, and of advantage to our ancient and honourable fraternity. It shows at once the value and importance of Masonry—the universality of the "Mystic tie," and the high privilege and advantage of membership therewith. It appears that on looking through the papers of our deceased Brother, the agent of the vessel discovered his Grand Lodge certificate, and, being himself a Mason, he handed it to the officers of the Lodge "l'Astre de l'Orient," who, acknowledging the tie of brotherhood, immediately claimed the body, and conveyed it to their Lodge room, where it lay some days. After suffering the usual period to elapse, they formed in Masonic procession, to pay the last tribute of respect to the remains of one, who, "though a stranger, and unknown to them in life," was, nevertheless, as the certificate informed them, a Brother Mason; and, as such, they interred him, with all honours.

Such an event, Mr. Editor, speaks, trumpet-tongued, of the value of Free Masonry, which many people, ignorantly, regard as a useless institution. And I am quite satisfied, if the many similar advantages arising from association in its ranks were made known, much idle prejudice would be removed, and the vast benefits of the Order would become more widely diffused. With this view, and also with a view of doing justice to the zeal of our Continental Brethren, I am induced to seek its publication in your pages, which not only will confer a favour on Lodge No. 8, but, I trust, a benefit on our Order.

I have the honour to be, Mr. Editor, fraternally yours,

John Lloyd,
Secretary, Lodge No. 8.

THE FOLLOWING IS A COPY OF THE LETTER REFERRED TO.

The Master, Wardens, and Members of the Lodge, "l'Astre de l'Orient," at Flushing, Netherlands, to their honourable Brethren the Master, Wardens, and Members of the Lodge No. 8, at Cork, Ireland.—W. S. B.

"Worthy Brethren,—We regret to inform you, that on the 6th of November last, we received intelligence of the death of John Holliday, captain of the English barque ——, then laying in the Roads of Flushing; at the same time receiving, through his agent in this place (also a member of our Lodge), the certificate of the said John Holliday, having been duly initiated in our sacred Order, in your honourable Temple.

"We hardly need assure you, worthy Brethren, that on that intelligence your Brethren of this Lodge could not for one moment hesitate to fulfil the sacred duties devolved upon us, in regard to the mortal remains of a Brother Mason, who, according to the inscrutable designs of the Great Architect of the Universe, was cut off in the midst of health and strength, far from his home and friends, in the land of strangers.

"We duly appreciated that, although our said Brother, as a private individual, was in reality a stranger to us, yet he was a member of that society of Brethren, who, under the unassuming name of Freemasons, are found diffused over the whole known world. As a member of that fraternity, death found him in the midst of Brethren, differing with him in country and manners, but impressed with the spirit of the same Order.

"As such we claimed the mortal remains of our deceased Brother; and, until their final interment, deposited them within the walls of our Temple.

"On Monday, the 11th of November last, at twelve o'clock at noon, the Brethren, members of this Lodge, and a considerable number of Brethren, Freemasons, residing in this place, assembled together in 'Funeral Lodge,' from whence they proceeded in stately procession, to the public burial-ground, at some little distance from the town, where the coffin was taken from the funeral carriage by the requisite number of Brethren, and by them carried to its final place of rest, and followed by the whole procession. Whereupon our Bro., D. Fagg, an officer of this Lodge, briefly addressed the private friends, acquaintances, and shipmates of the deceased, in their mother language, directing their attention to that particular instance of human frailty, the uncertainty of life, and the vanity of all human pursuits; alluded to the sincerity of our attachments to the principles of our Order, in thus assembling to consign to the earth, from whence it came, the mortal remains of a Brother Mason, a complete stranger to the majority of those present; and, finally, exhorting us all so to live, that when our earthly career will be at an end—be it soon, be it late—we might be enabled to prosecute our journey without dread or apprehension, to that far distant country from whence no traveller returns.

"Our Bro. A. Ruysch, late master of this Lodge, then addressed the assembled Brethren in an impressive speech, in the Dutch language; particularly directing our attention to the solemn performance in which we were engaged, exhorting us to continue in the exercise of Brotherly love, even until the grave, and thereby to demonstrate before the world our attachment to the sacred Order of Freemasonry.

"The corpse having then been duly consigned to its final place of rest, the procession returned to the Lodge, where our venerable Master, Y. W. Van Horn Van Burgh, addressed the assembled Brethren, in a speech both energetic and elaborate, demonstrating, at full length, the impression which the performance of the day should make upon us, and the manner in which we ought here to live, so that at the other side of the grave, we might reap the fruits of our Masonic labour; concluding with sincere thanks to the Brethren for their kind and zealous willingness in the performance of the sacred duties in which they had been engaged.

"With these particulars, worthy Brethren, we conclude our present task, sincerely wishing the Great Architect of the Universe may long exempt you all from further bereavement, and enable you to continue to work for the attainment of the sacred pursuits of Freemasonry.

"We hereby enclose the certificate delivered by your Lodge to the deceased Bro. John Holliday, and trusting you will favour us with an acknowledgment of the receipt of these presents, we subscribe ourselves with sincere sentiments of Brotherly love,

"The members of the Lodge 'l'Astre de l'Orient, at Flushing,
and in their name,
"Y. W. Van Horn Van Burgh, Master.
"W. de Kraifft, 1st Warden.
"C. I. Waleng, 2nd Warden.
"Van Duren Dutiltz, Secretary.

Flushing, January, 1851.

TO THE EDITOR.

Dear Sir and Brother.—The W. M. of the Dalkeith Lodge, Bro. Sir J. W. Drummond, was some time ago solicited by the Secretary of the Grand Lodge to accept the office of Grand Junior Deacon. As the W. M. of Dalkeith Kilwinning Lodge, he accepted the offer; but, after a few days, the Clerk of the Grand Lodge wrote a letter to him, stating that, having heard that he had accepted office, it was his opinion that he was not qualified; that as his Lodge had appointed a Proxy Master, he and his Wardens were no longer Members of the Grand Lodge of Scotland; and, as this was the case, he would recommend him to accept a Proxy Wardenship, which he had no doubt could easily be obtained, by which means he would qualify himself to hold office in the Grand Lodge of Scotland. The worthy Brother was at this time perfectly well known as the real W. M. of the Dalkeith Kilwinning Lodge. Such was the actual fact at the election of office-bearers for the Grand Lodge on last St. Andrew's day. If you think this worth your notice, I send it to you as some information for the Masonic world.

I am an old Glasgow Mason, and never heard of such conduct before. When the present Clerk—and, if I recollect rightly, when the Grand Architects were elected—there was a contest of votes, and the present incumbents got the greatest number, by bringing us through from the West country with our minute books under our arm. We then turned out all the Proxies. To this no objection was made; but now matters are changed. We old Masters are turned out and deprived of our rights. Can such a practice be held as Masonic, that the Masters and Wardens of Lodges are to be disfranchised in such a manner? An old and worthy Provincial Substitute Grand Master declares, that we are on the eve of an eruption, like the Free Kirk. We may therefore be on the eve of having an United *Free* Grand Lodge of Scotland in the West, if our Edinburgh Brethren do not behave in a more becoming manner. Give us your advice and opinion. We only heard of you lately, when you was abused in the Grand Lodge of Scotland; but for that we should never have known there was such a Brother as the Editor of the Freemason's Quarterly Magazine and Review.

Yours Fraternally,
A Mark Master.

Glasgow, Feb. 28, 1851.

[As we are asked for our "candid and decided opinion," we will "give it freely and at length." We should deprecate as most inexpedient and unmasonic, any such attempt as that here hinted at—the formation of an United Free Grand Lodge of Scotland. However much the Brethren may feel aggrieved by the present state of matters in Scotland, we hold that it would be utterly subversive of all true Masonic feeling, and contrary to the entire spirit and principle of the Order to carry out such a scheme. Such a threat is in itself most unbecoming. The work of reformation may be difficult, but *it is not impossible,* if Brethren will determine to put hand to hand, and foot to foot, to effect it. In all matters of controversy, and especially in Masonry, the Brethren must "give and take," if they hope to "work" for the good of the Society; asperity of feeling ought to be, in every instance, laid aside; the advantage of the whole body ought to be the sole consideration. The Brethren of Scotland who desire to promote the resuscitation of Brotherly Love, Relief and Truth, will best promote this end, by mildly, yet firmly, placing their grievances on record, and by taking every opportunity which may be *legally* allowed them, to induce their Grand Master to give his consideration to their designs; let them be *steady, persevering,* and UNITED; their cause is that of truth, honor, and justice. Let them also make *Charity,* in every sense of the word, their leading principle, and the obstacles before them will speedily give way.—Ed.]

TO THE EDITOR.

Edinburgh, March 6, 1851.

Sir and Brother.—In the December number of your Magazine there are two letters signed "A Fellow Craft," and one designated "The state of Masonry in Scotland." It is therein said, that an English Brother went to the Grand Lodge, expecting to see how Scotch Masonry was conducted, and to enjoy a treat; but never, in all his life, had he witnessed such a scene in any pot-house—it was a low, drunken affair. I have to observe in regard to these remarks, if the English Brother went to the meeting solely for the purpose stated by him, he must not have been aware what kind of a meeting he was going to attend, or forgot that it was a festive meeting, and that at such meetings he could see very little of Masonry; and I am convinced he never saw Masonry practised at any festive meeting in England, or anywhere else. As to his assertion, that it was a "low, drunken affair," I have to state, that I was myself present from the beginning until the close, and I have attended many meetings of the same kind, and I never saw a meeting conducted more harmoniously, or properly, until near one in the morning; it was only on the R.W. Master of St.Stephen's standing up, and prefacing what he was going to say, by, "he would be heard," that several of the Brethren at the end of the hall, believing he was going to say something discourteous to the G. M., called out several times,—"Chair, chair." The G. M. having called the Brethren to order, said, he thought they acted wrong, in preventing the R. W. Brother's addressing him; for, by so doing, how could he know what he had to say. In his opinion, it would be better in all cases, to allow a Brother who arose to address the chair, to do it so quietly; and, if the Brother should say any thing improper, he, as their chairman, was the proper party to order him to sit down, and he trusted he would be obeyed; if he was not, he would leave the chair, and never come back. Shortly afterwards the Grand Lodge was closed. Since then the quarterly meeting took place on the 4th ult. After some preliminary business, consideration was given to the subject of a circular, issued by the Aberdeen Masonic Master Masons' Club, to every Lodge in Scotland, setting forth, by the present law of the the Grand Lodge (and which law was inserted by the Proxy Masters), the undoubted right of the *bona fide* Masters of Lodges, which had been taken away from them, as no Proxy Master can be superseded, except on one or other of St. John's Days. Formerly, any Master of a Lodge had the right of claiming his seat in the Grand Lodge when he thought proper. The Committee recommended to the meeting, that a circular should be sent to all the Lodges, explaining the law regarding Proxy Masters, and to enjoin all Brethren to abstain from issuing printed circulars, on pain of expulsion. They further considered that the clubs were dangerous, not only to the Grand Lodge, but inasmuch as they might be used as political clubs. If the truth were told, they were not afraid of their becoming political clubs, but that the members might look too narrowly into abuses. As the present Grand Lodge permits any Brother, although he may be only two days a Master Mason, if duly recorded in the books, to be elected a Proxy Master, nothing can be expected to be done for the benefit of the Craft in Scotland; as it cannot be supposed that they can know anything of Masonry. However, they are useful in their way, as they can cry out lustily, "Vote, vote;" and if any member rise to speak on any subject, not in accordance with their views, and of those of the party in power, they are sure to put him down by their war cry—"Vote, vote; order, order."

A son of Esculapius, one of the wise men of the East, and a leader in the Grand Lodge, in order to rouse his followers to deeds of valour, against such dangerous characters as members of the clubs, or to make them believe he was another Solomon, and thinking that he would most effectually gain a victory over these monstrosities, brought forth from its lurking place, the Freemason's Quarterly Magazine and Review, and having read certain passages from the letters of Fellow-Craft, his anger waxing warmer and warmer, it burst forth like a volcanic eruption on the head of the unknown writer of these letters, and he ended his speech by designating him as the vilest of the vile, and one who ought to be expelled from the society of Masons. Thereafter a vote was taken to agree to the Committee's suggestions, against an amendment, that the clubs be not interfered with. The former motion was carried by a majority, which was in a measure anticipated, as one of the majority was seen running up and down for two or three days before, whipping in the "vote, vote" members.

What will be the consequence of the suppressing of the clubs no one can tell; but this I am quite certain of, it will be the first time that Brethren, since the commencement of Masonry, were deprived of the privilege of meeting, when, and where they pleased, for mutual information and instruction in Masonry. I should be obliged by any of your readers informing me, through your Magazine, if they ever heard of such arbitrary conduct as the Grand Lodge of Scotland are about to commit? Since writing, a letter has been issued, which has no other tendency but to mislead the unwary; as it does not state, in a manly and straight-forward manner, what the members of the clubs have been guilty of. The Committee, however, recommended, that a charter be granted, *gratis*, to hold Lodges of instruction. Those who compiled it cunningly inserted—" Whenever a majority of the Masters of Lodges should ask it;" knowing, very well, that the ruling party could always command a majority of Masters against it. I herewith send you a copy of the said letter.

I am, Sir and Brother,
Yours fraternally,
NEWBERRY.

" Grand Lodge of Scotland.—Office of Secretary, 13, North Bank Street,
" Edinburgh, February 21, 1851.

" R. W. SIR AND BROTHER,—By Order of the M.W. His Grace the Grand Master and the Grand Lodge, I am directed to bring under your special notice the subject of a Circular issued to the Scotch Lodges by an unauthorised party in Aberdeen, containing statements not consistent with fact, and having a tendency to mislead, as well as dictate to, the Provincial Lodges in the free choice of their Representatives—an interference with the authority and government of Grand Lodge which is highly unmasonic and reprehensible; but as it appears from the reasons assigned for superseding several Proxies that some misunderstanding exists as to the law upon this and other points connected with the Representation of the Craft, prefixed is an Extract from the Laws and Constitutions, which it is requested you will immediately lay before your Lodge for consideration; and should there be any amendment or alteration suggested upon it, you will be so good as intimate the same to your Proxy Master, or the Secretary or Clerk of the Grand Lodge, on or before the 1st day of May next, in order to the subject being deliberated upon at next Quarterly Communication.

" I am farther to add, that all unauthorised Masonic Bodies and individuals are by the Grand Lodge expressly prohibited from issuing Circulars on Masonic affairs to any of the Lodges in Scotland or elsewhere, under pain of *suspension from Masonic Privileges*, or *expulsion from the Order.*

" The Grand Lodge has learnt with much surprise and regret the existence—*without Her authority*—in this City as well as in the Provinces, of Masonic Clubs or private Meetings said to be held for the purpose of Masonic instruction; these unauthorised Meetings are hereby prohibited and denounced as not only unnecessary, but quite at variance with the true spirit and practice of Masonry, and subversive of that discipline, allegiance, and respect which all well-conducted Brethren owe to the Grand Lodge, the neglect of which in other Countries, has led to the most disastrous consequences to the Craft. The Grand Lodge therefore earnestly calls upon all good Masons to aid and assist in discountenancing, and forbidding to be continued any longer, as Members, those belonging to such Clubs or Meetings as are held *out of* a regularly *constituted* and *tyled* Lodge,—such conduct being a decided breach of Masonic Discipline, and subject to the penalties above stated. With the correction of such abuses the Grand Lodge will be enabled to keep inviolate that sacred pledge which, as the Guardian of the Craft, she, for the peace and good order of Society, has come under to the Government of the Country.

"In conclusion, I beg to state, that The Grand Lodge or Grand Committee will grant temporary Warrants, *gratis*, for holding Lodges of Instruction in any District or Province,* when a majority of the Masters therein shall petition for them. I remain, R. W. Sirs and Brethren, yours faithfully and fraternally,

"Wm. A. Laurie, *Secretary.*

"*To the R. W. The Masters of Lodges, &c.*

TO THE EDITOR.

JEHOSHAPHAT.

Sir and Brother,—It is, you are aware, difficult to deal with the subject of Bro. Wilson's letter in the last Quarterly, but I think I shall be able sufficiently to go into the matter to shew, that the explanation given in the Emulation Lodge of Improvement, as stated by Bro. Wilson, is erroneous.

As I understand Bro. Wilson's letter, the Valley of Jehoshaphat, spoken of in the Lodge of Emulation, is treated, not as a proper name or place, but as entirely figurative or symbolical; this appears to be quite inconsistent with the subject with which it is associated, and I cannot agree with the position (at least in this case), that an ethical figure is a proper foundation for a physical demonstrative; there appears to me to be no just connection between the two as so given.

Jehoshaphat means, *God's Judgment*, or *the Judgment of Jehovah;* it was given as a proper name to many persons, and, amongst others, to a king of Judah; and I think there is little or no doubt that the valley in question took its name from that king who reigned about A.M. 3100. Joel's time was 100 years afterwards, when the valley by the name of Jehoshaphat was well known. Now Joshua lived upwards of 600 years before Joel, and there is no trace, I believe, until about Solomon's time, even of the name of Jehoshaphat, either as of persons or of place. It does not at all follow that, because Jehoshaphat means "God's Judgment," that it is to be taken in its literal or figurative sense. All Hebrew names, and most Asiatic names, now bear a meaning. Now test the propriety of using Jehoshaphat in the sense used by the Emulation Lodge, and say, "in the valley of God's Judgment," or "in the valley of the Judgment of Jehovah," and it appears senseless, or at least most obscure and unintelligible.

The Lodge of Emulation being founded on the School of Gilkes, I am at a loss to conceive where the explanation now given comes from. Having had the benefit of much instruction from him, and Jehoshaphat having been several times the subject of particular discussion between us, I think I may venture to say, that he never treated it as figurative; I have no recollection whatever of his treating it otherwise than as a locality in immediate connection with the most memorable battle of Joshua.

There is another reason why I think Jehoshaphat is not to be considered as figurative. Gilkes, Broadfoot, Peter Thomson, and also several other eminent Masons, not of the class of Masonic teachers, differed in giving the origin of what we speak of, but they all, as I have always understood, spoke of Jehoshaphat as a locality. Gilkes said Jehoshaphat, some Ai, or Hai, and others Rephidim. I contend that it should be *Gibeon*, and many Lodges and Brethren have so used it. As to Gibeon, I may probably trouble you with a future letter. I may, however, now observe, that if the Lodge of Emulation at all connects the subject with a battle of Joshua, it is, I think, quite clear, that it is impossible the battle took place in the valley of Jehoshaphat.

In regard, however, to locality, I beg particularly to call attention to the 2nd and 12th verses of the 3rd chapter of Joel, where Jehoshaphat is spoken of in the strongest terms of locality; and, however strange it may appear that that valley should be the place of Judgment, it is clear that Joel considered it so, and the early Christians, and many Jews and Mahomedans, believed it to be so.

As Bro. Wilson has added his name to his letter, it would not be right, in disputing his position, to do so anonymously, I therefore subscribe myself,

Yours fraternally,
G. P. De Rhe Philipe,
P. G. S. B., and P. M. of 5 Lodges.

Gray's Inn Square, March 13, 1851.

TO THE EDITOR.

Pavement, Finsbury Square, March 18, 1851.

Sir and Brother,—May I beg the favour of your allowing the present note to appear in your valuable Magazine?

As, this year, we are likely to have a great influx of country and foreign visitors during the Exhibition, there is no doubt that, amongst so numerous a body of persons, there will be found many Brethren of the Order, who would be anxious to attend, and acquire rational Masonic entertainment and instruction at the different Lodges which might then be open, if they knew where they were held, and on what day, or evening.

Having the honor of being the Master of the Neptune Lodge, No. 22, for the present year, and which Lodge is open every month throughout the year, I beg, on behalf of the Brethren and myself, to make known (through your pages, if you will allow me), that we shall be most happy to receive and make welcome any of our country and foreign Brethren who may feel inclined to visit us, on the second Wednesday in each month, at the King's Head, in the Poultry, near the Mansion House, London, at 6 to 7 o'clock in the evening.

I remain, Sir and Brother,
Yours Fraternally,
Robert Feast,
W. M. Neptune Lodge, No. 22.

P.S.—In the Freemason's Calendar, for 1851, our day of meeting is erroneously stated the second *Tuesday*: it is the second *Wednesday*.

TO THE EDITOR.

MASONIC BALLS.

Sir and Brother,—The period of the opening year, which from time immemorial has been devoted to festivity, more especially among the Craft, is now past; and so long an interval will occur before those allotted seasons for refreshment and relaxation will come round again to us, that I venture to offer a few remarks upon a leading feature in the means sometimes adopted by our Lodges of mingling with, and entertaining the neutral world—I mean Masonic Balls. These entertainments are now of such general occurrence, and so exceedingly popular, not only amongst the younger Members of the Craft, but also with the sex to whose interests Freemasons have ever been devoted; they are in many instances so gorgeous in their appointments, so brilliant in effect, that they may fairly rank amongst the wonders of modern luxury and taste.

I am led to believe, too, that the practice of getting up so-called Masonic Balls, is very common amongst the members of less Aristocratic Lodges, more particularly in our small provincial towns.

I have myself seen advertisements in local newspapers, decked out with a display of the symbols of our profession, announcing a Grand Masonic Ball, under the patronage of the great man of the district, the *M.P.*, or the country squire, and hinting that the tickets will be of a moderate cost, and that the Brethren are requested to come in Masonic clothing.

Sometimes, but I am sorry to say, very rarely, these entertainments are given with an ulterior view to the support of some local Charity or other good work; which, whether nominal or real, is justly supposed by those engaged in the arrangements, to give to the affair a plausible air of respectability, or at any rate an additional interest, which it would not otherwise possess.

But this practice of assigning some portion of the receipts upon these occasions is peculiar to the inferior description of so-called Masonic Balls. In the case of entertainments given by the individual members of more wealthy and aristocratic Lodges, there is of course nothing to receive, and therefore nothing to give, to the soup kitchen or infirmary. In these instances the Members of the Lodge subscribe and pay the expenses from their own resources. Hundreds of pounds are sometimes expended upon the affair of one night, upon a burst of music, a flash of brilliancy, a sumptuous banquet, and then all is over, and nothing remains to the "founders of the feast," but the poor satisfaction of hearing the events of the evening talked over, and seeing them duly chronicled by the Jenkins of the local press. Let us ask ourselves, as men and Masons, whether we really and honestly think, that these entertainments confer any benefit upon the Craft? Do they reflect any credit upon our Order? Do they increase the respect in which it is, and as long as we rigidly repress all abuses, it will be deservedly held by the whole world?

Let those who advocate those amusements, and gravely, but, alas! ignorantly, connect them with the best interests of the Craft, answer me these questions, and in return I will ask a few more on the other side of the question. Do not these events sometimes lead Lodges collectively, and members of the Craft individually, into the commission of lavish and wasteful expenditure, and have not the funds of many of our Lodges suffered in consequence? Has not a so-called Masonic Ball, from the mistaken exclusiveness of its promoters, sometimes, however unintentionally, caused a breach of fraternal feeling, which has, perhaps, neutralized for a time those great principles which, as Masons, we so often profess—but, alas! so seldom act up to? If this be not the case, if my impressions are erroneous, I trust some Brother will inform me of my mistake, and I will reconsider the condemnation, which, in my own mind, I have pronounced upon these fertile causes of a breach of that sense of equality and universal Brotherhood, which, highborn or lowly, rich or poor, we ought all to feel, as members of the Masonic body. Having thus glanced at some of the effects and consequences of that class of Masonic Balls, which is given at the sole cost and charges of one Lodge, or of the individual Members of the same, I wish to say a few words upon the more public mode of conducting these entertainments, to which I have before alluded, to which admission is secured on payment of a certain charge.

These are, apparently, nothing more or less than harmless, social meetings of fellow townsmen and country neighbours, in some instances met together for the indirect purpose of supporting a local charity, and more directly of giving a seasonable entertainment to the ladies, and allowing the Brethren an opportnnity for the display of their *insignia* to the admiring eyes of loving wives and inquisitive sisters. There may not be any real mischief lurking under such an arrangement as this—there can be little chance of a meeting of this description, open as it is to all, and under the direction of the principal Mason in the district, being inimical to the best interests of the Craft; we need not be apprehensive of any probable infringement of our principles of universal equality and toleration; but still, in spite of all this, they do the Craft no good; and I dare say, that many Brethren, grown old in Masonry, may be able to call to mind, circumstances connected with even this, the more ligitimate system of conducting Masons' Balls, with some degree of regret, that they were ever induced to take any part in them. I hope to say more on this subject on a future occasion, and remain

Yours, faithfully and fraternally,

Alpha.

TO THE EDITOR.

Sir.—I have found in "the Symbol of Glory" a few typographical errors which escaped detection at the press. One of them in particular I am anxious to have corrected. On page 69, line 18, the word "insane" occurs, which entirely misrepresents the author's meaning. The right reading will be attained by obliterating the letter s, and I should feel obliged if every reader will take the trouble to strike it out with a pen; for an *insane* is a very different thing from an *inane* employment.

Yours, &c.

Scopwick Vicarage, Jan. 12 1851

Geo. Oliver.

Obituary.

MEMOIR OF ROBERT THOMAS CRUCEFIX, *LL.D.* P.G.D.

BY THE REV. G. OLIVER, D.D., PAST D.G.M. MASSACHUSETTS.

FOURTH PAPER.

"I am about to leave the world; and of man I ask nothing but tenderness towards his fellow-man, and a love of something larger than the speck of which his self consists. There are more reasons than one why, at this moment, when the period appointed by the Psalmist for our sojourn here is for me fast expiring, and when, as I may say, I have but the last stage of existence to travel, that I deem it proper to place upon paper the following few occurrences and remembrances of my time."—CALEB STUKELEY.

"In vain to deserts thy retreat is made;
The Muse attends thee to thy silent shade;
'Tis her's the brave man's latest steps to trace,
Re-judge his acts, and dignify disgrace."—POPE.

"Amicus Plato, amicus Socrates, sed magis amica Verilas."—LATIN PROVERB.

ONE of the results of the proceedings recorded in my last paper, was a public announcement that Dr. Crucefix had resigned the editorship of "the Freemasons' Quarterly Review," which he gracefully effected by the following address to the Craft:

"'The Freemasons' Quarterly Review' has passed into other hands; and the original proprietor—the responsible editor of the preceding twenty-seven numbers—the individual projector and successful conductor of this desideratum in Freemasonry, has now to pen a valedictory address. Leave-taking, painful at all times, is rendered acutely so on such an occasion as this; nor will its regrets be confined to the writer. He is mistaken, indeed, if they will not be shared by Masons throughout the world—by the thousands who have kindly greeted each progressive emanation for nearly seven years—whose fraternal consideration, whose encouragement and sympathy, have never been found wanting; and for whose proper information, and not for his own personal gain, 'the Freemasons' Quarterly Review' was commenced, and has been continued, with ardent sincerity and never-ceasing care. His best reward is, that these labours have elicited Masonic friendships of no common or evanescent nature—to the pardonable pride of their mutual object, and to the enduring honour of all. Such an interchange of utility and appreciation ought not to have terminated but with existence. Yet change has become as necessary now, as sole and uniform devotion had been hitherto. Not as a natural result; but as the unexpected consequence of arbitrary circumstances. That change grows out of the anomalous state of the English Masonic law, which punishes the publication of transactions that require general dissemination in proportion to their relative importance to the Craft at large, by the severest personal penalty; while it permits the parole expression of adverse opinion, and the too easy distortion of facts, with a laxity wholly subversive of Masonic principle. But, the sacrifice made, let the hope be warmly cherished, that those Masonic proceedings which involve the government, and not the mysteries of the Fraternity, may be so conducted, in future, as to bear the most searching light, and even to challenge examination. Let the errors of the past be buried in the tomb of the passing year."

These are the words of a calm, a philosophic spirit. They contain nothing vituperative—nothing but what might be expected from the pen of a Christian, suffering under an infliction which he conscientiously believed to be unmerited. He neither complains of hardship or personal vindictiveness, but merely the imperfection of Masonic law; and the same complaint would be true of all laws which are merely the offspring of human fallibility. No human statute book, how perfect soever it may be, can provide an appropriate remedy for every insulated case; and in a practical application to extreme and unexpected occurrences, justice, under the most mild and gentle administration, may appear to have been stretched beyond due bounds, as it certainly would have been if the views of the extreme party in the case of Dr. Crucefix had been carried into effect. But mutual forgiveness having been exchanged, and unanimity restored, we turn to other scenes on which, as we sincerely hope and trust, there can be no adverse opinion.

The friends of Dr. Crucefix, and several members of the Masonic Fraternity, assembled at Radley's Hotel, New Bridge-street, on the 16th of December, 1839, had come to a resolution, "That the valuable and unremitting exertions of the Worshipful Brother, Robert Thomas Crucefix, *L.L.D.*, Past Grand Deacon, in favour of Freemasonry, are deserving of the most marked and honourable notice of the Fraternity. That subscriptions be entered into for the purpose of presenting him with an enduring Testimonial of Brotherly regard, and most respectful esteem." And circulars had been forwarded to all the Lodges at home and abroad for carrying these resolutions into effect. In 1841 it was announced that "The Testimonial to Brother Dr. Crucefix was hailed in every quarter of the globe with a feeling of the warmest satisfaction;" and a public festival was determined to be held on the 24th November.

Meanwhile the exertions of Dr. Crucefix never relaxed to convey permanent benefits on all the Masonic Charities, without exception; although it must be admitted that his pet institution was the Asylum for Worthy Aged and Decayed Freemasons; and in reporting its progress at the annual festival in June, 1841, he stated that "the warmest sympathy continued to be manifested in favour of the institution, by Brethren both in London and the provinces, and that the number of its friends increased since opposition was at an end."

But I must hasten over many scenes of our departed Brother's Masonic life, having received a hint that these sketches have already exceeded the limits which were originally contemplated. An invitation was forwarded to Dr. Crucefix, dated 15th November, 1841, inviting him to attend a festival for the presentation of the testimonial. It was a massive candelabrum of silver, consisting of three united pillars, supported on a triangular pedestal, ornamented with figures emblematical of the three Masonic Charities which he had uniformly supported, both with influence and purse. It bore the following inscription:—

> "Presented to the Worshipful Brother ROBERT THOMAS CRUCEFIX, M. D., Past Grand Deacon, Past Z., Past R. C., a Life Governor of the Masonic Schools for Girls and Boys, and Treasurer to the Asylum for Worthy Aged and Decayed Freemasons, of which he was one of the most active founders, by his admiring Brethren in each quarter of the globe, as a grateful Testimonial of his eminent services in Freemasonry, and as a mark of their personal esteem for his private worth. November 24. A. L. 5841. A. D. 1841."

The meeting was harmonious, cheerful, and happy; and the speeches after dinner were a literary treat of no ordinary description. It was truly "a feast of reason and a flow of soul." Not an angry word, or vituperative reference to former occurrences was heard throughout the whole evening, nor a whisper of distrust or disappointment. The re-union was perfect and complete. And when the health of H. R. H. the Grand Master was proposed, the cheering was great and long-continued. The names of the Pro. and Deputy Grand Master were received with equal acclamations; an indisputable proof that unanimity was effectually restored—that every vestige of hostile or unmasonic feeling had passed away, and that no soreness or irritability remained on the mind of Dr. Crucefix or any of his friends.* Animosity was ashamed; party feeling was worn out; prejudice had retired from the scene before the influence of truth; and "sincerity and plain dealing" appeared to have become, as they ought, the distinguishing characteristics of the Fraternity.

My amazement may, therefore, be easily imagined at the receipt of a letter from Dr. Crucefix, a few weeks afterwards, to the following effect:

To THE REV. DR. OLIVER. LONDON, 12th Jan., 1842.

"My ever kind friend—A report has been industriously circulated by our enemies, how originating no one can tell, and has travelled as rapidly as false rumour generally does, that the dinner at which you presided, was got up for the purpose of affording my friends an opportunity of insulting the Duke of Sussex ! ! ! No one will be more surprised at this than yourself. The utter absurdity and falsehood of the report displays its vindictive character. But surely no person possessing the feeling of a gentleman will credit an assertion so perfectly groundless. Of this I am morally certain, that it will not be accredited at head-quarters. If any one should entertain a doubt on the subject, let him refer to the report in the F. Q. R., and his doubts will be removed. But, *n'importe*, my dear friend ; fear not for Masonry itself ; the same generous feelings that have once rescued it from degradation, will rally round the Ark of the Covenant, and purify it still more. Ever faithfully yours,

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* The particulars of this festival will be found in the F. Q. R. for 1841, p. 421—448.

"R. T. Crucefix."

This slander, like all others which are not founded on truth, doubtless originated with a single individual, and having been set afloat, passed rapidly from hand to hand, till it reached the ear for which it was intended. However, we are happy to say it reflected no discredit on Dr. Crucefix, in *that*, or any other quarter ; for what motive could the Doctor have strong enough to induce him, in his present position, to insult the Grand Master ? He had barely escaped the highest penalty which Masonry could inflict ; and that, too, with the privity and concurrence of His Royal Highness. Why, then, should Dr. Crucefix, or any of his friends, wish to insult him ? The idea is too ridiculous to be seriously entertained ; and none but the most simple ever suffered themselves to be deluded by it. Still the very suspicion was unfavourable to a certain extent, or at least it was made the excuse for further hostilities. He shared the fate of poor Gay, who, like Dr. Crucefix, "lay under the suspicion of having written a libel against Sir Robert Walpole. It is true that great minister was demonstratively convinced, and publicly owned his conviction, that Mr. Gay was not the author ; *but having lain under the suspicion*, it seemed very just that he should suffer the punishment ; because, in this most reformed age, the virtues of a prime minister are no more to be suspected than the chastity of Cæsar's wife."*

The Doctor still continued to use his most active and benevolent exertions in the behalf of Masonic charity. He was delighted to find that his projected plan of an Asylum for Worthy Aged and Decayed Freemasons had stimulated the Grand Lodge to an experiment founded on the same principles, which would operate to the benefit of the poor and aged members of the Fraternity. He made proposals for an amalgamation of the two institutions, which were submitted to the consideration of the Board of General Purposes, which, as Dr. Crucefix informed the author by letter, dated Feb. 9, 1842, "finally declined to entertain any proposition from the

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* "The Intelligencer," No. 3.

Asylum Committee but what is comprised in the entire surrender of all the money for their annuity scheme. The Committee having offered their last suggestion, are now preparing to defend their citadel in Grand Lodge in March."

In 1843, the Duke of Sussex breathed his last, and the Grand Master's throne became vacant. Dr. Crucefix spoke of this event in the most feeling and graceful language: "As a Freemason," says he, "the Duke of Sussex was the most accomplished Craftsman of his day. His knowledge of the mysteries was, as it were, intuitive; his reading on the subject was extensive—his correspondence equally so; and his desire to be introduced to any Brother from whose experience he could derive any information, had in it a craving that marked his devotion to the Order. His affability was so free from affectation or condescension, that those who for the first time had the honour of an introduction to His Royal Highness, were always struck with its peculiar kindness. There was even danger in it, as we have heard many express the words, lest they might be betrayed into a forgetfulness of social distinction—we allude to Masonic interviews;—but there is no doubt that in every other case, also, the conduct of the Prince was ever that of a kind-hearted English gentleman."

I have quoted the above passage for the purpose of showing that whatever Dr. Crucefix might feel during any moment of temporary excitement, his heart was pure, and in charity with all mankind. His great object was to improve the system of Freemasonry, particularly in the administration of its funds; to reduce the expenditure to the lowest point, that a greater sum might be applied to the sacred purposes of charity, and if any obstacle arose which threatened to defeat his projects, he used his most strenuous endeavours to remove it, and was not very choice in the means which he employed for that purpose.

About this time Dr. Crucefix determined to submit to the consideration of the Grand Lodge a project which had long been floating in his mind, for the benefit of the widows of deceased Brethren. He considered it an anomaly in the institution, that while it provided for the relief of the aged Brother, and the male and female orphans of deceased Masons, it should have no fund to cheer the desolate widow during the privation and sorrow consequent on the loss of her greatest earthly treasure. He felt assured that the measure would be cordially entertained by the Craft, as it could not fail to excite their sympathy, and rouse into action the most genial impulses of their nature. In pursuance of this idea, he gave notice of a motion to constitute a Widows' Fund, as an appendage to the Royal Masonic Benevolent Annuity Fund, to the effect that the widow of any pensioner upon that fund who shall have been married to him previously to his having become a candidate for election thereupon, shall receive a pension equal to half the amount received by her deceased husband, as long as she shall subsequently remain unmarried; and that the widow of any Brother who would have been eligible as a candidate for a pension out of the fund, shall be eligible to election as a recipient of a proportionate stipend out of such fund, provided she be upwards of sixty years of age at the time of his death. To this subject he devoted his unwearied energies, and never ceased from his labours on behalf of the widow, so long as he was capable of active exertion. And he was sanguine about the eventual fulfilment of his own prophecy, that the time shall come, as it surely will, when the poor old widows shall obtain the continuance of that assistance, without which so much of the duty of Masons, and benevolence of the Order will not be realized. And although defeated on the question in many Grand Lodges, his endeavours, by a steady perseverance, were at length crowned with success. *Non est ad astra mollis à terris via.*

In 1846 the Grand Lodge of Massachusetts passed a distinguishing mark of their approbation on the Doctor, in the following resolution, which was unanimously agreed to:—"Resolved, that this Grand Lodge have witnessed with peculiar interest and satisfaction the judicious and persevering efforts of the W. Brother Robert Thomas Crucefix, *LL.D.*, of London, England, as well in the cause of humanity as in the cause of Freemasonry, and entertain the highest respect for his great intellectual and moral worth. Therefore, in token of their appreciation of his distinguished character for intelligence and benevolence, it is further resolved that the said Robert Thomas Crucefix be, and he hereby is, elected an honorary member of the Grand Lodge of Massachusetts, with the rank and privilege of a Past Senior Grand Warden."

In the same year he received the appointment of Grand Director of Ceremonies in the Grand Conclave of England and Wales; and was honoured with a diploma from the Supreme Grand Council of America, authorizing him to constitute a Grand Consistory of the Rite Ancien et Accepte 33° for England and Wales, and nominating him M. P. I. S. Grand Master *ad vitam.*

Dr. Crucefix continued, with unabated zeal and perseverance, to take an active part in the proceedings of Grand Lodge, where his suggestions were frequently approved and adopted; and he devoted a great portion of his time and attention to the Asylum, although his health and strength were beginning to fail. In grateful acknowledgment of his services, the Governors and Directors presented him with an elegantly emblazoned vote of thanks, expressed in the following complimentary language:—"As a memorial of the services rendered to the Asylum for Worthy Aged and Decayed Freemasons by its much esteemed and valued Treasurer, Bro. Robert Thomas Crucefix, *M.D.*, *LL.D.*, Past Grand Deacon of the Grand Lodge of England, the Governors and Subscribers, at their annual general meeting, held at Radley's Hotel, Bridge Street, Blackfriars, on the

8th day of July, 1846, unanimously resolved to present to him this record of their thanks for his foresight and philanthropy in the suggestion of this charity, the unremitting zeal and devotion with which he has at all times watched over and protected its best interests, and for the persevering application of those talents which have mainly contributed to its progressive and permanent advancement."

The valuable and useful career of Dr. Crucefix was now drawing to a close. His health had suffered materially from his persevering efforts in the behalf of Masonic charity. And at the commencement of the year 1849 he publicly expressed his intention of withdrawing himself from the Craft. "In Freemasonry," he says, "my creed, not adopted, but examined, for its principles are far, very far, beyond all comprehension magnificent, pure, and holy, have I found more peace and happiness than could have been hoped for; not but that in my course of attaining this partial knowledge, I have had to encounter much labour, prejudice, and anxiety, but the toil has been abundantly rewarded by the confidence and kindness of fellow-labourers in the vineyard, many of whom have been withdrawn from the busy haunts of men, and it is hoped, now partake the glorious and happy secrets of eternity. Other labourers there are who have exceeded the climacteric, and probably contemplate the necessity of the course I am about to take—retirement from public duty in Masonry."

The Asylum building had been begun, and Dr. Crucefix entertained some hopes that the Grand Master would be prevailed on to level the footstone in person; but the ceremony was delayed from time to time. In May he says—"I am somewhat enfeebled by various circumstances; and even now that the goal of my fondest hopes appears in view, our opponents have buckled on their armour. Still we onward speed, and I trust with success in view." In June he adds—"Some adverse power is at work, and I am too ill to take the helm, or even an oar." The delay in this his favourite project, pressed hard upon him; but he rallied, and in August wrote more cheerfully: "The Asylum Committee, out of respect, have postponed the laying of the foundation stone until I can be present; yet while I feel grateful for the compliment, I question the policy."

His health was now rapidly failing, but his spirits bore him up, sustained as they were by the unequivocal approbation of the Fraternity. And at the Asylum festival in this year Bro. Bigg expressed sentiments which will be echoed by almost every Mason under the canopy of heaven. He said, when proposing the name of Dr. Crucefix as a toast—"I should tell you that this Asylum was projected in 1834, and ever since then I have carefully followed Dr. Crucefix, but at a humble distance. There must be a master spirit in every great undertaking, and in founding an institution like this, it could not, as you may well suppose, be accomplished without a master spirit—that master spirit is Dr. Crucefix. Four years after the Doctor submitted his plan to the Craft, I met him, and although the plan was not then very encouraging, he told me that he was determined to persevere, and that we must erect the Asylum. I know the energy, zeal, and perseverance with which he has worked to promote this noble object; and let me tell of that noble man—who has gone on without turning to the right or to the left, and despite the frowns of power and the many attempts which were made to induce him to give up his object, and who has not swerved from that course which he had laid down for himself, to raise an asylum for the father and the child—that he has had many a sleepless night in his maturing exertions. No committee meeting has been called without his presence, and no step taken without his advice and support; and to him is due the crown and the laurel for the successful issue of the institution—he is the man who has called this institution into existence, and who has supported it since, amidst many difficulties and differences of opinion, and who has now realised his object, and placed the coping stone upon the top of the edifice. I cannot but feebly do justice to the merits of Bro. Crucefix, but I am sure, feebly as I have expressed those merits, you will willingly and cordially join me in dedicating this glass to his health—or rather, I should say, to his better health, for he has come here labouring under indisposition, in order to carry forward the labour in which he has been so long and so successfully engaged."

Such testimonies were highly gratifying to the Doctor, and tended to support him under the moral and physical attacks which were making terrible inroads in his constitution. On the 6th of July his nephew says, in a letter to the Author—"Since I wrote to you last my uncle has been a good deal worse. It has been deemed advisable to observe perfect quietude, and to keep his mind free from all thought of business, at least as far as possible. Your letter, therefore, has not yet been delivered to him." In August he seems to have rallied once more, for he himself writes thus:—

"To the Rev. Dr. Oliver. Hastings, Aug. 16, 1849.

"My very dear Friend,—The merciful Dispenser of all good has vouchsafed me a respite from great personal suffering. I have removed the interdict on correspondence, and, commencing with yourself, purpose to send a few brief lines to very many enquiring and kind friends.

"How grateful do I feel to the Almighty for this great mercy! and next to that to the affectionate devotion of my wife, her niece, and my own nephew. Indeed it is good to be afflicted—not merely in a selfish view, as proving devoted attachment, but in a higher sense, by the elevation of thought to the great mystical change; to me it has seemed as if a partial revelation of the future has been permitted.

"Believe me, my kind and dear friend, yours ever faithfully,
"ROBERT THOMAS CRUCEFIX."

(*To the same.*) "GROVE, GRAVESEND, Sept. 22, 1849.

"My ever dear Friend,—I hopefully trust that I am out of immediate danger; but I have only a respite, not a reprieve. These few days past have caused a relapse; the cough has returned, though not with all its late violence. Still the *sputa* bear too unmistakeable evidence that the most cautious restriction is absolutely needed. Ever yours, ROBERT THOMAS CRUCEFIX."

Under date of October 28, he says—"We purpose to be in Bath about the 12th proximo. I am packing up a cargo of papers and letters, and even books, in order to commence the *work of destruction.*" And I am afraid many valuable papers were committed to the flames which would have been of considerable utility towards illustrating the state of Masonry during his times. He found himself drawing by gradual steps nearer and nearer to that bourne from which no traveller returns; but he was fortunate enough to live till his two grand projects were completed, viz., the Asylum and the Widows' Fund. In his Address to the Craft in September, 1849, he thus concludes:—"I hail the tranquil proceedings of the last Grand Lodge as an auspicious omen. It was oil on the troubled waters, and carries with it hope for the future. The confirmation of the vote for annuities to widows, was in particular a graceful tribute paid to deserving woman, and to those who have, with untiring zeal, supported the ennobling principles of honour and justice."

At the close of the year the committee of the Asylum announced that "the ceremony of laying the foundation stone had been waived in consideration of deep respect for one of its leading institutors, amid universal regret for the severe illness which must have precluded his personal attendance; but the ceremony of consecration will be conducted with all due regard to the solemnity of the occasion, and the magnitude of the high principles involved. The edifice already presents a very imposing appearance, and the Institutor may well be proud of his estimable colleagues; in his regretted retirement it may be a devout consolation to him to know how powerfully his spirit has enkindled such kindred actions."

"TO THE REV. DR. OLIVER. BATH, Dec. 20, 1849.

"My dear Friend,—Although as yet I can neither dress or undress myself, yet I have, after a month's close confinement, been out to-day and basked in the sun. This indulgence has greatly inspirited me, and I almost dare to hope that our common Father may vouchsafe me still greater blessings. On the whole I am certainly better.

Although the tenant of a sick chamber, my attention is naturally drawn to the season of the year, when the world is, as it were, almost morally directed to the enjoyment of Christmas, and the prospect of a happy new year. You will be pleased to learn that the sympathy of the most distant correspondents—even from the East and West Indies—has poured in its rays of kindness that have diffused peace and comfort to a most grateful invalid.

"Ever truly yours, R. T. CRUCEFIX."

In his last and closing address to the Fraternity, the Doctor speaks thus cheerfully, although the sand was running low in the glass:—"Should a merciful Father will my restoration, these are moments that will indeed become endeared in memory. The prince of poets and of men, Virgil, sings sweetly—'*Hæc olim meminisse juvabit.*' What a volume in a sentence! But our common Father may not pass a decree in my favour; and my trust and hope is, that as my mind has been permitted to range over the physical powers during life, that the soul, in parting from the body, may wing its grateful flight, and find mercy and forgiveness at the throne of grace.

"Vale! vale! vale!"

He is gone; and we may now speak of his character and motives without offence. He was intelligent, active, and indefatigable. No difficulty deterred him from the performance of his duty—no opposition could make him swerve from a line of conduct which his conscience pronounced to be right. He was eloquent by nature, and his aspirations were all on the side of the divine science; and whatever might be the consequence, he determined to use his utmost energies in its behalf. In a letter to the Author, dated June 25, 1848, he says—"The ides of March will be an important epoch in the Grand Lodge of England. Some public act must be passed, or we shall realize the seemingness entertained by the popular world, that we have only the *name* of a high-minded calling. My mind is made up to act in the most uncompromising manner. There will be a strong meeting, but *n'importe*, thrice is he armed that hath his quarrel just. I am for Freemasonry; and if I can only stand, will hie me to the battle scene. The harness is never off my back, yet I wince not."

Dr. Crucefix did not pretend to infallibility; and like all other public men, he might be sometimes wrong; but his errors were not from the heart, and always leaned to the side of virtue and beneficence. He toiled incessantly for the benefit of his brethren, and was anxious that all inestimable blessings should be conveyed by Masonry on mankind. In sickness or in health he was ever found at his post, and his sympathy was the most active in behalf of the destitute brother, the widow, and the orphan. His perseverance never flagged for a moment; and he acted as though he had made up his mind to live and to die in obedience to the calls of duty. He was very much indisposed in the month of March, 1842, and yet he wrote as follows:—"It has been found needful to cup me on the loins to relieve the spinal nerves, and to place me under the gentle influence of mercury to aid the digestive powers. This brief report of my state will show to what straits I have been and am reduced. Still I am able to do something; and I have a fearful task to-night at the Board of Benevolence: to support—1, the petition of a surgeon who served his articles with the same practitioner that I did; 2, the petition of one of the best men I ever knew, who was made in the Burlington a month previous to my own initiation; 3, that of a Mason formerly in enviable circumstances, and now much reduced, with a wife and seven children; 4, a Sicilian noble, whose abject state cannot be described; and lastly, a Dane of high literary attainments, who has been the Clarkson of his day, and one of those silent yet successful abettors of slave emancipation, whose true value—as man may never know—will probably never be appreciated. My dear wife threatens me with her displeasure; but duty is duty, and I have much faith that even to attempt kindness is not lost time."

Such a career of active benevolence marks the character of the man. He did not rest in frothy promises, but realized his kindness by actual performances; and if it should so happen—which is very unlikely—that the approbation of fallible man should be withheld, they will, it is confidently hoped, find acceptance and reward at the hands of an infallible God.

BRO. PETER THOMSON.

Died, February 2nd, Bro. Peter Thomson, P. S. G. D., aged 72. This distinguished Brother was one of those men who have done so much for the advancement of Freemasonry, that more is due to his memory than a mere passing notice of his decease; as no better narrative of his eventful life can by any possibility be given than is contained in the very eloquent speech of Bro. Havers, in Grand Lodge, on March 9th, when, proposing a Resolution, to the effect that a memorial of the high estimation in which he was held by the Craft at large should be recorded on the Minutes,* we have great pleasure in being able to give its substance, as a faithful record of the invaluable services of our late highly esteemed Brother.

In rising to speak, Bro. Havers was, for a short time, interrupted by the abrupt departure of many Brethren from the Lodge. When silence was obtained, he spoke to the following effect,—

Right Worshipful Sir,—I regret that the first remark I feel called upon to make should be upon the disgraceful exhibition we have twice this evening witnessed,—conduct as unbecoming to Masons themselves, as it is unjust to those who sent them here. Brethren should bear in mind that they are not here to represent themselves alone—not for the purpose of giving a mere particular or interested vote, and then allowing the rest of the business of Grand Lodge to be got rid of as best it may; but they are to represent the opinions of the Lodges who sent them here, and Masters and Wardens are bound to ascertain those opinions; and if they fail to do so they are not performing their duty to the Craft in general, and they are equally wanting in their duty to the Lodges whose representatives they are. Such conduct is utterly wanting in the respect due to the presiding Officer and to the Grand Lodge itself, and I can well remember the time when our late Illustrious Grand Master ordered the doors to be locked, and kept them so till two o'clock in the morning, under similar circumstances.

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* See Report of the proceedings of Grand Lodge.

Sir,—Whether I consider the numbers of those who are still present, my own utter incapacity (from severe indisposition), to address them, or the painful nature of my task this evening, I feel that I can but throw myself on their indulgence; but while diffident of my own powers I am at least confident in their kind support. Often have I addressed this Grand Lodge, and that confidently, when I had to bring forward and to advocate causes which might admit of the greatest diversity of opinion; and shall I feel less confident now when I know that I possess the sympathy and support of all who hear me? I have to ask Grand Lodge to perform a painful and yet grateful duty,—I have to ask them to record upon their minutes the following motion:—

Resolved—

"That the Brethren constituting this Grand Lodge desire to express the deep regret, with which they have heard of the death of the Worshipful Bro. Peter Thomson, and gratefully to record their sense of the great and lasting benefits, which have been rendered to the Craft in general by the long-continued labours of that Worthy Brother."

The Bro. Peter Thomson of the last ten years was probably known to you all; permit me to recal to your memory the Peter Thomson of some forty years ago, and briefly to relate his history and his labours.

Born in the north of Scotland he arrived in London about the commencement of the present century; he was received into Masonry in the Lodge of Confidence on the 13th December, 1810, and was raised to the third degree on that day week. In the following year we find him joining the Lion and Lamb Lodge, of which he continued a member and an ornament to the day of his death.

It will be borne in mind by those conversant with Freemasonry, that this was an eventful period in our history,—no less than the Union of the two great Lodges or bodies of Freemasons, who had heretofore ranged under the Duke of Athol and the Prince of Wales' side (as they were called). The Union being happily perfected, the Lodge of Reconciliation commenced its labours, and now did Bro. Peter Thomson's efforts first come into play. In conjunction with his excellent friend, Bro. Broadfoot, he was found weekly and even daily and for all the year round, instructing young Masons—attending here, there, and everywhere, working the lectures and disseminating the principles of the order.

It was not until the first Friday in September, 1817, that the Lodge of Instruction (held under the sanction of the Lodge of Stability,) was founded by Broadfoot and Thomson; Broadfoot being the first Master elected to the Chair, and Thomson the second. For a period of nearly thirty-four years he was hardly ever absent from a meeting of that Lodge, except from indisposition.

I should here observe that, not only did he diligently work at the duties of this Lodge, but that, in conjunction with his friend, he worked in many other Lodges, and particularly, a Lodge of Instruction in the Borough, of which they took the entire management for some years.

I believe that the Lodge of Instruction (held under the Lodge of Stability), was one of the first, if not the very first, founded after the Union. It was followed some six years later, namely, in 1823, by the Emulation Lodge of Improvement, which has been adorned by so many good Masons, but all the founders of which are now dead.

In 1827, when the Lodge of Promulgation was formed for the purpose of procuring uniformity in the installation of Masters (and of which Broadfoot was a member), the labours of our late Brother became again conspicuous; everywhere was he found assisting, advising, and superintending the work.

And here let me call to your recollection that we must not judge of the learning of the Masons of those days by the acquirements of the Masons of our own times. Now every one who desires Masonic knowledge has it brought as it were to his own door. Lodges of Instruction are open to him on all sides; whilst in the days I refer to the greatest difficulty was found in acquiring anything like correct information. Even amongst the great and good working men of those days a certain degree of rivalry and (shall I call it), jealousy existed. Their mode of working was somewhat different —different only in the verbal arrangement of a small portion of the ceremonies, but identical in all that appertained to the Landmarks and established usages of the Order, and so they continue even to this day, and must inevitably continue so, while so large a number of Masons are continually working them; for it is physically impossible to preserve an exact adherence to the very words of each ceremony, when the numbers of Masons are continually changing and continually increasing. Indeed our late Grand Master gave it as his opinion that although it was very advisable to keep as nearly as possible to the same form of words, yet that the Landmarks were alone to be preserved exact and always the same, and that the Master might vary the phraseology according to circumstances.

To so high a degree did these jealousies go, that we find even the great Masons of that day complaining of each other, and the West-end Teachers laying a complaint before the Board of General Purposes that the Teachers in the City were not practising pure Masonry. Fortunately this complaint was allowed to fall to the ground; and I should not have referred to it but that it throws a light upon the history of the times.

The avocations of our late Bro. Peter Thomson did not permit him to devote much of his time to our Boards. We find him but once, and that in 1824, on the Board of General Purposes. His ambition and his only ambition seemed to consist in making himself generally useful—in instructing the young Mason, and in aiding the older in the performance of his duties. I believe that no living man ever initiated so many Masons as our late Brother, and I think I may safely say that no one ever will.* It cannot be supposed that his admirers and pupils were unmindful of services so valuable, so disinterested, so thoroughly Masonic as these,—far from it. Besides numberless votes of thanks presented to him by the different Lodges (and I remember to have heard him say that at one time he was a member of twenty-nine Lodges), he was presented with a splendid gold watch and appendages by his Lodge of Instruction,—with a jewel by his own Lodge, who afterwards caused his portrait to be painted, an engraving of which was afterwards completed, a copy of which found its way into the hands of a very large number of the Craft; and though "last not least" was the graceful act of our present most Worshipful Grand Master who was pleased, in 1844, to single out that humble-minded and true-hearted Mason and to confer upon him the honour of a purple apron,—an honour no less valued than deserved. I believe that no appointment of our present Noble

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* Because by the very labours of Thomson and others the various Masters are able to initiate their own new members, which they were not in his day, and consequently an equal number cannot in all probability ever again fall to one man's lot.

Grand Master ever produced more general satisfaction than this. I believe that each of Bro. Thomson's old friends and pupils felt an honour conferred upon themselves personally in the distinction which was awarded to their old tutor and friend. Let it not be supposed that our Brother's labours (Herculean though they were), were confined to Craft Masonry alone; for in 1817 we find him as one of the Petitioners for the renewal of the Charter of the Jerusalem Lodge, and though this is not the place, in which I may mention them, I may just observe that they were as zealous and as persistent in Arch as in Craft Masonry.

I should have noticed that he was frequently assisted in his Lodge of Instruction by the late Dr. Heming, and in this slight sketch of his career I am happy to acknowledge the obligations I am under to several of his old friends, particularly to Bro. Broadfoot, for the information they have kindly afforded me.

And now let me beg of you to bear in mind that our late Brother helped not Masonry alone by his teaching in her service; he helped her by his charity, and that with no niggard's hand. His Lodge of Instruction has been a magnificent contributor to our charities. and he himself (to his honour be it recorded), was a Life Governor of every one of our charitable institutions.

We have thus traced the early career of our late lamented Brother.—Permit me now to take a brief and rapid glance at the progress of Masonry and its Charities, and to compare its position at the time of the Union with the past year. I find from the first balance-sheet published after the Union that the United Grand Lodge with its conjoined charities possessed an income of about £2500 per annum, and that its funded property amounted to about £19,600. The freehold at this time was valued at £20,000, subject to a tontine dividend and expenses amounting to about £300 per annum. Some thirty-seven years have elapsed and we find that the same Grand Lodge and its Charities possesses an available income exceeding £10,000 a-year, whilst our funded property amounts to near £60,000, besides the noble building in which we are now assembled, and which is probably trebled in value.

What a vast increase! Our Charities, which in those days numbered but a Boys' and Girls' School, are now adorned by the provision we have been enabled to make for the old man and the widow. Although there may have been some misunderstandings in Masonry (as in what Society are there not?) how nobly, how perseveringly, how prosperously, has our Institution progressed! And now a happier day has dawned,—now every difficulty is removed; we are united as one man—united for good only.

It is a subject of deep congratulation to every true Mason that our means of usefulness have so enormously increased. Increased and still increasing, this noble Institution bids fair to become the most extended Charity in the kingdom. It is indeed a happy reflection that hundreds of poor hearts have been sent on their way rejoicing by means of our benevolence,—that many an old man's path down the rugged steep of life has been smoothed by our exertions,—that many a widow's grief will now be assuaged, and her poverty relieved by our charity,—and greater, far greater than all, is the happiness of the thought that many an orphan child has been, and will be, succoured, protected, sheltered, and educated within our walls.

Having referred to these matters it may be asked in how far has our late Brother shared in bringing about this prosperous result. I reply—much! very much! I claim for his memory far higher honour than that due to the mere teacher of Masonry! I claim for the memory of Peter Thomson, and the active Teachers of his time, a large share of merit in our present position. When all was disarranged—when all was unsettled—when every difficulty beset the young aspirant after Masonic knowledge—then Godwin and Gilkes, and Broadfoot and Thomson, then White and Goldsworthy, Laurence Thompson, and Satterly, were the Masons who manfully and zealously attempted (and succeeded in the attempt), to procure uniformity in Masonry, and to disseminate the genuine principles of our Order; and we cannot fail to perceive that in exact proportion to the advancement of Masonic knowledge was the advancement of Masonic charity, the very end, aim, and object of our Institution. Doubtless a part of this was due to the Union of the two Grand Lodges, but not much; for we find that there were nearly as many Lodges then as now, and that from time immemorial (as it is the fashion to call it), up to the year 1813, the two together mustered but some £2500 per annum, and that since then our income and our funded property, and consequently our usefulness, has increased in a fourfold degree.

No! To those good and true Masons whom I have named, and to some others with whose names I am not at this moment familiar, Masonry is far more deeply indebted than the Craft in general imagine.

Not all the Princes—(and I say it with the utmost respect),—not all the Princes who have adorned our Order by their patronage and their presence—not all the Nobles who have given a tone to our proceedings—could have produced this result, had it not been for that under-current of quiet and unostentatious men, who, whilst they taught the young Mason his Masonic ritual, guided him by precept and encouraged him by example to the due performance of his social duties,—who guarded him from error, warned him from danger, and thus formed the very life-blood of the Society.

Thomson's labours began in 1813,—before many of those whom I now address were born,—before the majority of you were out of your nurseries. They ended but with his life.

It was and is necessary that there should be something to learn in Masonry—some greater bond than mere good-fellowship to hold men together. The impression produced on the new Mason by the due and effective performance of the Ceremony of Initiation was wanting in the Free-Masonry of the earlier part of the present century. Here then did Thomson shine conspicuous amongst his fellow Masons. I wish to claim no more for his memory than may be justly accorded to him,—and not to him alone, but to many of his zealous colleagues. There is, however, one circumstance in which he differed in a remarkable degree from most, if not all other Masons. I mean in the possession of a vast influence. I think I may with truth aver that during many years of his life (and that during an eventful period in Masonry), no man possessed a larger influence in the Craft than he did. Not only his acquirements pointed him out as a guide, but his strict discipline both in and out of the Lodge led him to be looked upon as the leader of the opinions of the City Masons generally. Indeed few circumstances of moment occurred in which Bro. Peter Thomson's opinion and advice were not asked. How did he use this influence? and how did he obtain it? He used it invariably well; he was ever found on the side of order; he never presumed on his station. To change one word of our immortal bard's—

> "His life was gentle, and the elements
> So mixed in him, that Nature might stand up
> And say to all the world—this was a MASON!"

Void of ambition, save to do good,—homely in speech, unburdened with, and uncaring for much classic lore, he gloried in being a Mason, and a Mason only. He was a striking instance of the possibility of every man, placed in whatever station he may be, rising to eminence. He obtained his great influence partly, in the first instance, by his acquirements in Masonry and his willingness to assist all who sought him, but chiefly from his inflexible honesty,—his unbending integrity! Independent to a fault! honest as the Sun! I do not believe that the power exists upon earth which would have tempted that good old man to swerve from that course, or that opinion, which conscience and duty told him were correct. Emphatically I say, then, that honesty was the marked characteristic of the man, and no higher praise can be accorded to his memory; for

"An honest man is the noblest work of God."

Possessed of a marvellously retentive memory, he became a perfect epitome of the ceremonials and practice of Masonry. As a Teacher he was held in the highest repute, and not only by those who benefitted by his instructions, but, I am sure that I am correct when I assert that he was held in high respect, even by those who differed most from his mode of working.

There is but too much reason to believe that his last illness was of such a nature as to call for the exercise of much fortitude even to that very moment

"When pitying nature signed the last release
And bade afflicted worth retire to peace."

He is dead! but he still lives—lives in our memories—lives in his unblemished name, in his untarnished reputation,—and, more than all, lives in that troop of disciples, who are able and willing to disseminate, as he has done, the true principles of our Order. May they, may all his disciples, with the same single-mindedness of heart, with the same honesty of intention, follow out the precepts and example bequeathed to them by their good old Master.

"He died as erring man should die,
Without display—without parade,"

and so was he buried. A band of his old friends and pupils, unasked and uninvited, followed his remains to the grave, and no one could have witnessed that sad scene without being impressed with the deep feeling of regret which filled the hearts of all there. Over that grave it is our intention to erect an humble tablet on which to record our estimation of his virtues, to tell to future Masons—our children's children—his character and his labours; to tell them that he who sleeps there was one

"Whose peaceful day benevolence endeared,
Whose night congratulating conscience cheered;
The general favourite, as the general friend."

In asking Grand Lodge to record upon their Minutes their estimation of this really good man and Mason I would by no means be understood as undervaluing the acquirements of those who lived and worked with him. Still less would I be thought to underrate the services of those who survive him. No! all honour to those worthy men, who have laboured and are labouring diligently, fervently, and zealously, to carry out the precepts of Masonry. But whilst we offer our meed of thanks to those by whose labours Masonry is disseminated, and a knowledge of its rites more generally diffused, we must not forget the fountains from whence they derived their knowledge, and the care and the labour bestowed by their earlier instructors.

I have to thank you, Brethren, for your kind indulgence. I feel how unable I am to perform my duty. Perchance I have spoken warmly on the subject; I can only plead as my excuse that I looked upon him as one of the last remaining links of the good old school of Masons brought into being by the Union. I looked upon him as one of the pillars of our time-honoured Institution. I can only plead as my excuse that I reverenced, I admired, I loved that good old man,—in that reverence—in that admiration—in that love I feel that you unite with me.

BRO. THOMAS PRYER.

At his residence, Artillery Place, Finsbury, on the 13th day of Feb., aged 40 years, leaving a wife and six children to mourn his irreparable loss, universally esteemed and regretted, Bro. Thomas Pryer, *F.S.A.*, S.G.I.G. 33°, P.M. of the Royal Oak Lodge, P.Z. of the Mount Zion Chapter, &c.

Bro. Pryer was born at Kingsdown, in the county of Kent, in the year 1810. He was articled to a solicitor in 1824, which profession he followed with such ability and zeal as to procure a very extensive and respectable practice. The integrity of his character is amply attested by all who knew him, who, by his premature and lamented death, have lost an able counsellor and a faithful friend.

The laborious duties incidental to the legal profession might have been thought to leave but little time for other studies of a more scientific and valuable, but less lucrative, character. But this was not the case with Bro. Pryer, for in every thing that related to the improvement of the human mind, which tended to the service of the G.A.O.T.U. and the benefit of mankind, his leisure nay, his sleeping hours, were unceasingly employed. This is abundantly shown by the various scientific productions which have emanated from his pen, on Archæological, Masonic, and other philosophical subjects.

But Masonry was his favourite study; to this he bent all the powers of his highly cultivated mind, and many hours of his short but useful life were spent in the fulfilment of those duties, which are imperative with every true and faithful Mason. While pursuing his Masonic career, he enlightened the Brotherhood by his profound scientific knowledge, while his hand was ever open to aid the poor and distressed. That hand was not, however, confined to the Masonic poor; he was a liberal contributor to most of the public charities of London. It is to be regretted that we have had no opportunity of obtaining sufficient material to supply a notice worthy the memory of this amiable man and Brother. From his deplomas we are only enabled to state that in 1842 he was admitted a member of the Royal Oak Lodge, of which he was subsequently Master. In 1843 he was admitted a Masonic Knight Templar, of St. John of Jerusalem, and in 1848 a diploma was granted to him by the Supreme Council of the thirty-third degree.

The remains of Bro. Pryer were interred at the Highgate Cemetery, on the 20th of February, when many private friends, and a considerable number of the Brethren paid the last tribute of respect to his memory by being present in deep mourning. The impressive and deeply solemn burial service of the Church of England was read by the V.W. the Rev. J. E. Cox, M.A., G. Chaplain of the Order, whose voice repeatedly gave proofs how deeply he was affected by the loss of a sincere friend and worthy Brother, no less than by the presence of the mourning widow and her bereaved children. In answer to the request of many Brethren, the Rev. Bro. preached, on Tuesday evening, March 18th, a funeral sermon on the occasion of the lamented death of this worthy Brother, at his church, St. Helen's, Bishopsgate, which was attended by a large assemblage of ladies and gentlemen, chiefly of the Botherhood.

The Rev. Brother selected for his text the I. Samuel, 20th chap., 3rd verse, last clause, "As the Lord liveth and as thy soul liveth, there is but a step between me and death." In the course of his sermon he thus spoke of the Masonic worth of the departed Brother, which was undoubtedly reciprocated by all who heard him.

"Our solemn assemblies, where each ear drank in deeply his researches into the hidden mysteries of nature and science, where each eye glistened as it fell upon him, and each hand was eagerly held out to grasp his—are void. They will never, in our time, be gathered together, but it will be felt that *one* is *not!* Never will all honour and praise be given to the Most High therein, but it will be remembered how deeply he reverenced that high and holy name, how sincerely he trusted in Him, who once said "let there be light," and that blessing illuminated the primæval earth, just struggling out of Chaos, and reducing rough and undigested matter into due form."

Such once was PRYER, in word and action clear,
E'en in the last recess of thought sincere;
Grace without title, virtuous without show,
Learn'd without pride, and just without a foe;
Alike humane, to pity, or impart;
The coolest head, and yet the warmest heart.

O early lost! with ev'ry grace adorned,
By all so loved, and now so deeply mourned;
In life's full joy, and manhood's brightest bloom,
Untimely check'd, and hurried to the tomb:
Torn e'en from her, whom all the world approved,
More blest than man, and more than man beloved.

Although the departed Brother was in the possession of an extensive practice, such was his liberality and unbounded beneficence, that his widow, and her six children, are very inadequately provided for. With the usual generosity of the Masonic Order, efforts are making for raising a testimonial to the worth of the deceased, which are to have an especial reference to a provision for his children; to which the V. W. and Rev. the G. C. thus alluded at the close of his sermon, which we are induced to give, in the hope that its effect may be more extensive, than if it remained confined to those who heard him with breathless attention.

"And now, Brethren, I commend the widow and the fatherless to your care and consideration. I ask you to do for them as he, who is taken away, would have done for you, had he been here to-night to listen, as you have done, to admonitions drawn out from such an event, of which, in the providence of the Most High, he is the subject. You profess to be bound by stronger ties than hold the generality of mankind. You are pledged to respect those who are nearest and dearest to your Brethren;—regard, then, the bereaved widow and the destitute children of him you loved in life, and whom you mourn in death. Become their husband, father, friend! Do for them, in their hour of need, more than you even would have done for him; prove to the world that it is indeed a privilege to belong to our Order; that its principles are founded on the most excellent of all virtues—Charity. And whilst you bow with humility and resignation to the Most High, in this and every circumstance of life, and acknowledge that 'Verily there is but one step between you and death,' cultivate in this sad case that Divine attribute, that you may be able to show forth His glory,—by causing the widow's heart to leap for joy, and opening the mouths of babes and sucklings to lisp His praise."

BRO. THOMAS M. FISH.

Died of fever, at Mongeto Bay, Jamaica, on the 21st of November, aged 39, Bro. Thomas M. Fish, formerly staff surgeon of H. M. army, who had gained, by his urbanity and general kindness, the respect and esteem of all classes. The deceased was a zealous Mason, passionately fond of the mystic science, and held the office of Grand Master of the Ceremonies for the island of Jamaica.

BRO. ROBERT GILES.

Died, in December last, Bro. Robert Giles, aged 69. The deceased Brother had been 40 years a subscribing member to the Lodge of Unanimity and Sincerity, Taunton, and was much respected for his unoffending manners and general uprightness. The meetings of Lodge No. 327, were held in his house, much to the satisfaction of the Brethren.

BRO. LAWRENCE RISPIN.

On the 22nd of February, died, at Whitehaven, Cumberland, Bro. Lawrence Rispin, one of the oldest members of the Lodge held in this town; having been above 50 years a member.

BRO. HENRY CHARLES MILFORD.

At Radmore's Globe Hotel, Plymouth, on Monday the 24th of February last, after an illness of but a few days from pleurisy, Bro. Henry Charles Milford, of Truro, aged 42 years. Bro. Milford was a most faithful and sincere friend, and in generosity and kindness of disposition it may truly be said that he was without an equal; his premature death will cause the deepest regret in the west of England, throughout which he was known only to be beloved and respected.

Bro. Milford was a much-honoured member of the Craft, and highly esteemed amongst the Brethren in the western provinces. He had filled various offices in his mother Lodge, the Phœnix of Honor and Prudence, No. 415, Truro, of which at the time of his decease he was S. W. Bro. Milford was also a Companion of the Volubian Chapter of Royal Arch Masons, No. 89, Falmouth. His remains were followed to the grave by nearly every Mason in Truro and its neighbourhood.

SIR WILLIAM LORAINE, BART.

Died, in Saville Row, Newcastle-on-Tyne, March 1st, 1851, in the seventy-first year of his age, Sir William Loraine, Bart, second son of Sir William Loraine, the fourth baronet of Kirkharle, in the county of Northumberland.

The funeral took place on Friday, the 7th inst., when the remains of the deceased baronet were attended to Jesmond Cemetery, by upwards of one hundred Freemasons, of which Fraternity he was a distinguished member.

Sir William Loraine, the fourth baronet, was succeeded by his eldest son, Sir Charles Loraine, the fifth baronet, whose three sons, Sir William Loraine, the sixth baronet, Sir Charles Vincent Loraine, the seventh baronet, and Sir Henry Claude Loraine the eighth baronet, successively inherited the title, which, on the death of Sir Henry, January 4th, 1851, reverted to his uncle, the late Sir William Loraine, who is the fourth baronet of the Loraine family, deceased within twenty-one months; he is succeeded by his brother, Sir John Lambton Loraine, the present baronet.

To the whole of the Loraine family the Masonic body in the north of England have been much indebted, as will be seen by the accompanying sketch of their Masonic career, in which the name of the baronet just deceased stands pre-eminently conspicuous.

Sir Charles Loraine, the fifth baronet served the office of P. G. Steward of Northumberland from 1814 to 1821, in which year he was appointed P.G. Junior Warden, and officiated as Senior Grand Warden at the laying of the foundation stone of the library of the Literary and Philosophical Society, by H. R. H. the Duke of Sussex, G. M., in Newcastle, September 2nd, 1822. He was appointed D. P. G. M. of Northumberland in 1824, which office he retained until his death, in 1833. He was also a Past Master of Lodge No. 24. Past. *Z.* of the Royal Arch Chapter de Swinburne, and a Past E. C. of the Royal Kent Encampment of Masonic Knights Templars, No. 44.

Sir William Loraine, the sixth baronet, was appointed a P. G. Steward of Northumberland in 1821, and officiated as Grand Steward under H. R. H. the Duke of Sussex, September 2nd, 1822.

Sir Charles Vincent Loraine, the seventh baronet, was appointed P. G. J. W. of Northumberland, by the late Earl of Durham, P. G. M., December 4th, 1838.

Sir William Loraine, the ninth baronet, was appointed P. G. J. W. of Northumberland, August 10th, 1814, which office he held for several years. Prior to 1824, having become resident in the adjacent county of Durham he was appointed D. P. G. M. of that province by the late Earl of Durham (then John George Lambton). In 1835 having again become resident in Newcastle, Sir Matthew White Ridley, Bart., *M.P.*, P.G. M., appointed Sir W. Loraine his D.P. G.M., to which office he was again appointed by the Earl of Durham on his installation as P. G. M. of Northumberland, in 1837. On November 12th, 1839, H. R. H. the Duke of Sussex, G. M., appointed him Junior Grand Warden on the occasion of laying the foundation stone of the Athanæum, in Sunderland. On the death of the Earl of Durham, Sir J. W. Loraine was appointed to the government of the province of Northumberland, as D. P. G. M., by the Grand Registrar, and, on the installation of the Rev. Edward Caloner Ogle, October 13th, 1848, to the office of P. G. M , he was again appointed D. P. G. M., which rank he held until his death, March 1st, 1851.

In addition to his provincial grand honours, Sir William Loraine was a Past Grand Junior Warden of England, the first W. M. of Northern Counties Lodge, No. 586, of which he was the founder; Past Z. of the Royal Arch Chapter de Swinburne; Past E. C. of the Royal Kent Encampment of Masonic Knights Templars, &c.; and as a compliment to him on the formation of Lodge No. 793, it was named De Loraine.

Sir John Lambton Loraine, the present baronet, officiated as Grand Steward, September 2nd, 1822, under H. R. H. the Duke of Sussex, G. M., and was appointed a P. G. Steward for Northumberland, in 1824, an office which he held many years.

BRO. JOHN WILSON.

On the 4th of March, Bro. John Wilson, W M., aged 57. Bro. W. was the founder of Lodge No. 508, Maryport. Too much cannot be said in his praise.

BRO. JOHN TOMBS.

Died, on March 8th, Bro. John Tombs, aged 32. The deceased was a member of the Silurian Lodge, Newport, Monmouthshire, and the Brethren, to testify their attachment, walked in procession, not robed, at his funeral. Bro. Tombs stood high in the Craft, and was working his way up to the Chair.

BRO. JAMES INGLIS, *M.D.*

The Lodge of Probity, Halifax, Yorkshire, has recently sustained a severe loss in the death of one of its Past Masters, Bro. James Inglis, *M.D.* He was also P.S.G.W. of the province of West Yorkshire.

His death occurred at the residence of his mother-in-law, at Green Royal, near Halifax, on Sunday the 9th of March, and his remains were committed to their final resting place, in the burial ground of Trinity Church, Halifax, on Monday the 17th. The Brethren of the Lodge assembled to pay their last tribute of respect at the grave of our deceased Brother, the procession being accompanied by the R. W Bro. Charles Lee, D. P. G. M., of West Yorkshire, who subsequently addressed to the Brethren a high and deserved eulogium of the character of our departed Brother. Brother Inglis was born in Glasgow, September 1813. In 1834 he took the degree of physician at the University of Edinburgh, and at the same time became a member of the Royal College of Surgeons of Edinburgh. He has resided in Halifax since 1838, and at a time when a fruitful practice was promising to reward a life of active zeal in whatever could conduce to the literary, social, or scientific welfare of his fellow creatures, he was compelled to retire, in the autumn of last year, by the inroads which organic disease had occasioned.

He married Louisa, daughter of the late Jeremiah Rawson, Esq., who with three children survives his loss.

BRO. SAMUEL DICKSON.

The decease of Bro. Samuel Dickson took place October 8th. Having devoted the energies of an active and vigorous mind during a long life to the service of his native county (Limerick) and city, for both of which he performed with strict impartiality the duties of magistrate and high sheriff, he was, on the last vacancy, unanimously chosen by this county its representative in Parliament. Bro. Dickson was a Past Provincial Grand Officer of the P. G. Lodge of North Munster, and Past Master of Lodges Nos. 13, 55, and 333.

DR. THOMAS WRIGHT, *F.R.C.S.*

Freemasonry in Ireland has sustained a serious calamity in the demise of Dr. Thomas Wright, Fellow of the Royal College of Surgeons; which event took place rather unexpectedly, after a short illness, at his residence in Dublin, on the 17th of February, 1851.

Dr. Wright was for thirty years one of the most active and energetic members of the Craft, as will be best testified by the state of efficiency in which his untiring exertions placed the various Lodges and Chapters in the metropolis with which he was more immediately connected. For several years past he filled the arduous office of Secretary to the Grand Council of Rites for Ireland, devoting to its duties all the energies of his active and zealous mind. His constant and unremitting care of every degree, from the first or Entered Apprentice, to the thirty-third, or "ultimique gradûs," was ever the theme of praise amongst his assembled Brethren.

How the loss of such a man is to be met, and his place in Freemasonry supplied, are questions of surpassing difficulty now forced upon the consideration of his surviving Brethren.

Dr. Wright's active and untiring energy in the cause of Freemasonry commended him to the particular notice of the noble and illustrious head of the Order in Ireland, His Grace the Duke of Leinster, by whom he was elevated, in 1847, to the distinction of a seat in the Supreme Council of the Thirty-third Degree, or Grand Inspectors General; an honourable testimony to his merits well and truly deserved.

A numerous *cortége* of the Brethren attended to pay the last tribute of respect to the memory of the departed. A most eloquent and impressive funeral oration was delivered by the Rev. Henry J. Westby, Grand Chaplain; and the remains of their lamented friend and Brother were carried from the Church to the grave by the officers of the Victoria Lodge, No. 4, of which Dr. Wright may be said to have been the father.

It is remarkable that but six weeks before Bro. Wright's decease, and on the same day of the week, his friend, Bro. Thomas Keck, of the Castle, paid him a visit, and dropped dead in his drawing-room.

With much regret we record the death of the wife of Bro. John Hodgkinson, of the Grand Stewards' Lodge, &c. She was a firm supporter of all the Masonic Charities.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *February* 5, 1851.

Present.—E. Comps. T. H. Hall, as Z.; W. Tucker, as H.; R. G. Alston, as J.; W. H. White, as E.; W. F. Beadon, as N.; F. B. Alston, Pr. Soj.; F. Pattison, Assist. Soj.; T. Parkinson, Assist. Soj.; C. Baumer, P. Assist. Soj.; A. E. Campbell, P. Assist. Soj.; G. W. K. Potter, Sword Bearer; H. B. Webb, P. Sword Bearer; E. H. Patten, P. Sword Bearer; B. Lawrence, P. Standard Bearer: J. Havers, P. Standard Bearer; J. H. Goldsworthy, P. Standard Bearer; T. Tombleson, P. Standard Bearer.—the Principals and Past Principals of several subordinate Chapters.

The minutes of the last Quarterly Convocation were read and confirmed.

The Report of the Committee for General Purposes stating the amount of receipts and disbursements of the last quarter, was read and approved.

After the dispatch of the ordinary business the Grand Chapter was closed.

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *March* 5, 1851.

Present.—The R. W. H. R. Lewis, Prov. G. M. for Sumatra, as G. M.; R. W. W. Tucker, Prov. G. M. for Dorsetshire, as D. G. M.; F. B. Alston, S. G. W.; F. Pattison, J. G. W.; A. Dobie, Prov. G. M. for Surrey and G. Registrar; J. Fawcett, Prov. G. M. for Durham; H. C. Vernon, Prov. G. M. for Worcestershire; R. G. Alston, P. J. G.W.; Hon. G. O'Callaghan, P. J. G. W.; W. F. Beadon, P. J. G. W.; Rev. J. E. Cox, G. Chaplain; W. H. White, G. Secretary; H. L. Crohn, G. Sec. for German Correspon., and Rep. from G. L. of Hamburg; S. C. Norris, P. J. G. D. as S. G. D.; G. W. K. Potter, J. G. D.; C. Baumer, P. J. G. D.; J. H. Goldsworthy, P. S. G. D.; L. Chandler, P. J. G. D.; G. R. Rowe, P. S. G. D.; L. Thompson, P. J. G. D.; J. Havers, P. S. G. D.; J. Nelson, P. S. G. D.; R. W. Jennings, G. D. of Cer.; T. Chapman, Assist. G. D. of Cer.; R. J. Spiers, G. S. B.; J. Masson, P. G. S. B.; G. P. De Rhe Philipe, P. G. S. B.; J. L. Evans,

P. G. S. B.; H. B. Webb, P. G. S. B.; E. H. Patten, P. G. S. B.; F. W. Breitling, G. Pursuivant; R. L. Wilson, Rep. from G. L. of Ireland; J. Bonorandi, Rep. from G. L. of Switzerland; the Grand Stewards of the year: the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

The Grand Lodge was opened in form and with solemn prayer.

The G. SECRETARY stated that he had received letters from the M. W. the Grand Master, wherein his Lordship expressed his great regret at not being able to come to town to take the chair at the Grand Lodge; but, although his health was gradually improving, the progress was but slow, and his medical attendant had most positively forbidden his undertaking a journey to London at present. His Lordship trusted the Grand Lodge would believe that he was only prevented being present by the state of his health.

The Minutes of the last Quarterly Communication were read and confirmed.

RE-ELECTION OF THE GRAND MASTER.

Bro. W. WING said that three months ago he had the pleasure of nominating the Earl of Zetland for re-election to the office of Grand Master. He had now the pleasure of moving that the noble Brother should be re-elected. As there was a pressure of business he should confine himself entirely to his motion, without trespassing further on the Grand Lodge.

Bro. J. SAVAGE said, that having had the happiness of seconding Bro. Wing's original proposition, he should now ask the Brethren to carry that proposition into effect. They all respected and loved their Grand Master so much, that it was unnecessary to take up their time. They must all deeply regret the state of his Lordship's health, and if their good wishes could restore him, it would not be long before he was again among them, for they all appreciated his Lordship's kindness and condescension.

The proposition was carried by acclamation, and his Lordship was proclaimed in ancient form.

Bro. R. Percival, P. S. G. W., was unanimously re-elected Grand Treasurer and proclaimed.

The Report of the Board of Benevolence was read, and ordered to be entered on the minutes.

The Report of the Board of General Purposes was read, and ordered to be entered on the minutes.

Bro. R. G. ALSTON, as President of the Board of General Purposes, moved the adoption of the recommendation of the Board with respect to the granting dispensations. He said it had come to their knowledge that dispensations had been applied for upon very light occasions; it was felt desirable that this should be remedied, and with that view the object was to put such a charge upon them as would operate to prevent applications for what might be called frivolous and useless dispensations. The motion he should propose was—"That whenever an application shall be made to the M. W. G. Master for the grant of a dispensation in any case required by the Laws and Constitutions of the Craft, the Lodge or party making the application shall pay, upon or prior to the dispensation being delivered, the sum of 10*s.* 6*d.* to be applied to the Fund of General Purposes: and upon an application made to a Provincial Grand Master or his Deputy a sum of 5*s.* shall in like manner be paid, to be applied to the Provincial Grand Lodge Fund."

The Grand Registrar seconded the proposition, which was carried unanimously.

THE LATE W. BRO. PETER THOMSON, P. S. G. D.

Bro J. **Havers** said that often as he had addressed the Brethren he had felt a certain degree of confidence in their indulgence, but he must particularly ask for it on the present occasion, in consequence of severe indisposition. He had to propose that they should enter upon their minutes the following Resolution:—"That the Brethren constituting this Grand Lodge desire to express the deep regret with which they have heard of the death of the W. Bro. Peter Thomson, P. S. G. D., and gratefully to record their sense of the great and lasting benefits which have been rendered to the Craft in general by the long-continued labours of that worthy Brother."

Bro. R. G. **Alston**, in seconding the motion, said it would ill become him to add much to the admirable and brilliant speech of the Brother who had just sat down. If he wished to say much, what could he say? Should he speak of the services of Bro. Thomson? They were part of the history of Masonry. Should he speak of his virtues? They were written in the hearts of his Brethren. How well old age became him when surrounded by his numerous band of pupils. He had never known any man so entirely and so deservedly honoured and venerated by every one, and well he had deserved it. Not only had he served Masonry in the way so well described by Bro. Havers, but he knew that in every relation of life he was equally to be honoured. He performed every duty as an honest and good man. Every one knew how totally disinterested was the simple unpresuming nature of that plain good man. They felt a void in the absence of that kindly honest face. He believed they should do honour to themselves and do good to Masonry by recording their sense of his great services. He would only venture to add a hope that the Grand Lodge would order that a copy of the motion should be furnished to the son of their Brother, who was himself a Mason.

Carried unanimously.

All business being concluded, the Grand Lodge was closed in form, and with solemn prayer, and adjourned.

THE 33RD DEGREE FOR ENGLAND AND WALES, AND THE DEPENDENCIES OF THE BRITISH CROWN.

A CONVOCATION of the higher degrees of Freemasonry under the Supreme Council of the 33rd Degree, was held at Freemasons' Hall, Great Queen Street, London, on Tuesday the 18th day of March, A. D. 1851. This being the first general meeting of the higher degrees under the presidency of the present Sovereign Grand Commander, Dr. Leeson, more than usual interest was felt in the proceedings. The Golden Book of the Order was produced, and its beauty and chasteness of execution was the theme of general admiration. Those of the Brethren who had not previously recorded their names did so on the present occasion. In the course of the day a Sovereign Tribunal of the 31st Degree was opened, and also a Consistory of Sublime Princes of the Royal Secret, 32nd Degree; when some illustrious and distinguished Brethren had the dignified rank conferred on them. About four o'clock the Ill. Bro. J. A. D. Cox opened a Chapter of Rose Croix, assisted as High Pontiff by the Ill. Bro. Emly, and for his Generals the Ill. Bros. Spiers and Holbert Wilson. The part of Knight Marshall was ably conducted by the Ill. Bro. J. Newton Tomkyns. Several candidates were exalted in this most interesting degree. When all had been concluded, except the grand point on the third apartment, the Ill. Sov. Grand Inspector General, Henry Udall, rose and said he had a communication of great interest to make to the Brethren present, viz., that the Most Puissant Sovereign Commander of the Order, Dr. Leeson, was now ready to attend the assembly; and for their guidance he would read one of the ordinances of the Order, of A. D. 1786. He read as follows:—"Whenever a Sov. Grand Inspector General is announced at the door of a Council above the 16th Degree (Prince of Jerusalem) he shall be received under the arch of steel. The presiding officer shall resign his seat to the visiting Inspector, with whom it is optional whether he receives it." The Ill. Brother therefore requested that a deputation should go to the M. P. Sov. Commander, who immediately proceeded to the adjoining room, and returned with the Sov. Commander to the Chapter. On his entrance he was greeted with Masonic acclamations by all present, the Ill. Bro. Cox resigning the command of the Chapter to him, and the ceremony of the exaltation was completed by Dr. Leeson. Between the several parts of the ceremony appropriate anthems and choruses were given under the superintendence of Bros. Jolly, Holmes, Shoubridge, and Jolly, Jun., assisted by boys as choristers.

The M. P. Sov. Commander then proceeded to open the Areopagus for conferring the degree of Chevalier Kadosch; in this he was assisted by the Sov. Grand Insps. General, the Princes of the Royal Secret, the Grand Inquisitor Commanders, and the Knights Kadosch, who had been present at the Chapter of Rose Croix. Several eminent Brethren of the Order, who had arrived at the rank of Knights of the Sun and Knights of St. Andrew, were then admitted to the exalted rank of this degree, which in both hemispheres entitles the Brother to the style of Illustrious when addressed in all formal Masonic documents. This noble degree was in some measure shorn of its grandeur, the hour getting so late that it was impossible to give the whole of its illustrations.

The Brethren then proceeded to the Banquet, which was of course presided over by the M. P. Sov. Commander. After the cloth was cleared, and the usual loyal toasts of the Queen and other members of the Royal Family, and the National Anthem sung, the Commander rose and proposed the health of the Duke of Leinster and the members of the Supreme Council of the 33rd Degree for Ireland, regretting much the death of a valued member of that Council Bro. Wright. This toast was received with every possible attention by the members. The Sov. Commander then gave the health of the Sov. Commander Gourgas and the Members of the Supreme Council of the 33rd Degree for the Northern Masonic District of the United States of North America; and he also added to this toast "all other legal Councils." The health of our American Brethren was drunk with great enthusiasm.

The Sov. Grand Inspector General, Bro. Henry Udall, then rose to propose the health of the Sov. Commander of the Order; he stated the claims which Dr. Leeson had on the support of the Order—his well acknowledged Masonic position—his rank in the scientific world, as one of the greatest chemists of the day. All this augured a prosperous career for the Sov. Commander.

Dr. Leeson, in returning thanks, gave a most interesting *resumé* of the ancient and modern history of the higher degrees of the Order to the final establishment of the Ancient and Accepted rite; shewing that they were presided over by the kings of England from a very early period of our history. He then traced the proceedings of the Ancient and Accepted Rite in France, existing for some time irregularly there, but formally recognised when Lord Derwentwater, the first Substitute Grand Master, obtained a warrant from England A.D. 1725, and with other English Masons taught in Councils, Consistories, and Lodges, the true learning of the Ancient and Accepted Rite. He then traced the Order under Louis de Bourbon, Chaillon de Joinville, until the final revision of the constitutions of the Order under Frederick the Great of Prussia—the present constitutions and regulations of the 33rd Degree being promulgated and adopted at Berlin, A.D. 1786. He then showed how the Ancient and Accepted Rite was planted in the New World, and in conclusion gave the history of the Supreme Council in the Northern States of America.

The Ill. Bro. Sir John Robinson, Bart., gave the health of the Members of the Supreme Council for England and Wales, and the Dependencies of the British Crown. The Ill. Sov. Grand Inspector General, Henry Udall, returned thanks for himself and his coadjutors, tracing the progress of the formation of this Supreme Council until the presidency of the present Commander.

The Sov. Commander gave the healths of the Officers who had assisted him throughout the day; and the Ill. Bro. Emly returned thanks. Various other toasts were given, which were duly acknowledged; amongst others the Musical Brethren, who had given so much pleasure to the members by their singing and judicious selection of music. Bro. Jolly returned thanks.

About thirty Brethren were at the Banquet—the following is only an imperfect list:—Ill. Bro. Winser, 32nd Prince of the Royal Secret; the Ill. Bro. Costa, K. H. 30th; Bro. W. W. Beach, Christ Church, Oxford, R. C. 18th; Ill. Bro. Captain Hopper, Bengal Army, K. H. 30th; Ill. Bro. J. A. D. Cox, S. P. R. S. 32nd; Bro. the Rev. Charles R. Pettatt, Ashe Rectory, Hants, R. C. 18th; Ill. Bro. Geo. Bishop, K. H. 30th; Ill. Bro. Dee, K. H. 30th; Bro. Rich. Spencer, R. C. 18th; Ill. Bro. Tomkyns, K. H. 30th; Bro. R. Costa, R. C. 18th; Ill. Bro. Hartley, K. H. 30th; Bro. the Rev. Rich. B. Lucas, St. Mary Hall, Oxford, R. C. 18th; Ill. Bro. F. Walker, St. Thomas's Hospital, K.H, 30th; Ill. Bro. Holbert Wilson, K. H. 30th; Ill. Bro. Edward Snell, K. H. 30th; Ill. Bro. R. J. Spiers, S. P. R. S. 32nd; Ill. Bro. Warwick, K.H. 30th; Ill. Bro. Sir John Robinson, Bart., of Dunlear; Ill. Bro. William Fred. Beadon, K. H. 30th; Bro. Henry Gus. Buss, R. C. 18th; Ill. Bro. W. Evans, K. H. 30th. Ill. Bro. Stephen Henry Lee, K. H. 30th; Bro. the Rev. G. H. Portal, Christ Church, Oxford, R. C., 18th.

It was stated during the day that applications had been made to the Supreme Council for warrants for the establishment of Chapters of Rose Croix, both in the Colonies and the East Indies.

THE CHARITIES.

THE FESTIVAL IN AID OF THE ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

This festival was held on Wednesday, the 12th of February.

In consequence of the severe indisposition of the M. W. G. M., the chair was taken by the R. W. Bro. B. B. Cabbell, who was well supported by a goodly company of the Brethren.

The dinner took place at the Freemasons' Hall.

The cloth having been removed, and grace having been sung,

The Chairman said, the first toast he had to propose was that of "Duty and affection to our beloved Queen." (Cheers). This toast was received in all companies with great respect, but in none with greater devotion and regard than in a society of Freemasons. (Cheers.) Her Majesty was the daughter of a Freemason. In wielding the sceptre of monarchy she had conferred the blessings of peace upon the whole of the British dominions. Let them, therefore, offer up a prayer, that she might long live to spread the blessings of the English Constitution. (Cheers.)

The toast was drunk with great enthusiasm.

"God save the Queen" was then sung, all the Brethren joining in chorus.

The Chairman said the next toast was that of "Prince Albert, the Prince of Wales, and the rest of the Royal Family." He would express a hope that the day might not be far distant when Her Majesty might be the mother of a Freemason. (Drank with great cheers.)

The Chairman then said, he was sure that every Brother present would feel deep regret at the absence of the M. W. the Grand Master (hear, hear); but much as they would lament his absence, he was sure that lamentation would be increased, when they heard it was severe indisposition that prevented his being among them. He would have come, but for the express desire of his medical adviser. Great as might be their regret, he was convinced that no one felt it more than the Grand Master himself. He had ever been most anxious to fulfil the duties of his high office, and no cause but illness would have prevented his being with them to-day. (The toast was drunk with great enthusiasm.)

The Chairman then said, the next toast was that of "The Deputy Grand Master." (Cheers.) His Lordship had expressed great regret that he had been detained in the country upon business of a very urgent nature. He would propose to them "The R. W. the Deputy Grand Master, the Earl of Yarborough, and the Members of the Grand Lodge; and particularly Bro. Patteson." (Cheers).

Bro. Patteson, in returning thanks, regretted that duty had not fallen into abler hands. He had to congratulate them upon the good feeling existing among them; but, as everything connected with this Charity would be enlarged upon by their excellent Chairman, he would not trespass longer upon their time.

The Chairman would now propose, "The Provincial Grand Masters." (Cheers.) Although they had to regret the absence of many, still they had one among them whose absence they would have felt more than any other—he meant Bro. Dobie. (Cheers.) He had, for many years, exerted himself to heal all their differences, and all were now at an end; and they all knew that Bro. Dobie had been instrumental in bringing matters to a happy conclusion, and making them rejoice upon the occasion. (This toast was drunk with right good will.)

R. W. Bro. Dobie, who was received with great applause, said, he deeply regretted, in common with the Chairman, that there were not present a greater number of the Provincial Grand Masters, who would have returned thanks. He trusted there were many of the Brethren who knew him sufficiently well to believe, that he had endeavoured, to the utmost of his power, to carry out the principles upon which their Institution was founded. He congratulated them upon the union of the two Charities, and he trusted that no disunion would ever again occur. (Cheers.) He begged leave most sincerely to thank them for their kindness. (Cheers.)

The Chairman would now crave their patient attention for a few minutes, as they had arrived at that point, at which he should have the pleasure of proposing the toast, of "Prosperity to this Institution." (Loud Cheering.) This was the first Festival of the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows. In proposing this toast, he could not refrain from calling to their recollection, that this Institution owed its origin to the illustrious Prince, who, for so long a period, had presided over Freemasonry. About eight or nine years ago he first suggested it. Whatever differences of opinion there might have been, and however the Brethren might have taken up warmly different views, he was sure every Brother would give the illustrious Prince credit for an anxious desire of spreading the blessings of Charity over the length and breadth of the land. He must claim for him the honour of being the founder of the Institution Although there had been a difference of opinion, he knew that it was only a rivalship in doing good—(hear), and that all would give each other credit for having the best intentions, and would therefore unite in carrying out the objects of the Institution. The sum already subscribed was upwards of £3000. That would go but a little way; he therefore hoped they would use their best exertions with their Brethren to induce them to promote the subscriptions in aid of the Charity, that it might flourish, and that the intentions of its founders might be fully carried into effect, and that they would give the Widows' Fund their best protection. At this meeting they had not the same powerful incentives which they had on the Anniversaries of the Boys' and Girls' schools. Those exhibitions were delightful to behold, but it would be a sad spectacle to have the aged, who had seen better days, paraded before them. They were now, through the benevolence of the Brethren, provided with a home. The Brethren should recollect, that they had now the opportunity of making those happy who had conferred happiness on others; and these distinctions of Providence were made for that purpose. He would now give them, "Prosperity to the Royal Institution for Aged Freemasons and their Widows." (Cheers).

The report of the subscriptions was now read. They amounted to £873. (This amount was received with the loudest cheers).

Brother Dobie wished sincerely that it had fallen into better hands to propose—"The health of their excellent and esteemed Chairman." (Cheers.) There was no Brother in the Craft who was more entitled to their thanks than Bro. Cabbell. (Cheers.) There was not a charitable Institution in the country to which the name of Bro. Cabbell was not attached for a large amount; and his efficient services in the chair that day accounted for the large amount of subscriptions. He would give them—"The health of their excellent Chairman." (Loud and reiterated cheers).

The Chairman most heartily thanked them for their good wishes and support. He hoped, another time, that they might meet in greater numbers. (Cheers).

The Chairman would now give them, "The health of Lord Southampton, and the Vice Presidents of the Institution." He was sure they could not find a more efficient trustee than Brother R. G. Alston. (Cheers.)

Bro. R. G. Alston rose, with feelings of the greatest gratitude, to return thanks for the toast; at the same time he felt some difficulty in doing so, because there were many with whom he was not entitled to be coupled, except upon the principle of having joined in the good work. Still no man felt a more warm regard for the Institution than himself. If there was one thing he desired more than another, it was the success of the Masonic Charities. So long as they prospered, the sacred cause of Masonry would be progressing. There was now no difference of opinion among them. The increase of funds had enabled them to give additional relief to those who needed it; and he was certain that their munificent subscriptions had placed the Widows in a position they had never before known. The greatest reward they (the trustees) could receive was, to see such a meeting as the present accompanied by such a large amount of subscriptions. They would be the most ungrateful of men did they not thank them and strive to carry out their wishes, and so deserve their future support. (Cheers).

The Chairman then gave, "Prosperity to the Boys' and Girls' Schools." (Cheers).

Bro. Crew had the permission of the Chairman to state, that the Anniversary of the Girls' School happening to fall, this year, on the Derby day, some other day would be fixed.

The Chairman then gave, "The Ladies." (Loud Cheers.)

The Chairman then proposed, "The health of the Stewards." (Cheers.)

Bro. Spiers, on behalf of the Stewards, begged to return their grateful acknowledgments for the compliment the Brethren had paid them in drinking their healths; and also thanked them for this mark of their approbation. It was natural they should be deeply anxious for the success of this, their first Anniversary. The burden of their duties had not been very laborious; and, if it had been more so, they would cheerfully have discharged it. The only reward they had looked for they had now received. They hoped that the Brethren would improve upon the example they had shown them, and endeavour to earn more golden opinions. (Cheers).

The Chairman, after thanking the Brethren for the kindness with which they had received his humble endeavours, quitted the Hall.

The gallery was graced by the appearance of a very large number of elegantly dressed ladies, who appeared to take the greatest interest in the proceedings.

The company now adjourned to the glee room, where there was some excellent singing, by the professional ladies and gentlemen who attended the Festival.

ROYAL MASONIC INSTITUTION FOR BOYS.

The Fifty-third Anniversary Festival of this excellent Charity took place in Freemason's Hall on Wednesday, the 12th of March, at which the following Brethren formed the Board of Stewards;—Bros. T. Naghten (G. S.), Lodge of Friendship, No. 6, President; Dr. W. Major, S. D. Lodge of Peace and Harmony, No. 72, Vice-President; H. Lloyd, W. M. Tuscan Lodge, No. 14, Treasurer: H. Earle, Grand Master's Lodge, No. 1; W. Stuart, S. W. Lodge of Antiquity, No. 2; C. H. Gray, St. George and Corner Stone Lodge, No. 5; W. A. Harrison, P. M. Royal York Lodge of Perseverance, No. 7; W. Watkins, P. M. Globe Lodge, No. 23; H. Harris, P. M. Lodge of Unity, No. 82; Dr. G. Bird, W. M. St. Paul's Lodge, No. 259; A. Kendall, Jerusalem Lodge, No. 233; G. D. Papanicolas, Prince of Wales' Lodge, No. 324: E. A. H. Lechmere, Apollo Lodge, Oxford, No. 460; L. Lemanski, P. M. Polish National Lodge, No. 778.

The Right Hon. the Earl of Yarborough, R. W. Dep. G. M. took the chair, and was supported by the Right Hon. Lord Suffield, Prov. G. M. Norfolk; Bros. Fawcett, Prov. G. M. Durham; F. B. Alston, S. G. W,; F. Patteson, J. G. W.; B. B. Cabbell, P. J. G. W., *M.P.*, Treasurer of the Institution; R. G. Alston, P. J. G. W.; F. Dundas, P. S. G. W.; V. W. Bro. Rev. J. E. Cox, G. Chaplain: W. Bros. Potter, J. G. D.: L. Chandler, and L. Thompson, P. G· D.'s: R. J. Spiers, G. S. B.; H. Bellamy Webb, P. J. G. B.; and a highly gratifying muster of the Brethren generally.

After the removal of the cloth, the following toasts were given and responded to with a heartiness of warmth and feeling, which ever distinguish Masons.

"The Queen and the Craft."

"Prince Albert, the Prince of Wales, and the rest of the Royal Family."

"The Earl of Zetland, M. W. G. Master, which was received by the Brethren with the warmest marks of esteem and regard.

"The Provincial Grand Masters," which was acknowledged in appropriate terms by the Right Hon. Lord Suffield, Prov. G. M. for Norfolk, who availed himself of the opportunity of proposing, in highly eulogistic terms, the health of the Right Hon. the Deputy G. M. the Earl of Yarborough, with thanks to him for honoring this Charity with his presence, and presiding on this occasion.

The Earl of Yarborough, after silence was with difficulty restored, —so deservedly enthusiastic was the reception of this toast—expressed his grateful acknowledgments for the esteem, in which he was held by the Brethren, and for the kind manifestation of their good will. He begged to assure them that he felt he was best discharging the duties of his high office, when he was engaged in promoting the cause of Charity. The D. G. M. concluded a neat and most interesting speech, by proposing the health of Bro. B. B. Cabbell, *M.P.*, who was always foremost and most hearty in dispensing the gifts, with which the G. A. O. T. U. had blessed him, for the good of others.

Bro. Cabbell having briefly returned thanks, the boys were introduced, whose general appearance of health and cleanliness, no less than intelligence of countenance, and propriety of conduct, won the admiration of all who were present. Before the presentation of prizes, Bro. R. G.

Alston read the following Report, which produced universal satisfaction.

"To the Governors and Subscribers of the Royal Masonic Institution for Boys.

"We, the undersigned, beg to report, that in accordance with the amended laws of the Institution, all the boys resident in the London district were carefully examined in the various branches of education on Saturday the 1st of March.

"We have great pleasure in stating that the result was very satisfactory to us, and that the proficiency of the boys, in proportion to their respective ages, was generally highly creditable.

"After the fullest consideration, we have adjudged the Prizes as follows:—for Writing, to James Roberts; for Arithmetic, to Charles J. Payne; for General Information, to William Parish. We desire, however, to express our great satisfaction with the answers of the following boys;—John William Hill, Charles William Speight, Joseph Stringer, A. J. H. Wyatt.

"We are well satisfied with the answers of William Joseph Casely, G. T. M'Donald Crichton, Thomas R. Hicks, Henry J. Hill, G. H. J. Holt, Robert Shackell, and Henry Vine.

"Rowland Gardiner Alston,
Chairman of the Committee.
"John Edmund Cox, *Grand Chaplain.*"

After a few observations upon this Report from Bro. R. G. Alston, and Bro. the Rev. J. E. Cox, intimating that great changes and improvements were making in this Institution, and that two examinations of the boys would annually take place, the R. W. the D. G. M. then addressed the three boys, James Roberts, Charles J. Payne, and William Parish, in a tone of voice and manner never to be forgotten, either by the children themselves, or by the assembled Brethren. He availed himself of the opportunity of also addressing a few words to the ladies in the gallery, urging their co-operation in the good work of education for the offspring of poor and decayed Freemasons, and in doing their utmost to assist their relatives and friends in providing the means by which these children may regain that position in society from which, by the inscrutable decrees of Providence, their parents have fallen.

In placing the silver medal round the neck of James Roberts, his Lordship congratulated him upon his acquirements in writing, which entitled him to the Prize, and urged him assiduously to cultivate every other branch of education. In presenting to Charles J. Payne a copy of Captain Marryatt's "Masterman Ready," handsomely bound, in three volumes, he likewise impressed upon him the value of increased perseverance in the study of Arithmetic, for which he had already shewn such evidences of comprehension and talent. To William Parish he presented a copy of the "Swiss Family Robinson," elegantly bound, in two volumes, and earnestly recommended him to persevere in that course for which he had shewn himself to be proficient above many of his years.

Having thus expressed himself in most appropriate terms, admirably suited to the comprehension of all the children, his Lordship then enunciated this noble promise to the three boys who had gained the Prizes,—"that as persons in his position in life frequently were asked for their interest to promote the advancement of deserving individuals, if, in after life, these boys would bring to him the medal and books which they had that day received, and their characters would stand the test of inquiry, he would use his utmost efforts to aid and assist them." This declaration of thorough Masonic feeling was as rapturously received as it deserved by the Brethren, as well as the toast which his Lordship neatly appended to his most interesting speech,—"Prosperity to the Royal Masonic Institution for Boys."

After several other toasts had been given, and the announcement made that the collection of the evening amounted to £480, in aid of the funds of the Charity, including a donation of £10 10*s*. from the M. W. the G. M., and £10 10*s*. from the R. W. the Dep. G. M., the Earl of Yarborough, the R. W. the Chairman retired to the Glee Room, where he was joined by many of the Brethren.

An intimation—given in the course of the evening, that the V. W. the Grand Chaplain, the Rev. J. E. Cox, would preach a sermon at his church, St. Helen's, Bishopsgate, on Sunday morning, May 4, in aid of the funds of this Institution—was received with evident satisfaction by the M. W., the Deputy, G. M., the G. Officers, the Board of Stewards, and all the other Brethren who honoured this Festival with their presence.

We deeply regret that, owing to the unavoidable absence of our Reporter, it is impossible to do justice to, or to give more than an outline of, the proceedings which took place at one of the most interesting and successful Festivals in our remembrance.

METROPOLITAN.

NEPTUNE LODGE, No. 22.—On Friday, 21st ult., a Masonic ceremonial was performed at the Lodge of Instruction, George and Vulture, Cornhill, on the occasion of the demise of Bro. Peter Thomson, P. G. S. D., P. Z., P. M., who, for upwards of half a century, was the Preceptor of the above Lodge. The service for the occasion was adapted by Bro. Feast, W.M.. of the Neptune Lodge.* Bro. Henry Muggeridge, many years a pupil and friend of Bro. Thomson, has been chosen Preceptor in his stead.

It was announced at this meeting that the *soirée* of the Stability Lodge of Instruction, which has been annually held by the late lamented Bro. Thomson, will take place under the conduct of Bro. Muggeridge, his successor in the Preceptorship, at the London Tavern, on the 25th of April, Bro. J. Havers, P. G. S. D., in the chair. Several of the Grand Officers will be present. Bro. Feast and the whole Brethren present resolved to attend. On the same occasion the W. Master presented to Bro. R. H. Townend, P. M., a testimonial, recording the eminent services which he had rendered to the Lodge, very beautifully framed. The following is the inscription:—Unanimously resolved—

"That the best thanks of the Brethren are eminently due, and are hereby tendered, to Brother Richard Hamilton Townend, P.M., for his able and efficient discharge of the duties of Treasurer of the Neptune Lodge, No. 22, during the past year, and they deeply regret that his numerous engagements oblige him to relinquish that office, which he has filled so much to their satisfaction. The Brethren likewise desire to express their admiration of his excellent Masonic qualifications, exhibited on every occasion, whenever it has been their happiness to associate with him, and to express the high sense they entertain of his untiring zeal to promote the prosperity and best interests of the Neptune Lodge, No. 22. With a view to testify their united opinion of his great worth as a Member of the Masonic body in general, and of the Neptune Lodge, No. 22, in particular, the Brethren have proposed that the above resolution be printed, framed, and presented to him by the Lodge, and that a copy of the same be entered on the minutes."

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* We have been favored with a copy of "the Masonic ceremonial" used on this occasion, for which we beg to tender our best thanks. We had hoped to have given it in full, but the pressure upon our pages is so unusually heavy,—indicating, as we hope, the increasing popularity and usefulness of the Freemason's Quarterly Magazine and Review—that we are reluctantly compelled, at the last moment, to leave it out.—ED.

Universal Lodge, No. 212.—The Members of this Lodge assembled in large numbers on the 24th January in the "Temple," at Freemason's Tavern, when Bro. Edward Marcus Attwood, of Lincoln's-inn, was duly installed as W. M. by one of the P. M.'s of the Lodge. The ceremonies which followed were very effectively rendered by the new W. M., with the able assistance of his Wardens, Bro. Naghten (Grand Steward), and Bro. Edgley, whose steady progress in the science, is a theme of hope and congratulation to the Lodge; the solemnity of Installation was still further increased by the brilliant and judicious performance of the Organist of the Lodge, Bro. Charles William Curtis.

Forty of the Brethren subsequently attended the banquet, and the evening passed rapidly away in truly Masonic harmony, until shortly after 10 o'clock, when, according to the custom of the Lodge, the W. M. left the chair, and the Members and their guests retired.

Bank of England Lodge, No. 329.—The Brethren of this Lodge held their usual meeting on the 9th January, at Radley's Hotel, for the Installation of their W. M., when the very full attendance of members and visitors shewed the high estimation in which Bro. R. Costa is held by the Brethren of his Lodge, and how justly his amiable character and Masonic attainments are appreciated by a large circle of friends.

Of the efficient staff of Officers appointed by him for the ensuing year, his distinguished Bro. M. Costa, fills the Senior Warden's Chair, and the Rev. Bro. Ferris continues his services as Chaplain to the Lodge.

The Installation was admirably performed by Bro. Whitmore, whose graceful and impressive delivery, combined with his correct working, did full justice to this very interesting and beautiful ceremony. In delivering the customary Charge, after speaking in terms of commendation of the personal worth and Masonic attainments of the W. M., he congratulated the Brethren on having for their S. W. a Brother—M. Costa—of European celebrity in his profession, and who evinced his zeal for Freemasonry by the efficient manner, in which he discharged the duties of the offices he successively filled.

The W. M. presented to the Lodge three costly and elegant pedestals, for the use of the Master and Wardens, made expressly for the purpose from designs furnished by Bro. Stephen Barton Wilson. These very handsome pedestals are of polished oak, inlaid with Masonic symbols, and were much admired for their appropriate elegance. A vote of thanks was given to the W. M. for this further proof of the warm interest he takes in Masonry, and the pleasure he feels in promoting the prosperity of his Lodge.

Another gratifying circumstance connected with this meeting, was the passing of a resolution, granting, in addition to the sum of £143 11*s.* already subscribed by this Lodge to the Aged Masons' Asylum, a further contribution to that noble Charity of £6 9s., in order that the Brethren might be enabled to pay, in one sum, to the Treasurer of that Institution, a donation of £150.

Bro. E. D. Smith, the Immediate P. M., was presented with a Jewel, voted to him by the Brethren for his services in the chair during the past year. The splendid volume which this Lodge possesses of portraits of its Members, painted by Bro. Smith, attracted the attention of the visitors, who greatly admired the beautiful productions of that liberal Brother and talented artist.

After the banquet, the grace, composed expressly for the Lodge by Bro. M. Costa, was most effectively sung by several of the Brethren, and the character which the Bank of England Lodge enjoys for its delightfully social and intellectual meetings, was afterwards fully maintained.

Among the visitors were—the Rev. Bro. J. E. Cox, Grand Chaplain; Bro. Lieut.-Col. Vernon, P. P. G. S. W. for Staffordshire; Bro. Dr. Harcourt, P. P. G. S. W. for Surrey; Bro. Phillips, W. M. of the Burlington Lodge; Bro. Faudel, P. M. of the same Lodge, &c., &c.

ROBERT BURNS' CHAPTER, No. 25.—*Monday, March* 24, 1851.—*Presentation of Testimonials to Companions, John Savage, P.Z., and C. Fox, P. Z.*—A convocation of the Robert Burns' Chapter was held at the Freemasons' Tavern, on Monday evening, the 24th inst., for the purpose of installing the Principals for the ensuing year, and the presentation of testimonials, to Comp. John Savage and C. Fox, the Past 1st Principals for the two preceding years. B. W. Neats, of Lodge 25, and Bro. Norris, of No. 7, were exalted, previous to the ceremony of installing the Principals, by Comp. W. Watson, P. Z; viz.—Comp. Chanker as Z., Goring as H., and Moore as J.—The M. E. Z. having invested Comp. Fox with his collar and jewel, as P. Z., and the following Comps. having entered on their respective offices: viz.—Comp. Tombleson, S. E.; Blackburn, N.; Newton, P. S.; Robinson, 1st A. S.; Kirby, 2nd A. S.; Evans, Senior Steward; and Carpenter, Junior Steward, Comp. W. Watson, in an admirable address, called the attention of the Chapter to the distinguished talents, the zeal, and valuable services, of Comp. John Savage, to whom the Chapter felt so much indebted, that they had evinced their feelings of respect and esteem by having had prepared for him a testimonial, in the shape of a Past First Principal's Jewel, which he should take the present opportunity of presenting to him; and, in doing so, would observe, that it was not its intrinsic value, but because of the peculiar privilege attached to the wearing of the P. Z. Jewel of the Robert Burns Chapter, which made it an honorable token. The M.E.Z., the Earl of Zetland, had been graciously pleased to sanction the presentation of such jewels to the P. 1st Principals of the Robert Burns Chapter; and he, Comp. Watson, felt assured, the honour he was about to confer on Comp. Savage was well merited on his part, and afforded great pleasure to the Chapter, who thus signified their approbation of his conduct.

Comp. Watson then presented Comp. Savage with the testimonial: viz.—A very handsome Past Z. jewel. (A description of which will be given in our next number.) Comp. John Savage returned thanks as follows:—

"Accept, Sir, my warmest thanks, for the kind encomiums with which you have been pleased to eulogize me, and for the handsome jewel which, in the name of the Chapter, you have placed upon my breast.

"I assure you, Companions, that the kindness of this evening will be deeply impressed upon my memory. I look back with no small gratification to my connexion with this Chapter from the dawn of its existence. My year of office, as M. E. Z., appeared to pass very quickly, from which I augur that, to me at least, it was a pleasant, and I trust, an useful period. For more than thirty years, by a tacit understanding, no new warrant of Constitution had been granted by the Supreme Grand Chapter, for any Chapter within the Metropolitan district; and thus a barrier had been effectually raised against the introduction of a new Chapter in London and its neighbourhood; the members of the Robert Burns Lodge, therefore, did good service to the cause of Royal Arch Masonry, when, with the assistance of friends, they were the first to remove that barrier. Since that period several new warrants have been granted to highly respectable Lodges, with great advantage to the Order of Freemasonry.

"It therefore well became the Companions of the Chapter to petition the M. E. First Grand Principal for permission to present to such of their Past Principals as might be deemed worthy to receive it, a special and distinctive jewel, with express limitation to Chapter No. 25; and it was also a graceful act on the part of the Earl of Zetland, to grant that permission, and to order it to be engraved upon our Warrant. That you should have considered me worthy of being decorated with this elegant present, is to be attributed to your partiality far more than to any merits of mine, for I am deeply sensible of the kind support which you rendered me during my year of office as your First Principal, and also of the indulgence extended to deficiencies, of which I hope I am not altogether insensible. I shall wear this jewel in all Masonic assemblies, as a memento of your esteem, and with the consciousness that you have been pleased to deem me deserving of it.

"Collectively, allow me to bid prosperity to the Chapter. Individually, I sincerely wish you every happiness; and, when you shall be called to occupy the chair, may similar indulgence be granted to you, and may you receive the same reward which has been so kindly accorded to me."

Comp. Watson, in very feeling terms addressed Comp. C. Fox, to whom he had the happiness of presenting a similar token of the kind and fraternal feelings of the Chapter. Comp. Fox was the first candidate exalted in the Chapter, and had served one apprenticeship; and, so well had he discharged his duties, that he had not only passed through the several offices with credit to himself, but had also earned the esteem and good will of all the Companions, who in return took that opportunity of expressing their feelings, by presenting him with the testimonial, which he with great pleasure would now place on his breast, wishing him health and happiness, and that many years would be granted to him to wear the honourable token with which he then invested him.

Comp. Fox returned thanks in a very neat speech, and assured the Comps. that he should always place the Robert Burns jewel nearest to his heart; he appeared much affected at the kindness evinced, and was warmly greeted by the whole of the members present.

The remainder of the business being concluded, the Chapter was closed in due form.

We regret that space will not permit us to give a report of the proceedings at the banquet, at which several excellent addresses were delivered by Comps. Tombleson, Watson, Fox, Crew, Savage, &c.

This Chapter is in a very prosperous state, having completed seven years, and numbers between fifty and sixty members; there is also a Chapter of Instruction attached to it, which meets every Saturday evening at Comp. Chapman's, Air Street, Piccadilly.

PROVINCIAL.

Berwick upon Tweed.—The Lodge of St. David's, 554, (under the constitution of the Grand Lodge of England, the Right Hon. the Earl of Zetland, M.W., Grand Master, the Rev. E. C. Ogle, Prov. G. M. for Northumberland, celebrated the Anniversary of St. John the Evangelist on Friday, the 27th December, when, according to ancient custom, the following Brethren were installed Office Bearers for the ensuing year:—C. Forsythe, W. M.; J. Weatherhead, P. M.; R. Atkinson, S. W.; J. Wilson, J. W.; J. Thompson, Treasurer; J. Hill, Secretary; C. Smith, S. D.; W. Wilson, J. D.; J. Atkinson, S. S.; S. Sanderson, J. S.; J. Fish, I. G.; A. Cameron, Tyler. After the installations the Brethren of the Lodge, to the number of thirty-two sat down to refreshment, and passed the evening in that harmonious manner peculiar to the "Brethren of the mystic tie." This was the first occasion of the kind which had been celebrated in the new Lodge Room in Sandgate, to which this body has recently removed, and which has been aptly and beautifully fitted up and decorated for the purpose. During the past three years this Lodge has shown marked symptoms of reviving strength, particularly in the additions to the number of the Brethren which it has received. This state of matters contrasts well with the sinking condition, which for a number of years characterised Freemasonry in Berwick; still it is, we believe, but a very faint approach to the rapid advancement, which it has already made in almost every other part of the kingdom.

Cambridge.—One of the most agreeable and interesting Masonic reunions took place at the Lion Hotel, Petty Cury, on January 8. The Brethren assembled in goodly numbers as early as twelve o'clock at noon, to receive their much esteemed and excellent Prov. G. M. T. H. Hall, Esq., of the Chancery Bar, formerly Fellow of King's College, and *F. R. S.* The proceedings commenced with the usual formalities of the Prov. G. L. of Cambridgeshire—the election and the inauguration of the Prov. Grand Officers for the ensuing year, and the dispatch of all business connected with the P. G. L. After about half an hour's delay, the companions of the R. A. Chapter of Pythagoras assembled in Conclave for the Installation of Principals, and for the exaltation of candidates, amongst whom were Dr. Colquhoun, of London, and Bro. S. P. Ekin. The proceedings, which occupied the Brethren and Companions from twelve o'clock at noon till four p.m., were of a highly intellectual character, and did honour to the acumen and learning of the R. W. the Prov. G. M. The Members of the Prov. G. L., with visitors from London, Warwickshire, &c., afterwards partook of "refreshment" together at Bro. Mitchell's.

DURHAM.—GATESHEAD.—On Monday, February 17, the Brethren of the Borough Lodge of Free and Accepted Masons held their anniversary meeting in their Lodge-room, at the Queen's Arms Inn, Gateshead, when the following Brethren were appointed Officers for the ensuing year:—T. Meldrum, W. M.; T. Pattinson, P. M; G. Heppell, S. W.; J. Hooper, J. W.; W. Johnson, Treasurer; W. Dalziel, Secretary; J. Hood, S. D.; W. Goldsmith, J. D.; W. Morgan, S. S.; J. Dobson, J. S.; T. Hornsby, I. G. The ceremony of installation was performed by the R. W P. G. Master for Durham, J. Fawcettt; after the ceremony upwards of thirty Brethren sat down to refreshment, prepared for them by Brother Paley.

HAMPSHIRE.—PORTSEA.—*Royal Sussex Lodge*, No. 428.—The Brethren assembled, January 15, 1851, to transact the usual Lodge business and to instal the W. M. elect. A large number of the Brethren from the Phœnix and Portsmouth Lodges attended on the occasion. At four o'clock Bro. Ogburn P.M. and Prov. G. J. W. for Hants, installed Bro. G. G. Palmer as W. M. for the ensuing year, when the following Brethren were appointed to the respective offices:—Bro. D. M. Cooke, S. W.; Bro. J. L. Rastrick P. M., and P. G. J. D. as J. W.; Bro. Captain Elliott P. M. and P. P. G. J. W. as Treasurer; Bro. Ogburn P. M. and P. G. J. W. as Secretary and M. C.; Bro. Slade S. D., Bro. Bastable J. D., Bro. Holder I. G. At six o'clock the Brethren sat down to refreshment. Amongst the distinguished Brethren present, as guests, were Bro. Low, W. M., 319; Bro. Ford, S. W.; Bro. the Rev. Dr. Woolley, J. W., 319; Bro. Captain Savage, *R. M. A.*; Bro. Captain Helby, *R. N.*, Brother Bradley, &c, Past Masters, No. 319; Bro. R. C. Sutton, W. M., 717; Brother H. M. Emanuel, &c. The usual loyal toasts were given and responded to, and the harmony of the evening much enhanced by some beautiful Masonic Glees, sung by three Brethren of the Lodge. At eleven o'clock the Brethren all retired, highly pleased with the proceedings of the day.

PORTSMOUTH.—*Phœnix Lodge*, *No.* 319.—The Brethren of this Lodge met on the 27th Dec. 1850, for the purpose of installing their Worshipful Master Bro. Edwin Low, and to celebrate the Festival of St. John the Evangelist at a banquet. After the usual Loyal and Masonic toasts, the W. M. Bro. Low rose and said, "he had a most pleasing task to perform that night,—that of presenting two most worthy Masons with substantial marks of the esteem of the Brethren." Addressing Bro. Dr. Meadows, P. M., the W. M. said, "It was with feelings of extreme gratification that he now presented him, in the name of the Brethren of the Phœnix Lodge, with a Testimonial expressive of the high esteem in which he was held, and of the gratitude entertained for his unwearied exertions for so long a period as Treasurer of the Lodge. The simple fact of his re-election for the 18th time to so important an office, spoke loudly the opinion of the Brethren for his ability in the performance of his duties; but this did not content the Brethren; on the suggestion of Bro. Captain Savage, P. M., it was determined to offer a more lasting tribute, which might perpetuate their esteem. As

Masons, all must feel a deep interest in the prosperity and spread of the Order—a feeling which none had exhibited more strongly than Bro. Meadows. But Masonry, like all other human institutions, had its ebbs and flows: and what is true of the Craft in general, is as equally true of particular Lodges; yet it would be universally admitted that, on the proper, careful and judicious management of its funds, in a great degree depended the prosperity of a Lodge. The Brethren of the Phœnix were willing to acknowledge, that to the zeal shewn by Bro. Meadows, and to his unremitting and painstaking exertions for a period of eighteen years as their Treasurer, were to be ascribed the proud position the Lodge held—a position the W. M. thought inferior to none in the province. And it was to mark the gratitude of the Brethren for this zeal and attention, that he, in the name of himself and the Brethren, now begged his acceptance of this token of fraternal regard. The W. M. trusted the Lodge might long reap the benefits of such services; long might they meet together as Brethren and Members of one Lodge, and enjoy each other's society; that many years of happiness might be in store for him, and that, as years rolled on, their friendship might be increased and cemented. The W. M. concluded by begging Bro. Meadows to accept the present, which consisted of a pair of elegant silver Goblets, suitably engraved—which, being filled with wine, were passed round to the Brethren, who severally drank Bro. Dr. Meadows' good health.

Bro. MEADOWS returned thanks for the compliment in an eloquent and appropriate speech.

After a pause, the W. M. again rose, and, addressing Bro. Major Ferris C. Robb P. M., said, Another pleasing duty now devolved on him, of endeavouring, however inadequately, to express the unbounded admiration and gratitude entertained towards him by the Brethren of the Lodge. It was peculiarly gratifying to him (the W. M.), to be the medium of expressing the feelings of the Brethren on that occasion, as he had been initiated into the beauties of a Divine art by the Brother they met to honor, when he so ably filled the chair of W. M. of the Lodge, as it gave him an opportunity of bearing personal testimony to a zeal that set time and distance at nought,—a liberality that knew no bounds, and a Masonic knowledge that would do credit to the highest office in the gift of our Supreme Ruler. The Brethren had but to look round the Lodge-room in which they were then assembled, and, on every side, they would see evidences of the liberality he alluded to; but it was not alone in the numerous and costly presents which beautified and adorned the Lodge that that liberality was shewn; it was equally proved by the unostentatious, though well-known charity of our Brother; for to him the hand of poverty was never held out in vain, nor the voice of need disregarded. Well might the Lodge pride itself on reckoning as a Member one who possessed in so ample a sense that truly Masonic virtue—Charity. In speaking of his zeal, whilst in this chair more particularly, they well remembered that he often travelled from distant parts of the country for the purpose of discharging its duties, letting neither distance, bodily fatigue, nor expense, prevent his being at his post. It was for a zeal, a liberality, and an ability such as he had mentioned, that the Brethren of the Phœnix were anxious to present Bro. Robb, with a mark of their regard and gratitude. The W. M. then said he felt that any remarks of his would be quite inadequate to convey to Bro. Robb the deep debt of gratitude the Brethren acknowledged, or their respect for him—a feeling which he believed to be shared with the Brethren of this Lodge by every Member of the Craft who had the honor and pleasure of his acquaintance. He then begged Bro. Robb's acceptance of a handsome Past Master's Jewell, suitably engraved, hoping that the Lodge might long be able to welcome him amongst them, and have the pride of calling him one of them.

Bro. Robb, in returning thanks, expressed himself in the happy way, which is so well known throughout the Craft. The other usual Toasts were afterwards given, and the Lodge closed.

Kent.—Gravesend.—At the Banquet, after the Lodge, on Monday, March 17, the Brethren of the Lodges, Freedom, 91, and Sympathy, 709, presented a very handsome silver tankard to their Past Master, Bro. W. F. Dobson, as a mark of their esteem for him as a Friend and Neighbour, and of their appreciation of his Masonic conduct in the various Offices of the Lodges, and his support of the Masonic Charities. The inscription on the tankard is—" Presented the 17th day of March, 1851, by the Members of Lodges, Nos. 91 and 709, to their highly esteemed Brother, William Francis Dobson, *M.A*, P. Prov. G. J. W., for the Province of Kent, and P. M. of 91." Under the able Presidency of the W. M., Brother D. Culhane, *M.D.*, the Festivities of the evening were kept up in a truly Masonic spirit. We were happy to find that Masonry has received considerable accession to its numbers, and that the working reflected great credit on the Master and Officers.

Lancashire.—Manchester.—The Lodge of Virtue, 177, held its Festival on the 27th December, in the Lodge Room, at the Queen's Hotel in that city. The Right Hon. the Earl of Yarborough, R. W. D. G. M. of Freemasons in England, who is also a member of the above Lodge, honoured the meeting with his presence, as did also S. Blair, *M.P.*, Dep. Prov. G. M. for East Lancashire, M. Dawes, *M.P.*, P. G. S. W. of that province, and several other Past Provincial Grand Officers. The Lodge opened about three o'clock, almost immediately after which Bro. P. M. Bell presented to the Lodge an elegantly executed banner, displaying the arms of the R. W. D. G. M., which was in due form placed in the Lodge as a part of its future furniture; and a resolution was proposed by the W. and Rev. Prov. G. Chaplain, Bro. G. Dowty, and seconded by P. M. Shayler, expressing the warm thanks of the Brethren of the Lodge to Bro. Bell for his presentation, and their high appreciation of the delicacy of the compliment paid to the noble Brother, and of Bro. Bell's desire thus to commemorate in the archives of the Lodge the gratifying fact of his lordship's connexion with it as an enrolled Brother. The D. G. M. was, on his entrance into the Lodge, received with the honours due to his high position in the Order, and the D. P. G. M. for East Lancashire was also most cordially received with all the proper honours. The ceremony of the installation of the different Officers for the ensuing year was most ably and impressively performed by P. M. Bro. J. J. Moody, a Past Provincial Officer for Lincolnshire, and for Cheshire, and the following were the Officers installed:—Bros. D. Wills, W. M.; T. Chadwick, S. W.; W. Foster, J. W.; J. Bell, P. M., Treasurer; T. Bingham, S. D.; T. Harle, J. D.; C. T. Corner, Sec.; S. Smith, I. G.; and Marshall, Tyler. After the installation, Bro. W. Foster drew the attention of the Brethren, and particularly of the W. D. P. G. M. to the subject of the Masonic Female Orphan Charity, which it has been for some time contemplated to establish for East Lancashire, and Bro. Foster handed to the D. P. G. M. two letters which he had received from Bro. Hopwood, of London, who, at Bro. Foster's request, had been in communication with the Managing Committee of the Freemasons' Metropolitan Schools on the subject, and from which there appeared to be a prospect of the Brethren of the province being now enabled to carry out their benevolent views in a manner some time since suggested by Bro. Foster. The D. P. G. M. kindly promised to give the matter his immediate attention, and to see Bro. Foster upon it without delay. After this the Brethren retired to refreshment, and a very social and agreeable evening was passed in all the harmony and the interchange of those kind and brotherly feelings, for the exercise of which the Order is so justly celebrated. As it is not a matter of every day occurrence for the D. G. M. of England to attend the Festival of a private Lodge, it was undoubtedly a primary wish of the Brethren of the Lodge of Virtue to pay to the noble D. G. M. all the honour so justly due, not only to his distinguished office in the Craft, but also to his honoured name and virtues as a nobleman, every act of whose life is more distinctive of true nobility than can be the coronet awarded by kings; the speech, truly eloquent and sincere, in which Bro. P. M. Moody proposed the noble lord's good health, found an enthusiastic echo in the heart of every Brother present. His lordship made a very able response. The D. P. G. M. elect, and several Provincial Officers and other Brethren, made excellent and appropriate addresses, and the proceedings terminated to the entire satisfaction of all present.

LIVERPOOL.—Mr. Francis Ringland has addressed a letter to the "Mercury," calling attention to the recent refusal of the Corporation to grant the use of the Town-hall-rooms, and also to the propriety of securing the Masons from a similar rebuff in future. "To show," he says, "that the narrow and illiberal spirit of the Liverpool Town Council on this occasion is not universal, I need only refer the public to the grand banquet given at the Egyptian-hall, on the 28th June last, by the Corporation of London, to the members of the various Masonic bodies of England, at which meeting Bro. Farncombe, the then Lord Mayor, presided." Br. Ringland, after dwelling upon the noble and benevolent objects of the society, calls upon the Masons of the town and district, by an united, mighty, and generous effort, to erect a hall of their own for the education and advancement in life of the children of distressed Freemasons, and where also the periodical meetings of the Lodges, as well as occasional gatherings upon a large scale, might be held. The suggestion is certainly a most excellent one, and deserves to be taken up with spirit.

LANCASHIRE, EAST.—OLDHAM.—*Lodge of Friendship, No.* 344.—At the installation the following Officers were appointed, viz.:—Bros. Isaac Gaitskell, W. M.; Wm. Henry Fletcher, S. W.; John George Blackburne, J. W.; Samuel Oliver, M. A., Chaplain; Samuel Brown, Treasurer; William Hudson, Secretary; Robert Holt, S. D.; James Butterworth, J. D.; Newton Bentley, I. G.; J. Wild, and B. Rowland, Stewards.

This Lodge, for a long time in a low state, is now increasing rapidly, both in numbers and respectability. Within the last twelve months its number of Members has more than doubled, from the most respectable families in this town and neighbourhood, and it is gratifying to think that it promises shortly to become one of the most numerous and respectable Lodges in East Lancashire. The principles of Freemasonry here are becoming better understood and practised, and when that is the case no fear need be entertained of the success of the Order, or that its advantages and privileges will not be duly appreciated.

NORFOLK.—NORWICH.—*The Social Lodge, No.* 110., celebrated St. John's Day on Tuesday Jan. 13th, on which occasion it was visited by the P.G.M. the Right Hon. Lord Suffield, W. N. H. Turner, P.G. Sec., and forty Brethren.

Faithful Lodge, No. 100.—At a meeting of this Lodge, held January 23, 1851, Bro. H. Underwood was installed W. M. by Bro. H. J. Mason, Prov. Grand Steward; after which upwards of twenty of the Brethren partook of refreshment, and passed a joyous evening in mutual harmony and good fellowship.

Provincial Grand Lodge.—On the 31st of January, the half-yearly meeting of the Grand Lodge for the Province of Norfolk, was holden in the city of Norwich by the R. W. Lord Suffield, the Prov. G. M., at which the following Brethren were present;—Bros. Tomlinson, as P G. S. W.; P. Millard, P. G. J. W.; J. Barwell, P. G. Treasurer; J. Dixon, as P. G. S. D.; W. N. H. Turner, P. G. Secretary; S. Ferrier, P.G.R.; J. Lound, P.G. Sup. of W.; — Utting, P.G.S.B.; D. Barnard, P. G. Pursuivant, with the P. G. Stewards, and the Masters Wardens, Officers, and Brethren, of the City and County Lodges.

The Prov. G. L. having been opened in due form, and with solemn prayer, and the routine business of the meeting having been disposed of, the P. G. M., in an eloquent and kind address, presented to Bro. Turner, the P. G. Secretary, a rich and elegant silver tea and coffee service (which had been subscribed for by the Grand Officers and Brethren), as a token of the high estimation in which Bro. Turner's services to the Craft, extending over a period of twenty-one years, are held by the Brethren within the Province. The R. W. P. G. M. in his admirable address, particularly alluded to the untiring zeal which Bro. Turner had, from theperiod of his initiation to the present time, evinced towards Freemasonry, and to the great exertions which he had ever made in carrying out the Landmarks of the Order, it having been mainly through his instrumentality that Masonry had been preserved in its present flourishing state in the Province. His Lordship concluded an eloqnent address with a beautiful and feeling exordium to Bro. Turner, as to his future career in life, and a fervent prayer for his prosperity and happiness, and that he might long live to enjoy the esteem and respect of his Brethren. Brother Turner, who was at times much affected, expressed his thanks in a neat and appropriate speech. The P.G. Lodge was then duly closed, and the Brethren retired to refreshment. The plate consists of a complete tea and coffee service, and is of the rich Louis Quartorze pattern, most elegantly and elaborately chased. It was supplied by Bro. Cooper, of this city, and the following inscription is engraved upon the coffee biggin:—

"Presented to W. N. H. Turner, Esq., Secretary of the Provincial Grand Lodge of Free and Accepted Masons for Norfolk, by the Grand Officers and Brethren within the Province, as a token of the high estimation in which his services to the Craft are held by them."

January 31, 1851.

NORTHAMPTONSHIRE.—KETTERING.—*Lodge of Perseverance*, 666.—The Brethren of this Lodge assembled at their new room, High Street, Feb. 17th, for the first time, when no little interest was, excited. The

Lodge was summoned for 3 o'clock, there being three initiations. The business of the Lodge being over, the Brethren retired to the New Inn to partake of refreshment, provided by Bro. Lansbury, to commemorate the auspicious event. Bro. Horden, W. M., presided, Bro. Hales, S. W., filled the vice chair. The usual loyal and Masonic toasts were given and drunk with the accustomed honours; the evening was spent in rational and cheerful enjoyment, true Masonic feeling manifesting itself throughout. The Brethren separated soon after 10 o'clock.

OXFORD.—*Provincial Grand Lodge.*—The annual meeting of the Provincial Grand Lodge of Oxfordshire was held at the Masonic Hall in this city on the 19th of February.

The Prov. G. Master, Bro. the Rev. J. C. Ridley, of University College, addressed the Brethren, and congratulated them on the increasing prosperity of Masonry in this province, and on the revival of the Churchill Lodge, at Henley, through the active exertions of his Senior Grand Warden, Bro. R. J. Spiers. He rejoiced that the Mastership of the Lodge had been entrusted to Bro. the Rev. Edward Moore, as it was a sure guarantee of its success. He alluded to the banquet given by the Lord Mayor of London to the Grand Masters' Lodge, the Provincial Grand Masters, and the Officers of the Grand Lodge of England, and considered that in his person an honour had been paid to the Province of Oxfordshire, over which it was his good fortune to preside. He regarded also the appointment of Bro. R. J. Spiers to the high office of Grand Sword Bearer as highly complimentary to the Province.

The report and financial statement of the past year were so satisfactory that the Lodge was enabled not only to continue its annual subscription to the general Masonic charities, but also to contribute towards funds of the several local charities.

The following sums were voted:—To the Masonic Boys' School, 1*l.* 1*s.*; to the Masonic Girls' School, 1*l.* 1*s.*; to the Royal Masonic Institution and the building fund, 2*l.*; to the Ratcliffe Infirmary, 3*l.* 3*s.*; to the Oxford Medical Dispensary, 2*l.* 2*s.*; to the Anti-Mendicity Society, 1*l.* 1*s.*; to the Blue Coat Boys' School, 1*l.* 1*s.*, and to the Clothing Fund 2*l.* 2*s.*

The P. G. M. then appointed the following brethren to be his officers for the ensuing year:—Bros. S. Burstall, Deputy Provincial Grand Master; the Rev. G. R. Portal, of Ch. Ch., Senior Grand Warden; F. Symonds, Junior Grand Warden; the Rev. R. J. Ogle, of Lincoln College, Grand Chaplain; F. Thomas, Grand Registrar; Tyrwhitt, of Ch. Ch., Grand Secretary; Owen, Senior Grand Deacon; Beach, of Ch. Ch., Junior Grand Deacon; Leslie, of Balliol, Superintendent of Works; Paul, of Exeter College, Director of Ceremonies; J. Martin, Assistant Director of Ceremonies; W. Gardiner, Sword Bearer; Dr. Elvey, Organist; Bossom, Pursuivant; Terry, Ald. Dudley, D. Walsh, J. Thorp, Balguy, and E. Townsend, Stewards. Bro. Blake was reelected Grand Treasurer, and Bro. Tipton Grand Tyler.

In the afternoon of the same day Bro. Tyrwhitt was installed into the office of Worshipful Master of the Apollo University Lodge for the ensuing year. The ceremony was conducted in a most impressive and able manner by the D. P. G. M., Bro. Burstall, and elicited the applause of the brethren.

The W. M. appointed the following brethren to be his officers for the year:—Bros. W. W. Beach, S. W., Ch. Ch.; C. K. Paul, J. W., Exeter; Rev. R. J. Ogle, of Lincoln, Chaplain; W. Thompson, Treasurer; J. H. Iles, S. D., Lincoln; H. H. Still, J. D., Exeter; F. Terry, I. G., Exeter; J. Smith, D. C., Balliol; Digby Walsh, Secretary, Balliol; Dr. Elvey, Organist, New College. E. W. Goodlake, Balliol; A. Mitchell, Christ Church; J. Hansard, Trinity; and F. St. John Balguy, Brazenose, to be Stewards.

In the evening the brethren of the Apollo Lodge held their anniversary festival, which was attended by the P. G. M., the D. P. G. M., the Grand Sword Bearer of England, several distinguished visiting Brethren, the Officers and Brethren of the Apollo Lodge, and a large number of the members of the Alfred Lodge. The arrangements were confided to Bro. W. Thompson, who succeeded in giving the utmost satisfaction to a party consisting of 80 brethren, who spent, under the able presidency of Br. Tyrwhitt, a very delightful evening.

On the following day, the anniversary festival of the Encampment of Cœur de Lion was celebrated, on which occasion the Rev. C. J. Meredith, of Lincoln College, Grand Prelate of the Order, was installed Eminent Commander, the Rev. Edward Moore and the Rev. C. R. Pettat, Captains, the Rev. G. R. Portal, Prelate, Sir Knt. W. W. Beach, Expert, W. Thompson, Registrar, &c. Comp. Terry, of Exeter College was installed a Knight of the Order of the Temple, and on the conclusion of business the Knights withdrew to a sumptuous banquet, which was attended by Sir Knight R. H. Hartley, E. C. of the Encampment of Jacques de Molay, at Liverpool, Sir Knt., the Rev. F. W. Freeman, of Stowmarket, and the members of the Cœur de Lion Encampment. A most happy and social evening was spent under the able presidency of the E. C., and the only cause of regret was the hour of separation.

SOMERSET.—BRISTOL, March 5th, 1851.—The Brethren of the Lodge of Instruction assembled this evening to celebrate their annual festival, at the Royal Western Hotel. About sixty Brethren were present. The W. M. was supported by the R. W. D. P. G. M. Bro. Powell, and Bro. William Harris, Past President Lodge of Instruction; the W. M. of the Clarence Lodge, No. 81, Bro. Trenerry acted as Vice President, and the W. M. of the Moira Lodge, No. 408, Bro. Cox, filled a similar office. The W. M. of the Sussex Lodge, No. 221, Bro. Fargus, was also present, as well as many distinguished Brethren of the province.

On the removal of the cloth, the first toast proposed from the Chair was the "Queen and the Craft," which was received with every mark of loyalty and respect.

The next toast was that of the "R. W. G. M., the Earl of Zetland; the R. W. D. G. M., the Earl of Yarborough; and the United Grand Lodge of England," which was drunk with due honours.

The Worshipful President again rose, and said the next toast which he would have the honour to propose, was one which is more immediately connected with this province; it was the healths of our "R. W. P. G. M., and R. W. D. P. G. M., Bros. Shute and Powell," two Brethren who, in their high and important offices have always shown the most zealous endeavours to carry out the true principals of of the Craft. Our R. W. P. G. M. is a Brother well known and esteemed by the Brethren of his province, for his uniform kindness of heart, urbanity of manner, and unremitting attention to the duties of his high office. We have also in our D. P. G. M. a gentleman who has always shewed the greatest care and solicitude in the discharge of the many and onerous duties of his office. He has performed those duties with no ordinary ability, and has always proved himself to be a zealous Mason, an efficient officer, and a true and faithful Brother; thus he has richly earned for himself the esteem and affection of his Brethren, and each succeeding year of his office has added a link to the chain of Brotherly love which bind us together as Masons, and has also added the cement of private and personal friendship to the Masonic tie. Brethren, be it our prayer that T. G. A. O. T. U. will pour down upon each of these Brethren every blessing that life can bestow. The toast was received and drunk with great enthusiasm, and was acknowledged by the D. P. G. M. in very feeling and appropriate terms.

The R. W. D. P. G. M. then gave, with truly Masonic spirit, the health of Bro. John Linter, Worshipful President (for the 3rd time) of the Lodge of Instruction. This Brother, he said, had not only excited the wonder and astonishment of his own Lodge, and the Lodge of Instruction, but of the entire province, by the rapid advance he had made in the science of Masonry. Nature had endowed him with every requisite to make a good Mason, and his truly Masonic conduct had endeared him to every Brother in the province. He rejoiced to see so large a meeting assembled to do him honour, and he trusted ere long to see the Brethren again assembled to greet him as the W. M. of his Mother Lodge (the Moira, No. 408), which had every reason to be proud of so learned and zealous a Brother.

The toast was received with most vehement cheers, and drunk with enthusiasm; after a pause the W. P., Bro. J. Linton, who was much affected, rose to acknowledge the toast, which was the signal for another outburst of applause, which lasted for a considerable time, on silence being obtained, Brother Linter said,—

Brethren, in rising to respond to the toast which has been proposed in so kind and flattering a manner by the D. P. G. M., and for the unmistakeable enthusiasm with which you have responded, I am at a loss for language to express my gratitude. It has been said that "out of the fulness of the heart the mouth speaketh," but at the present moment I feel it is quite the reverse, for from the fulness of my heart my tongue is impeded in its utterance. I fear, R. W. Sir and Brethren, that the flattering manner in which my name has been mentioned and received by you must arise more from the fact of my being President of the Lodge of Instruction, and having to preside over you this evening than any real service to the Craft (loud cries of no! no!) and that you have described rather what a Chairman out to be than what he really is; but be that as it may, there is one thing that I must be allowed to say (and I trust I shall not be accused of egotism in saying it), that I will yield to no man in an anxious and zealous desire to serve Masonry to the fullest extent of my power. Brethren, the situation in which I am this evening placed, calls on me to make a few observations on the occasion which has called us together, but in these remarks I must be brief, for I profess not the ability to address so large an assembly; nor have I the vanity to think I ought to occupy your time, even if I had the ability. We are met this evening to do honour to the Lodge of Instruction, and to show our respect for, and to acknowledge its usefulness, its benefits, and its advantages to Masonry—these advantages have repeatedly been acknowledged by my predecessors. Nor is it in this province alone that its usefulness is appreciated, for in the last number of that excellent work (which I cannot too strongly recommend to you), the "Freemasons' Quarterly Magazine and Review," there is an article in which the writer, in speaking of the progress of Masonry, says, "he attributed much of that progress to the growing desire of the newly initiated to attend Lodges of improvement, and, by the instruction therein received, to perfect themselves, not only in the ritual of the order, but also to imbibe the true spirit of its teaching." These establishments are fully borne out by the progress of Masonry in this province. Brethren, it is from our Lodge of Instruction that the most eloquent and distinguished Masters that ever graced the several Chairs, in this or any other province, have eminated. It is in the Lodge of Instruction that a spirit of emulation prevails, it is there every Brother vies, who shall most excel in promoting the designs of our time-honoured and valuable institution. Brethren, I again thank you for the kind manner in which my health has been drunk, and in return beg to wish, in the earnest aud well know Cornish phrase, "Success to one and all."

The healths of the Worshipful Masters of the four Lodges of the province of Bristol were then given, and responded to by the W. M.'s present.

The healths of the "Past President, Bro. Wm. Harris; the Visiting Brethren and the Officers of the Lodge of Instruction," were severally given and acknowledged.

The harmony of the evening was much enhanced by the highly humerous singing of Bro. Gomersal, of the Theatre Royal, who was indefatigable in his exertions to promote the enjoyment of the Brethren.

After a vote of thanks to the worthy host, Bro. R. P. Hams, for the excellent repast he had prepared for them, the Brethren separated, having spent one of the most pleasant evenings known in the annals of the Lodge of Instruction.

TAUNTON.—The Brethren of the Lodge of Unanimity and Sincerity, No. 327, celebrated the Festival of St. John, on the 30th of Dec., in their Masonic room at Giles's Hotel, Taunton. The Lodge was opened at high twelve, when a board of Past Masters duly installed Bro. J. W. Street into the chair, as W. M. for the ensuing year. At the conclusion of the ceremonies the Brethren retired to refreshment.

The usual loyal and Masonic toasts were given, alternately enlivened by appropriate glees.

The W. M. introduced each toast with exceedingly well chosen remarks, which comprised, "The Queen and the Craft," "Prince Albert, with a hope of his soon becoming an Entered Apprentice," "The M. W. G. Master, the Earl of Zetland," "R. W. P. G. M. Col. Tynte," "R. W. P. G. M. for Dorset, Bro. Tucker," whose absence, with that of Colonel Tynte, from indisposition, was sincerely regretted, "The D. P. G. M. and Grand Lodge."

This toast was responded to by Bro. Dr. Woodforde, who, in an elegant manner, described the pleasure which every good Mason felt in asserting the regulations of the Order. By permission of the Chair, he then proposed the health of Bro. Stradling, to whom a testimonial, in acknowledgment of his valuable services in the provinces for upwards of twenty years, was about to be presented.

Bro. Eales White, as Treasurer to the Stradling Testimonial fund, and enjoying the friendship of that excellent Mason, returned thanks, and availed himself of the opportunity offered him to introduce *the subscription book with pen and ink*, to which every Brother present added his name.

P. M. Bro. Dinham then offered the health of the W. M., who replied in a strain of Masonic sentiment and feeling, which did him great credit, combining with it a determination to carry out the duties of the Chair with every possible care and attention. He trusted that the distinguished character of Lodge No. 327 would not be impaired while he was in possession of the Chair. Having thus thanked the Brethren for the toast, he then proposed "the Governors and Officers of the Aged Masons' Asylum and success to that truly Masonic Institution;" and, as he was given to understand that Bro. Eales White was a governor of that institution, he begged to couple his name with the toast, and at the same time to express the pleasure that the Lodge felt in welcoming him again, after his severe illness, to the duties which he had sustained so many years.

Bro. Eales White, in responding to this toast, intimated that he was "indeed proud to be recognised as a governor of so admirable a charity; and he assured the Brethren of his undiminished gratitude for the warm expression of cordial feeling toward him, of which he had again been the happy recipient. It was a matter of great satisfaction to him to know that his services had been rendered available. He had early enlisted under the banner of his friend, the lamented Dr. Crucefix, in pursuing that which many times appeared hopeless; namely, the building of the Asylum.

The next toast, "The Visitors," was responded to by Bro. Dr. Burridge, "The newly invested Officers," by Bro. Gould, when the sacred toast was given from the Chair in an eloquent address, and the Brethren soon after departed each to his own home.

The Stradling Testimonial.—The funds are fast accumulating for the above gratifying purpose. Bro. Stradling is well known in the province as having been a useful Grand Officer for upwards of twenty years; but he is better known in his locality by his purely Masonic attributes, of charity and benevolence. Bro. Eales White, of Taunton, kindly acts as treasurer to this fund, and will receive any subscriptions. To antiquarians or historians who may travel westward, we give them a hint to make their way to Roseville Chilton Polden, near Bridgewater; the house is filled with articles of war, from the "fight of Sedgemoor," and other objects of interest, which the worthy Brother is delighted to produce, Mr. T. B. Macaulay visited this interesting spot, much to his gratification, it overlooking those mysterious peat-fields—the Turbarries. The funds collected for the above purpose, in honor of Bro. Stradling, late of Lodge No. 327, Taunton, are to be appropriated to the foundation of a Medical and Surgical Library in the Somerset and Taunton Hospital, in which a bust of the eminent Brother is also to be placed, in marble, by some first class artist. The Treasurer, Bro. Eales White, has announced the amount already collected to be 220*l.*

WORCESTER.—The Brethren of the ancient Craft celebrated the festival of St. John, in this city, with their usual excellent cheer, and well-regulated, but cordially enjoyed conviviality. On Thursday, Dec. 26, the old Lodge, 349, held high festival in the Bell, under the governance of the W. M. Bro. F. T. Elgie; and on the Monday following, the younger

Lodge, 772, met at the Crown, presided over by the W. M. Bro. W. Cobley. The attendance at both Lodges was nearly the same, viz., about 30. It was stated during the evening, that the newly appointed Prov. Grand Master for Worcestershire, Bro. H. C. Vernon, had nearly recovered from a recent illness, and might be expected shortly to convene a Grand Lodge of the Province in this city.

Masonic Ball.—This long expected Masonic *fête* came off on Feb. 25. The entertainment was given at the sole cost of the Brethren connected with Lodge 349; and the company were not slow to acknowledge the liberality and good taste which shone so conspicuously in the entire arrangements. Upwards of 540 ladies and gentlemen, the *elite* of the county and city, were present, yet, such was the admirable skill shewn in the conduct of the festivity, that everything passed off with the ease and comfort of a select party. The arrival of the company commenced about nine o'clock, and at eleven the great doors of the outer hall were closed, in order to permit the completion of the supper tables, which were laid here in three long rows. The Nisi Prius Court was also fitted up as a supper room, and was found a very effectual ally to its larger neighbour. About half-past twelve o'clock the pleasing labours of the dance were interrupted for the agreeable diversion of the supper table; in a few minutes every seat was occupied, and the hall presented an extremely animated aspect. The chair was filled by the Master of the Lodge, Bro. F. T. Elgie, and the sub-chairs by Bros. H. G. Goldingham, and E. G. Stone. The Nisi Prius party were presided over by Bro. R. T. Rea. The Master's chair was placed under a canopy against the door of the hall, by whom the Mayor of the city, W. S. P. Hughes, Esq., was seated, and the following Brethren, who had on former years filled the office of Master in the Society, viz., J. B. Hyde, J. Bennett, A. Hooper, and B. Stable; also Bro. J. Williams, S.D., and Bro. Wood, Sec. The Chaplain was likewise seated here, and opened the proceedings by the following characteristic grace:—"May the Great Architect of the Universe give us grateful hearts for these His mercies, and make us mindful of the wants of others;" to which Bro. Stable responded, "So mote it be." After supper, the W. M. rose and proposed the following toasts:—"To all poor and distressed Masons, wherever dispersed over the face of land or water, wishing them a speedy deliverance from all their troubles, and a safe return to their native land if they desire and deserve it;" the health of "Her Majesty," with the usual Masonic addition of—"and the Craft;" the "High Sheriff of the County, Sir T. E. Winnington, Bart."

The High Sheriff, in responding to the toast, offered a few well-turned compliments to the Lodge 349, dwelling, in eulogistic terms, on the magnificence of the entertainment they had so generously provided. He concluded by proposing the "health of the Worshipful Master and Brethren of the Worcester Lodge 349."

The W. M, having acknowledged the compliment, called upon P.M. J. B. Hyde, to propose a toast.

Bro. Hyde thereupon rose, and spoke to the following effect:—"Worshipful Sir,—It is five years since I had the honour of rising in this Hall to propose a toast, which, on that occasion, was received with unbounded applause; and as the spirit of gallantry has not degenerated in our loyal city, I feel confident that the toast I am about to propose will be received with similar enthusiasm. I have to propose "The health and happiness of the Ladies who have honoured us by their presence this evening." When I see the number of our fair visitors, whose beauty, grace, and elegance, form the crowning ornaments of this noble Hall; when I look upon brows "bright with intelligence, and fair and sensible," I may be pardoned if I feel a great degree of pleasure in belonging to the Worcester Lodge of Freemasons, No. 349, by whose united exertions we have been able to receive and entertain so many of our friends this night, and one only disappointment is, that the extent of the Hall would not allow us to invite a larger number. I am proud to see so many of the first families of our city and county at this festive board; there is not a lady present but might feel honoured by her husband or son belonging to the Society of Freemasons—a Society cemented by "Brotherly Love, Relief, and Truth," and adorned by the celestial graces of "Faith, Hope, and Charity." Admiration for the fair sex is one of the principles of Masonry, which may induce the younger portion of our fair visitors to look favourably on us—indeed, in the song of the entered Apprentice Mason it is declared—

"No mortal can more
The Ladies adore,
Than a free and accepted Mason."

I confirm their declaration on behalf of my Lodge, and beg to propose "The Ladies: God bless them."

It is needless to say, that the toast was rapturously received: the following were afterwards given and acknowledged in suitable terms:—"Sir E. Blount, Bart.;" "The High Sheriff of Gloucestershire" (W. Dent, Esq., of Sudely Castle); "The Mayor," and "J. Best, Esq., M.P."

Dancing was speedily resumed, and kept up with spirit until after five P.M.

STOURBRIDGE.—*Lodge of Stability, No.* 824.—This Lodge, which has not been established *two years*, numbers nearly thirty Brethren, and is steadily progressing.

The *first* annual Masonic ball, under most distinguished patronage, in aid of the Town Dispensary, was given in the Town Hall on the 28th of January last, when upwards of 180 were present. The sum of £10, the surplus proceeds, with a gift from the Lodge fund, has been handed over to the Treasurer of the above Charity.

YORK.—ROYAL ARCH.—A Chapter was held at York on Thursday, Jan. 30th, by M. E. Comp. A. A. Leveau, P. G. D. C. This Chapter is progressing. Several of the most influential citizens have taken the R. A. degree, and several highly respectable Brethren from Selby have joined the Chapter. On this occasion there was but one exaltation; three other candidates were, however, proposed, who will be exalted in the next Chapter. After the Chapter the Companions dined together, and spent the evening in true Brotherly love and harmony.

WHITBY.—On Monday, Feb. 3rd, the Britannia Chapter, 391, met at Whitby, and elected their principals and officers for the ensuing year. This Chapter has been making rapid progress since it was resuscitated by the Comp. A. A. Leveau. After the business was over, the Companions spent the evening in Fraternal love and harmony. This Chapter is in excellent working order.

Whitby Masonic Full Dress Ball.—On the occasion of this interesting *réunion*, the Assembly Rooms were beautifully decorated with flowers and evergreens. The Victoria Room was appropriated to dancing, and the others to the refreshments. Over the entrance door to the ball-room the Crown was represented, on each side of which the letters V. R., composed of flowers and evergreens, were arranged. At the west end of the room the motto "*Audi, vide, tace,*" was displayed, forming a semi-circle, and round the room were tastefully suspended the flags of all nations, and the banners connected with the Masonic Order. The arrangements were highly satisfactory, and reflected much credit on those on whom they devolved. Dancing commenced at eight o'clock, and was kept up with spirit until early next morning. This ball is likely to become an annual event.

SCOTLAND.

Reference to the dispute respecting Master Masons' Clubs in Scotland will be found under the head of Correspondence. We learn, however, amongst other accusations brought against these clubs, that they have been charged with fermenting political dissatisfaction and strife. The following circular was issued by them on the 13th of January, 1851, and taken from the minutes of the club, which will at once disprove this assertion.

"The members of the club hearing that certain parties calling themselves Master Masons have been threatening to apply to the sheriffs of the respective counties and cities to have put down, by force, certain societies called Master Masons' Clubs, stating that they are political clubs; in accordance with such information the Secretary is requested to send the accompanying circular to the sheriffs of counties and cities, &c.

"We, the Members of the Master Masons' Club, have the pleasure to forward to you, in your public capacity as sheriff of the county of ——, or city of ——, a copy of our laws and regulations, under which we act. The general rules of Masonry, as applicable to the Masonic body, are our guide. At no time do we allow in our meetings, any discussion upon civil, religious, or political matters. We further declare that we are a strictly conservative body, bound to aid and assist, to the best of our ability, those in authority over us, in their civil capacity as rulers or officers of the realm in which we live. Should you think it worth your attention to visit us, we shall be happy to receive you either in your public or private capacity. For any further information you might deem necessary, the meeting of the club is held every Monday evening, in the Old Town Cafe, High Street, at half-past eight o'clock.

"By order of the Chairman, L. C. Douglas,
"Signed, T. Colquhoun, Secretary."

Reply to the Circular—Address to Mr. Thomas Colquhoun, Scottish Master Masons' Club, Old Town Cafe, 209, High Street.

Council Chamber, Edinburgh, Feb. 26, 1851.

SIR,—I am directed by the Lord Provost to acknowledge the receipt of your letter of the 22nd inst., with a resolution of the Scottish Master Masons' Club, of the date January 13, 1851, and copy of their laws and regulations; and to state that while his Lordship feels obliged by your kind invitation to visit the club, either in his public or private capacity, he does not consider it necessary at present to do so. His Lordship feels assured that the meetings of the club are conducted with propriety, and is pleased to find that by the said resolutions that its members are bound to aid and support, and assist to the best of their ability, those in authority over them.

You will be pleased to communicate this to the Club.

I am, Sir, your most obedient,
Signed, R. MORHAM,
Deput. City Clerk.

Mr. Thos. Colquhoun,
Scottish Master Masons' Club, Town Cafe.

GRAND LODGE OF SCOTLAND.—On Monday, the 2nd Dec., 1850, the Grand Lodge met in Edinburgh, for the annual election of office-bearers, and for the celebration of the Festival of St. Andrew. The following were those chosen for the ensuing year:—

His Grace the Duke of Athol, G. M.; Right Hon. Lord Frederick Fitzclarence, *G.C.H.*, P. G. M.; J. W. Melville, of Bennochy, D. G. M.; Sir W. Miller, Bart., of Glenlee, S. G. M.; Col. M. Belshes, of Invermay, S. G. W.; Sir J. D. Lauder, Bart., J. G. W.; S. Hay, G.T.; W. A. Laurie, G. S.; J. L. Woodman, G. C.; Rev. Dr. Arnot, G. C.; F. L. S. Wedderburn, S. G. D.; Sir J. W. Drummond, Bart., J. G. D.; D. Bryce, G. A.; C. Mackay, G. J.; J. Deuchar, G. B. B.; R. Gilfillan, (since dead), G. B.; Lieut. P. Deuchar, *R.N.* G. D. C.; A. Murray, G. S. B.; W. N. Montiguani, G. D. M.; A. Menzies and J. Tinsley, G. M.; D. Ross Band, W. M. Pryce, Tylers.

In the evening about forty Brethren dined together at the Waterloo Hotel. His Grace the Duke of Athole, Grand Master, occupied the chair, and was supported by the Earl of Buchan, Lord J. Murray, Sir R. Menzies, Rev. Dr. Arnot, Capt. J. Murray, *R. N.*, Col. Boileau, Bengal Army, S. Hay, W. A. Laurie, G. S.; — Graham, of Leitchtown, &c. Sir J. D. Lauder, Bart., J. G. W., acted as croupier, and was supported by the Hon. Capt. J. R. Drummond, *R. N.*, J. J. Oswald, of Dunnikier, J. Hunter, North British Staff, Capt. Crawford, 93rd Highlanders, J. A. Fraser, 93rd Highlanders, H. Frazer, of Struve, J. L. Woodman, D. Bryce, Capt. M'Neil, &c. After the dinner, there was a large meeting in the Great Hall. Besides the Edinburgh Lodges, there were present various deputations from those in the provinces. The evening was spent in that harmony, which has always characterized the Craft. The fine band of the 93rd Highlanders attended, and played a choice selection of music from the best masters, under Sig. D'Angelis, the able and talented conductor.

Edinburgh.—A grand ball, under the patronage of the Scottish Grand Lodge of Freemasons, took place in the Assembly Rooms and Music Hall, George Street, on the evening of the 4th of February. The assemblage was most numerous and fashionable, amounting to between four and five hundred, and the ball-room was enlivened by the varied and profuse display of the ornaments and official distinctions of the "Brethren." His Grace the Duke of Athol, Grand Master Mason of Scotland, and the Masters and Office-bearers of various Lodges appeared in full Masonic costume, while others were distinguished as belonging to the mystic Craft, by symply wearing the small apron. The highest Order of Masonry, namely, the 33rd degree, forming the Council of Scottish Rites, were represented by the Duke of Athol, the Hon. Bro. Jocelyn, Dr. Somerville, J. L. Woodman, and W. Donaldson.

The dancing was carried on with great spirit until five o'clock in the morning—the Duke and Duchess of Athol, and many other distinguished parties, remained till that hour. The band of the 93rd Highlanders, after performing a variety of airs in the vestibule, played during supper in the gallery of the Music Hall. The lively tune of the "Merry Masons" was frequently and spiritedly performed, as well as several other airs appropriate to the occasion. The supper table was elegantly laid out in the Music Hall. Both ball and supper-rooms, and lobbies, were fitted up by Mr. Scrymgeour—the style of decoration being very simple, but tasteful.

On Monday, March 10, the Theatre Royal, Edinburgh, presented a brilliant spectacle, the evening's performance being under the patronage of the Grand Lodge of Scotland, headed by his Grace the Duke of Athol and other Officers of the Grand Lodge of Scotland. In the Grand Master's box, and surrounding the Most Worshipful G. M., were Lord J. Murray, the Hon. Capt. Drummond, Sir J. Drummond, Bart., M. Drummond, Esq. W. A. Laurie, Esq., J. L. Woodham, Esq., Capt. Scott, Capt. Wade, &c. The performances commenced with the "Merchant of Venice," (in which Mr. G.V. Brooke appeared as Shylock), and "Simpson and Co.," in which Mr. Murray represented the hero of the piece In the interval between the pieces Mr. Murray appeared on the stage in Masonic costume and delivered an address, which was enthusiastically cheered, after which the whole company appeared on the stage, when the National Anthem was sung, the audience joining in the chorus.

Annual Meeting of Master Masons.—On Monday, the 17th of February, the members of the Master Masons' Club celebrated their anniversary in the Old Town Cafe. The former Office Bearers having been re-elected, the Brethren sat down to an excellent supper, prepared in Mrs. Murray's best style. The Chair was ably filled by Bro. John Brown, Depute-Chairman of the Club, who, having given the usual loyal and Masonic toasts, proposed the health of "the Duke of Athol, Most Worshipful Grand Master of Scotland, and the Grand Lodge of Scotland." He very happily alluded to the truly Masonic manner in which the M. W. Grand Master at all times evinced his anxiety to be of service to the Craft, and in every way in his power to forward the interests of Scottish Masonry. He only knew him as a Mason, and in that capacity alone referred to him. Whatever the opinion of the popular world might be, from the manner in which he had presided over the Grand Lodge, he had earned for himself the respect and esteem of every unprejudiced Mason. The Secretary then read the following letter addressed by the Club to the Noble Duke, on his re-election to the office of Grand Master:—

To the Most Noble George Frederick John, Duke of Athol, Most Worshipful Grand Master Mason of Scotland.

Most Worshipful Master,—We, the Members of the Scottish Master Masons' Club, held in the City of Edinburgh, take this opportunity to offer our congratulations to our Most Worshipful Master on his re-election to the Chair of Grand Master.

We hope that these, our gratulations, coming from a Society, whose institutions and principles hold all those who are its members free from all religious, political, or civil controversies, will be accepted as a sincere tribute of respect, emanating from a body composed of the Brethren of many Lodges, the majority of whom are not members of the Grand Lodge, thereby perfectly uninfluenced and unbiassed in our opinion.

We embrace this occasion to openly accord our admiration of the conduct of our Grand Master, in his maintaining on a recent occasion the rights and privileges of Masonry as practised in Scotland, and of the genuine Masonic feeling expressed by him as a Master Mason, in requesting that the arrangements for the celebration of the annual festival of St. Andrew be made with respect to the circumstances of the great majority of the Masonic fraternity, whose daily avocations prevented their having the pleasure of meeting with their Grand Master, as was the case in 1849. The late splendid meeting on St. Andrew's Day fully confirmed the correctness of our Grand Master's opinion on that arrangement.

In offering these, our gratulations, to our Grand Master, we do so in the hope that they will be received in the same genuine Masonic feeling which dictates them, and that he, our Grand Master, may long be spared to rule over the Craft, with the like mutual satisfaction and success that attended his noble ancestors, while they so often held the same high office.

Enclosed we present a copy of our laws and regulations, to prevent misconstruction as to whom we are, and what are our motives, the whole aim and object of our Club being the maintainance and purity of our time-honoured Institution—the ancient Royal Craft of Scottish Freemasonry.

We, in the name of, and at the request of the fifty-five members of our Scottish Master Masons' Club, have the honour to sign ourselves, Most Worshipful Master, faithfully, obediently, and fraternally, yours,

(Signed) A. Douglas, R. W. M., St. David's Lodge, Chairman.
J. Brown, R. W. M., St. Stephen's Lodge, Depute-Chairman.
T. Colquhoun, P. R. W. M., Edinburgh Defensive Band, Secretary.

In the course of the evening, Bro. Archibald Douglas, Chairman of the Club, was presented by the members with an elegant Masonic jewel —a five-pointed star, set with brilliants—as a token of respect for his consistency of character and conduct, and in approbation of the manner in which he had discharged the duties of the Chair. Bro. Douglas suitably acknowledged the gift. In proposing the health of the Lord Provost and Magistrates, the Croupier alluded to a charge which had been brought against such Clubs, as being political in their character and constitution; but as a sufficient refutation of so erroneous an idea, a circular had been addressed to the Sheriffs of the respective counties, setting forth their true conservative and loyal constitution. Many other toasts and songs having been given, the company separated, satisfied that such meetings have a strong tendency to promote amongst the Brethren that harmony and concord which ought ever to characterise all good Masons.

GLASGOW.—We much regret that we have been unable, from press of matter upon us this quarter, to give "The Charter," an Address by the Substitute Prov. Grand Master, to the Provincial Grand Lodge of Glasgow, 30th January, 1851. We would, however, strongly recommend it to the attention of English and Irish Brethren. It substantiates the charges of our correspondents, and the strictures we have felt it our duty to make upon the present anomalous condition of Scotch Masonry.

Grand Masonic Ball.—The annual ball, under the auspices of the Freemasons of the Glasgow Kilwinning Lodge, No. 4, came off in the Trades' Hall, Glassford-street, on a scale of more than usual sumptuousness and splendour on Thursday, Feb. 27.

His Grace the Duke of Athol, under whose patronage the assembly took place, arrived in town on Thursday afternoon, by special train, from Dunkeld, and was received in the Star Hotel by Sheriff Alison, Sir James Campbell, Professor Ramsay, Professor Arnott, Mr. Houstoun, Mr. Binney, and Mr. Macgregor, and other members of the Provincial Grand Lodge. His Grace consented to meet a deputation of the Kilwinning Lodge in the evening, for the purpose of being presented by the Lodge with a medal, commemorative of his visit. The presentation took place in the evening, in one of the lower rooms of the Trades' Hall, there being present as a deputation, Bros. Houstoun, R. W. M., Binnie, S. W., and Macgregor, Sub-M., &c., the former of whom, in the name of the Lodge, presented to the Duke the medal, bearing the following inscription:—"Presented to his Grace the Duke of Athol, Grand Master Mason of Scotland, by the Office-bearers of the Glasgow Kilwinning Lodge, No. 4, on occasion of his Grace honoring their Ball with his presence. 27th Feb. 1851. J. G. Houstoun, R. W. M." His Grace expressed his thanks in courteous terms, and assured the Lodge that it would at all times give him the greatest pleasure to promote its prosperity. Immediately after the presentation to the Duke, Mr. Houstoun, in the name of the Office-bearers of the Lodge, presented Mr. Sheriff Alison with a medal, as a mark of the respect in which he is held by the Lodge, of which he is a member. The Sheriff tendered to the deputation his cordial thanks. The medals contain the arms, motto, and number of the Lodge, with the date of its confirmation by the Grand Lodge.

About half-past nine o'clock the company began to arrive for the ball, and flowed with little intermission till eleven o'clock, when there must have been upwards of 300 ladies and gentlemen present. Dancing commenced shortly after ten. About half-past eleven o'clock the Duke of Athol entered the Hall in the full uniform of the Grand Master Mason of Scotland, his breast being literally loaded with sparkling insignia and Masonic decorations. He was preceded by the members of the Kilwinning Lodge, two and two, and accompanied by a distinguished party, among whom were the Master of Strathallan, Lord James Murray, the Hon. J. Drummond, *R.N.*, the Hon. F. Drummond, Sir W.

Miller, Major Docherty, Capt. Inglis. A. J. Stewart. Esq., *W. S.*. Edinburgh ; Sheriff Alison, &c. After the Duke's arrival a set of quadrilles was speedily formed, in which his Grace joined, having for his partner Mrs Alison ; his brother Lord James Murray, with Mrs. Houstoun, being their *vis-a-vis*. The Duke afterwards danced with several other ladies. Waltzes. polkas, country dances, and reels, followed in rapid succession, and it was not until three o'clock that the company began to separate. Among the deputations present from other Lodges were the Hamilton, Kilwinning (No. 7), St Mark's, Glasgow ; St. Mungo's, Glasgow ; and the Thistle, Glasgow ; Shettleston, St. John's, &c. The Brethren all appeared in full Masonic costume, the office-bearers wearing their insignia.

Kilwinning Lodge (*No.* 4)—*Réunion.*—A very interesting meeting of the members of this Lodge, with their friends, was held on the 12th March, in Saint Mary's Hall, Glasgow. The meeting, which was numerously attended, and presided over by the R.W.M. was called for the purpose of affording the lady of Brother I. G. Houstoun, the R.W.M., an opportunity of presenting the Lodge with a set of banners to be used at the Masonic demonstration, which is to take place at laying the foundation stone of *the Victoria Bridge*, on the 9th April. The banners, which are of silk, of very beautiful workmanship, bear, the one *the arms of the Lodge*, and the other *the Glasgow arms*, and were presented by Mrs. Houstoun, who delivered a very neat and appropriate address.

"R. W. Sir, and office-bearers of the Glasgow Kilwinning Lodge:—I have much pleasure in presenting for your acceptance a set of colours for your Lodge. I can assure you I have not been an inattentive, although an unseen, witness of your exertions in the cause of Masonry; and your Lodge in particular, during the last eighteen months ; and I am confident that every Mason—aye, and every Mason's wife, allow me to add, is happy to find that these exertions have been crowned with success. You have not only raised your Lodge to the high position which it held in former times, when presided over by the most distinguished men, but you have been enabled to bring it before the world in the gayest and most attractive form, viz., with all the blandishments and graces of the ball room, and that, too, *under the highest and noblest patronage*. It is because of such achievements, and as an encouragement to renewed exertion, that I should desire to pay you this small compliment ; and, if I am not misinformed, these colours will soon be required in the performance of a most interesting ceremony. May you long display them unsullied in your own time, and hand them down to your successors as one of the many trophies you have so justly and so deservedly won."

The colours were then received by the R. W. M., and handed by him to the J. W. (the S. W., Bro. John Binnie, being unavoidably absent), who made an appropriate reply. The following toasts, along with others, were thereafter given : "His Grace the Duke of Athol, Grand Master Mason of Scotland," by the R. W. M., who remarked, "that his Grace was not only distinguished as a Mason, but as a nobleman, from his kind and gentlemanly manners, more especially with reference to his recent visit to Glasgow, and in honouring their ball with his presence ; and he had no doubt that he would endear himself more and more to the heart of every true Mason." The toast was drunk with great enthusiasm.

The R. W. M. then gave "The Grand Masters of England and Ireland," who, he observed, were at the head of the Masonic bodies in their respective countries, and were loved and respected by the Craft from the great interest which they took in its prosperity. The R. W. M. next proposed—"the Provincial Grand Master, Mr. Sheriff Alison, a member of their own Lodge, who was also distinguished by his great literary attainments and goodness of heart, qualities which were fitted to make any man a good Mason." The J. W. then proposed—"the health of Mrs. Houstoun, the lady of their respected R. W. M., who had so generously bestowed on the Lodge the elegant banners now before them." He remarked, that when the Lodge had secured the support of *the ladies*, in addition to the gentlemen, it might well be proud; and he had no hesitation in saying, that under those banners, so kindly and so timely presented, it would, in the words of the address they had been favoured with, derive *strong encouragement to renewed exertion.* This toast was drunk with great applause. Bro. J. Wilkie then gave, as a proper addition, "the other ladies, whose husbands are connected with the Lodge." The J. W. gave—"the neutral world, and may they all become Masons." Bro. W. Houstoun, late Proxy Master, gave—"the progress of Masonic amusements;" and pointed out in eloquent terms the benefit of such in promoting the cause of Masonry. We all feel (that Brother remarked) that something was wanting to stimulate and enliven the Craft, and afford them that pleasure and opportunity of mingling with the fair sex which was denied them in the Lodge room: Masonic balls, *soirées*, and other such amusements, have supplied this great want; and it is to you, Sir, if I mistake not, the Craft are indebted for this great improvement—at least in this part of the country. (great applause.) Then followed "the Sister Lodges," by Bro. Wilkie. "The Trades-house, and other Charitable Institutions," by Bro. Macintosh. "The Glasgow Kilwinning Lodge (No. 4), and R. W. M.," by Bro. George J. Lyon. "The last Initiated," by the R. W. M., &c.

The entertainment was most agreeably wound up by dancing, which continued till an early hour in the morning, to the lively strains of Mr Morris's band, when the meeting broke up, the Brethren resolving, that as this, the *first Masonic soirée* which had been held in Glasgow, had been so successful, they should not lose sight of holding another at an early period. In the course of the evening Bro. Wilkie favoured the company with a new song, written for the occasion, called "*The Freemasons' Gathering*," which is descriptive of the Grand Master's recent visit to Glasgow.

Altogether we must say, that such meetings as the above are admirably calculated to promote the grand cause of Freemasonry, by enabling the Craft to mingle with the fairer portion of creation, and their friends of the neutral world, and thereby to induce the latter to embrace an Order which must make them better men, and consequently better husbands.

IRELAND.

Cork.—*Grand Masonic Ball.*—On Wednesday, 19th March, the Worshipful Master, Wardens, and Brethren, of the First Lodge of Ireland, held their annual Grand Masonic Fancy and Dress Ball in aid of the funds of the Cork Masonic Female Asylum, in the Imperial Clarence Rooms, under distinguished patronage. The rooms were, as on similar occasions, brilliantly illuminated and decorated with the banners, &c., of the Craft. The music gallery was occupied by the bands of the 7th Hussars and 40th Regiment. The Brethren entered the ball room in procession, dressed in their aprons, sashes, &c., at half-past 10 o'clock. The ball was attended by the ladies and gentry of the county and city, the members of the different Lodges, and the officers of the Cork, Limerick, Fermoy, and Buttevant garrisons.

St. John's Day in Derry.—At four o'clock, p.m., the Brethren began to arrive in Freemason's Hall, when the Lodge was regularly opened, and the Masters and Officers of the different Lodges were inducted into their respective offices, the D. P. G. M. officiating on the occasion. At six o'clock the Brethren, to the number of sixty, sat down to dinner, each Mason in full dress, and the Office-bearers arrayed in the Collar and insignia of their respective offices. The only drawback to the enjoyment of the meeting was the absence of the P. G. Master, who was detained by urgent public duty. The chair was occupied by the D. P. G. M., and the vice-chairs by the Past Grand Warden and the Master of Lodge, 69. On the cloth being removed, Grace was said by the Chairman, who, before proceeding to honor the first Toast of duty and obligation amongst Masons, took the earliest opportunity of apologizing for the absence of the P. G. Master; he then proposed the health of our gracious and beloved Queen. Then followed the Craft, drank with Masonic honors—The three Grand Masters, with all the honors. The Chairman then, in eloquent and suitable terms, proposed the health of Sir James Stewart, Bart., Grand Master of Derry and Donegal. The Vice-Chairman then rose, and, having alluded to the great exertions in the cause of Masonry by Brother Grant, proposed his health. The mention of Brother Grant's name was the signal for a burst of cheers, which lasted several minutes, and his health was drank amidst the most enthusiastic acclamations; when these had subsided, Bro. **Grant** rose, and spoke as follows: "Amidst the many and varied changes of an eventful life, it is delightful and consolatory to me to know I still hold a place in your esteem, and to find that here, merit is not measured by amount of wealth—that here the less is never raised in scorn because chance—not talent or genius, has given the mastery. No, Brethren; thanks to the glorious principles of our Order, in her temple Masonry palsies the iron arm of despotism, and may she thus for ever, in glorious apotheosis, rule the hearts of the millions of her votaries! Here we assemble on the level, coming from far and near,—uniting, like the crystal fountain gushing from the mountain side mingling in the placid lake below: and how pleasing the greeting of Brothers, passing from lip to lip, and reverberating from heart to heart! Oh! may the thousands of our Order congregated this night, feel, that the light of Brotherly love has been amongst them, like a meteor bursting through a dark and storm-clad sky, extending its rays from land to land, and from sea to sea, till every clime feels the effects of its vivifying influence—an influence descending from a source divine on a world-wide errand of mercy—aye, mercy; that knows no distinction between the humblest hamlet and the proudest palace—the beggar shivering on the threshold, and the millionaire rolling in luxury—mercy, that restrains the vicious, and encourages the virtuous; directs the ignorant, and counsels the wise; acknowledged and sought by Masons, because an attribute of God (great cheering). Excluded, as I necessarily am, from extended intercourse with the world, I enjoy a hallowed pleasure on occasions such as this; it is to me a mingling of kindred spirits—a foretaste of that gratitude to God, and love to man, that will abound round the Throne in the Grand Lodge above. Though this night reminds us of the rapid passage of time—though the season has returned to tell us that another year has passed away, and that we have approached a step nearer the great unknown, Eternity,—momentous as is the thought, still the advent of this day is hailed by us all, for the ceremonies peculiar to it are of a deep and thrilling interest; in them there is much to elicit attention and enchain the heart—much that is dear to the memory and pleasing to the intellect. In ceremonies such as we have been engaged in, our fathers were wont to mingle; to unite in harmony; pledge soul to soul in sweet communion; join hand to hand in mutual happy greeting; to rivet yet stronger, and cement yet firmer, heart to heart in sincere and hallowed friendship: but these men of other days are gone—these venerated sires have, one by one, departed from amongst us, and have been gathered to their fathers, but the ceremonies they shared in—the principles which they revered, cherished, and respected are *not* dead—no, nor are they yet marked by time, though sustaining the weight of ages; they are still strong, vigorous, and lovely—aye, and such will they remain, while Faith, Hope, and Charity, find a resting place on earth. How gratifying to think, then, what generations long gone have worshipped at our altars, and what numbers yet to come will join in our mystic rites. What matters it, then, if we are visited by the hate of the malicious, the rage of the ignorant, or the opprobrium of the vile? In such case, let us have a conscience void of offence, remembering that truth and justice must triumph in the end; for there is a virtue in the economy of an all-wise Providence, that truth, crushed to the earth, will rise again; let the storm rage never so fierce, victory, by clinging to our faith, will surely come; for the faithful man yields not to a wicked and unwarrantable spirit of persecution; the timid, time-serving, and false-hearted may quail and renounce, but the true and honest-hearted Mason, like the bold and skilful mariner, who heads his vessel to the storm, and faces the fiercest blast, trusts his vindication to the omnipotence of truth and virtue. But, let us remember that man is by nature the child of error and ignorance,—therefore, from the cradle to the grave, a learner; the human intellect is ever grasping, and never satisfied; then, Brethren, you can well perceive how the laws and ceremonies of our noble Institution are constructed,—having in view this law of mind,—seeking to impress and evolve truth from the inexhaustible stores of knowledge it possesses, and supplies to the anxious enquirer. To you I need not, but to the world I declare it,—the Mason's text-book is the Bible; therefore, Masons are cheered onward to the study of the higher and nobler virtues of humanity, and upward, to the contemplation of a fairer and a better world opened to their view; through the slumbering nations of the dead the excellencies and the virtues of the good of every age, are brought back to the time of the Patriarchs and their simple altars, and the ancient Prophets, led by the invisible finger of God through the rapt pathway of their glorious visions down to the coming of tidings of joy to man. Many of you, my Brethren, must remember how you have been placed, as it were, in the presence of the great leader of Israel, who lifted the rod, and made a passage through the sea, and who smote the rock, and gushing waters flowed to invigorate the fainting hosts. In fact, the Mason who contemplates and can understand the objects of our Order, becomes the companion of the wisest and best of earth; and, amidst the terrible and the grand, the beautiful and the sublime, he is taught to reverence, love, and adore, the great I AM. Such are the pure founts in whose crystal streams the Mason loves to bathe his soul, extracting therefrom wisdom and knowledge, and striving to imbue his mind with Faith, Hope, and Charity; and, from their heavenly influence, he must feel subdued, chastened, and made better. It is not my purpose to enter into an elaborate analysis of our Order; time and circumstance may yet arrive for doing so. But a parting word or two, and I have done. I would have you bear in mind, Brethren, that, although the handmaid of Christianity, Masonry is not a peculiar system of religion, but demanding a belief in God, and his superintending Providence: it neither supersedes, subverts, nor is opposed, to any religion whatever. It is not as those who know us not—and amongst them are many, and I grieve to say it, who have entered within the pale of the Square—a senseless round of unmeaning ceremonies—an assembly met to absorb the passing hour in conviviality. No, Brethren, it is a round of symbolic mysteries, beautifully calculated to attract, to purify, to enlighten, to raise fallen man—to reinstate him in his primitive moral grandeur—by means acknowledged by, and in unison with, the laws of God's moral government. May we all, then, Brethren, through the sign, see the thing signified. May we, enlightened ourselves, not only enjoy Masonry, but be able to impart to others worthy the true secrets of our Art; and, ultimately, may we, by an upright life, and well-squared actions, secure an entrance to that Temple illuminated by Jehovah's presence, where life will be everlasting, and love without alloy." (Bro. Grant sat down amidst the applause and cheers of the Brethren, which lasted for several minutes.)

The Vice-Chairman then proposed the health of the Masters of the several Lodges; the Masters severally returned thanks. The health of Bro. Colonel Loughead, whom we consider the representative of American Masons amongst us, as he is of the American Government. The toast was drunk with great cordiality, and three cheers for American Masons. Bro. Longhead, much affected by the feeling of kindness and esteem evinced towards him, returned thanks in very appropriate and feeling terms. The "Visiting Brethren" was then proposed from the chair; prolonged applause followed the announcement of this toast, which was acknowledged by Bro. Barr, a very distinguished Mason from Belfast.

The Stewards, Bro. Dr. H. Skipton, and the other Stewards, expressed their acknowledgments, after which the party separated, having enjoyed an evening in harmony and Brotherly kindness.

NORTH MUNSTER.—LIMERICK.—*27th Dec.*, 1850.—The Lodges 13 and 73, mustered strongly in their respective Halls on this occasion, and interchanged deputations, with assurances of fraternal and indissoluble regard. The Provincial Grand Master, M. Furnell, was the guest of No. 13, infusing that Masonic fervor into the proceedings of the day, for which he is so distinguished.

The Officers of Masonic Lodge, 13, installed, were H. V. Lloyd, W. M.; Capt. H. Jackson, S. W.; W. Evans, J. W.; W. Williams, S. D.; Capt. Wallnut, J. D.; John Massy, I. G.

The Officers of Masonic Lodge, 73, installed for the year 1851, at their rooms, Cecil-street, were T. Jervis, W. M.; R. Miller, S. W.; J. M'Clure, J. W.; T. Trousdell, S. D.; J. H. Tamsett, J. D.; Rev. T. Elmes, Chaplain.

Sligo.—*Light of the West, No.* 20.—*Festival of St. John, 27th Dec.*, 1850.—The Brethren assembled at the Lodge Room, Nelson Hotel, at high meridian, for the purpose of installing Officers for the ensuing six months. Bro. W. St. George Martin was reinstalled W. M.; Bro. J. C. Johnston, S. W.; Bro. R. Smith, J. W.; Bros. Williams and Beatty, S. and J. Ds.

After the ceremony the W. M. adjourned the Lodge, and the Brethren re-assembled at 6 o'clock, p.m., when about forty Members and several Visiting Brethren sat down to "refreshment," furnished by Bro. R. M'Bride. The cloth having been removed, and thanks offered up, the W. M. rose and said—Brethren, the first toast I have the honour to propose is "the Queen;" as a Mason's daughter our most loyal feelings and best attachment are due to her.—Song, God save the Queen.—"Prince Albert, Prince of Wales, and the rest of the Royal Family," having been given, the next toast was that of "His Grace the Duke of Leinster, M. W. G. M. of Masons in Ireland;" after which "The Grand Masters of England and Scotland;" "The D. G. M. and Officers of G. L. of Ireland;" "The Freemason's Female Orphan School—increase to its resources, and decrease to its objects," followed. The next toast was "The Visiting Brethren," to which Bro. C. E. Walker, 37, and E. B. Hodgkinson, 321, returned thanks—each remarking how happy they were to see the Lodge flourishing and maintaining its character for efficient and correct working. Bro. G. J. Robinson then proposed the health of Bro. E. H. Verdon, Mayor of Sligo, whom the Brethren were delighted to see at the head of the municipal affairs in Sligo, and whom they were confident would discharge his duties impartially and to the satisfaction of all parties, as a man and a Mason.

Bro. Verdon returned thanks, expressing himself as pleased and flattered by the kind and truly Masonic manner with which his health had been received, and though politics were never discussed or entered upon in a Masonic Lodge still he hoped he might be allowed to say that in his civic and political capacity he would endeavour to act on Masonic principles, which were justice and equity, as set out by their Masonic emblems.

Bro. Alderman O'Donovan next rose to propose the health of W. M. St. George J. Martin, which he did in highly appropriate and eulogistic terms; to which Bro. W. Martin responded in the following terms—"The very affectionate manner in which the Brethren have received my health is peculiarly gratifying to me. I rejoice that during my term of office I have given satisfaction to one Lodge, and I am proud indeed to be re-elected to fill the Chair for the ensuing six months; be assured I shall never desist in my endeavours to render my humble service to the Craft. I feel the greatest delight that our ancient and revered Order is gaining ground in Ireland, and, believe me, Brethren, as Masonry increases so will every moral and social virtue flourish. I hope to live to see the day when the 'Light of the West' will take a better and higher position among the Lodges of the land than even she at present occupies."

Bro. E. H. Verdon, the Mayor, then said, W. M. and Brother. "I have much pleasure in proposing the health of our Bro. S. W., J. C. Johnston, whose foot never tarries nor his hand never slackens when good may be effected for our Order." Bro. J. C. Johnston returned thanks in a feeling speech which we regret our space will not allow us to give.

After the J. W. and Secretary's healths had been proposed and responded to the Brethren separated with the usual harmony.

On the 4th inst. the Brethren entertained a number of Brethren of the "Connaught Ben," when Bros. Corcoran, Robinson, &c., spoke at great length, and testified to the merits of Freemasonry.

COLONIAL.

CANADA.—KINGSTON.—Friday, the 27th Dec., being the festival of St. John the Evangelist, the Brethren of Albion Lodge, No. 17, R. E., and of St. John's Lodge, No. 214, R. E., assembled at their respective Lodge Rooms at 10 o'clock, for the transaction of regular business, and the installation of Officers for the current year,—after which the Lodges stood adjourned until 6 o'clock for refreshment at Brother Lindsay's City Hotel. The dinner table had been prepared for a limited number, but in consequence of the union of these Lodges in one Masonic banquet, there was a larger attendance of visiting Brethren than usual, and upwards of forty sat down, amongst whom were some of the eldest citizens of Quebec, and several Past Officers of the Grand Lodge.

The cloth having been removed the Worshipful Masters proposed in succession the regular Masonic toasts.

Major Caulley, senior military Brother present, responded on behalf of the "Army in Canada," and Bro. Holwell (Ordnance) for "Sir A. M'Nab and the Lodges under his control," returned thanks, assuring the Brethren that the "heart, pocket, and hand" of a Mason could not be more constantly and generously open to the Craft than was the case with the gallant Knight who so honourably represented the Grand Lodge of Scotland in Canada. During the evening, which was spent with much harmony and good feeling, deputations were sent to and received from St. Andrew's Lodge, [under the G. L. of S.,] each being delighted with a hearty Masonic welcome. The Brethren of St. Andrew's having celebrated the festival by a ball, cordially invited the members of the sister Lodges, and many availed themselves of it. At 10 o'clock the Lodges were "called off" from refreshment, and closed in peace and harmony. A brief social intercourse amongst a few of the Brethren, terminated at 11 o'clock the festival of St. John, the Brethren parting in good feeling, "happy to meet, sorry to part, and happy to meet again."

The following Officers were installed :—*Albion Lodge.*—G. Thompson, W. M.; W. Eadon, P. M.; T. Andrews, S. W.; T. M'Caw, J. W.; S.

J. Davison, Treasurer; W. Miller, Secretary; P. D. Moffatt, S. D.; J. Wallace, J. D.; S. Lilburn, I. G.; G. O'Neil, T.—*St. John's Lodge.*—G. Railton, W. M.; F. W. G. Austin, P. M.; G. Irvine, S. W.; J. Hamilton, J. W.; J. F. Wolff, Treasurer; W. Campbell, Secretary; W. K. Baird, S. D.; J. Sewell, J. D.; W. M'Grath, I. G.; T. Birch, T.—*Quebec Mercury.*

MONTREAL.—*Masonic Entertainment.*—On the 10th Jan., the Brethren of the Zetland Lodge, 731, E. R., entertained Bro. E. Moss, Treasurer of the Lodge, to a sumptuous dinner at Bro. Mack's Hotel, previous to his departure for England. About 7 o'clock the Brethren of the Lodge and a number of Brethren of other Lodges sat down to dinner, which was served in Bro. Mack's usual good style. The V. W. Bro., W. M. Browne, presided as Chairman, and the V. W. Bro., R. Noxon, as Vice-Chairman. After the cloth was removed the Chairman gave the usual Masonic toasts, which were drank with all the honours. The Brethren broke up about 12 o'clock, highly delighted with the evening's entertainment. Bro. E. Moss carries with him the hearty good wishes of the Masonic fraternity for his safe return to Montreal.

TORONTO.—At the regular half-yearly meeting of the P. G. L. of Upper Canada, (under the jurisdiction of the G. L. of England,) of which the R. W. Bro., Sir A. N. M'Nab, Knight, is Prov. G. M., and the R. W. Bro., T. G. Ridout, is D. Prov. G. M., held on the 14th ult., the R. W. the Prov. G. M. presiding, the following Brethren were duly appointed and installed into office for the current year, conformably to ancient usage, viz:—Bros. Kivas Tully, P. M., No. 18, S. G. Warden; Richard Bull, M., No. 22, J. G. Warden; P. V. Mayerhoffer, No. 1, G. Chaplain; Alexander Burnside, No. 1, G. T.; Adam Wilson, M., No. 13, G. R.; Francis Richardson, M., No. 18, G. Sec.; H. Melville, M., No. 2, G. S. D.; N. Gatchell, P. M., No. 14, G. J. D.; J. G. Howard, No. 1, G. Sup. W.; J. O. Howard, No. 18, G. D. C.; W. H. Weller, No. 13, Asst. D. C.; H. Schallehn, No. 13, G. O.; L. Bigelow, M., No. 28, G. P.; J. H. Richey, J. W., No. 18, G. S. B.; W. H. Draper, No. 18; H. Meyer, No. 18; A. H. Coulson, No. 18; L. Langstaff, M., No. 14; J. R. Mountjoy, No. 1; T. B. Harris, No. 22; G. Stewards; John Morrison, No. 11, G. T.—*British Colonist.*

NEW BRUNSWICK.—The Brethren of the Albion Lodge, No. 570, gave their annual ball in aid of Masonic Charities at the St. John's Hotel, St. John's, on St. Valentine's Eve, which was well attended.

The members of Solomon's Lodge, No. 764, gave a ball at their new Masonic Hall, in the city of Fredericton, on the 17th Feb. The object contemplated by the Brethren was not only to furnish amusement to the belles and beaus and other good citizens of that metropolis, but also to assist by the surplus funds in furnishing and completing the building.

NOVA SCOTIA.—The Hon. A. Keith, Prov. G. M. of Nova Scotia, held his installation of Prov. G. L. Officers under Scottish authority, on St. Andrew's Day in the new Masonic Hall.

The following is a list of the Officers appointed for the following year:—A. Keith, Prov. G. Master; W. Fraser, Deputy P. G. M.; J. Richardson, Sub. P. G. M.; J. H. Croskinson, S. G. W.; W. Walker, J. G. W.; E. J. Dodson, P. G. T.; A. G. Blair, P. G. Sec.; Rev. R. Arnold, P. G. Chaplain; W. Twibell, S. G. D.; J. H. Darby, J. G. D.; W. Little, G. O.; Wm. Williamson, G. Jeweller; James Reid, G. Bible Bearer; F. Meacham, Thos. Rees, Geo. Glazbrook, G. Stewards, John Grant, G. S. B.; Geo. Skinnor, G. P.; W. Strickland, G. T.

SOUTH AUSTRALIA.—A grand Masonic ball under the patronage of the Masters and Officers of the Prov. G. L. of South Australia, and the Lodges of Friendship, No. 613, and United Tradesmen, No. 853, was held at the Exchange, Adelaide, on the 24th Sept., the rooms having been kindly granted for the occasion by Bro. J. B. Neales. The proceeds of the evening were devoted to the Masonic Benevolent Fund in the course of formation. Upwards of one hundred Brethren of the mystic Craft assembled on the occasion, all attired with the several insignias of office. The Provincial Grand Master, attended by Officers of various Lodges, gave the room a very animated appearance, and a great number of ladies being present made it unusually attractive. The dancing, under the directions of Mons. Paris, was kept up to a late hour, and the whole appeared to give universal satisfaction.

New Zealand.—The members of the New Zealand Pacific Lodge, No. 758, celebrated the festival of St. John on the 24th June, at their Lodge Room, Barrett's Hotel, Wellington.

EAST INDIES.

Madras.—*Farewell Dinner to Worshipful Brother M'Dowell, by the members of Lodge Universal Charity.*—On Saturday, the 14th December, 1850, an elegant farewell entertainment was given to Worshipful Brother McDowell, by the Members of Lodge Universal Charity, on the occasion of his approaching departure to England. About thirty Brethren, with a few of Bro. McDowell's personal friends, were present on the occasion. The dinner was served in a large room in the Office of Messrs. Dickson and Co., and every thing was most tastefully arranged. The Banner of Lodge Universal Charity, waving in the rear of the Chair, which was occupied by W. Bro. Maskell, gave an imposing appearance to the whole scene.

The cloth being removed, the Chairman proposed the following toasts, prefacing each with appropriate expressions of loyalty and respect.—"The Queen and Craft." "The Grand Lodge of England." "The Provincial Grand Lodge of Madras." The Chairman next proposed the toast of the evening; to which Bro. McDowell replied as follows:—In rising to return thanks for the great honour the Lodge Universal Charity have done me in inviting me to this entertainment, I must confess that I am not worthy of so great a mark of respect. Bro. Maskell has spoken too flatteringly of my humble endeavours in the cause of Masonry, and more especially for the benefit of the Lodge, with which I am connected. With respect to the good will of the Society to which he alludes, I really was not aware that so kind a feeling existed towards me, until the eve of my departure for England; when so many kindnesses have been showered down upon me, that they quite unman me to speak of them. I trust, my Brethren, that our separation will be but for a season. My family will still remain with you, and especially my three sons-in-law, who are now present, will maintain their daily intercourse with you—continue your friendship to them as you have done to me, and I shall feel grateful. With regard to the Lodge of Universal Charity, I must say that it is composed of Brethren for whom I entertain the highest feelings of esteem and respect, and with whom I feel honoured in being associated. It is now five years since the Lodge was revived, and I do not remember a single dissension having taken place, nor do I recollect any division of opinion upon any subject of importance. I say this in justice to my Brethren who have been associated with me; and if they continue in the same course, they will always maintain the highest character for harmony and Brotherly love. Yes, Brethren, it is possible, as Bro. Maskell states, that I shall be upon the wide and open sea on St. John's Day—but my heart will be with you. Think of me then when conducting the ceremonies of that day. Think of me in your own circles at Christmas—and you may assure yourselves then, that my mind will be turned towards my Home, my family, and my Brethren. Again and again I thank you most sincerely my dear Brethren, for all your kindness since I have been associated with you as a Mason.

Bro. McDowell then proposed the health of "the W. Bro. Glover, the P. G. S.," which was responded to with cheers.

Bro. Coleman rose to propose the health of "the W. Bro. who sat on the left of the Chairman, W. Bro. Papell, of Lodge Social Friendship, and S. G. W. of this Province." W. B. Papell was well known to the whole of the Craft in India, it was therefore unnecessary to detain the Brethren with any speech by way of preface, but it would be admitted by all seated around the board, that Bro. Papell was one of the most zealous Masons enrolled under the banners of Freemasonry.

To the above Bro. Papell eloquently replied.

The next toast to "Our Sister Lodges of Perfect Unanimity, Social Friendship, and Pilgrims of Light," was proposed by Bro. Dickson, prefaced by a few appropriate remarks. This being responded to by the Brethren, W. Bro. Laurence, of Lodge Social Friendship, returned thanks.

Bro. Papell then rose and said—Brethren and Friends, allow me to call upon you to charge bumpers to do honour to the toast I am about to propose. I am sure that as it is the duty of all Masons to relieve, as far as their circumstances in life will fairly warrant, the friend or Brother in distress; we cannot carry out that duty more satisfactorily than by wishing "Increased prosperity to Lodge Uuiversal Charity," a Lodge having CHARITY for its name—CHARITY for its motto—and, let us hope, CHARITY in all its transactions.

"It is good for Brethren to dwell in unity"—and how can they do that unless bound together by the bonds of love or Charity—not carping at each other's human frailties, but, as far as can be, extending the principle of Charity to all, that is by practising "Universal Charity."

Brother Maskell returned thanks on behalf of Lodge Universal Charity.

Brother Grant next proposed "the health of the Ladies," accompanied by a few remarks; which being enthusiastically responded to,

Brother Skey rose and gave, "The health, wealth, prosperity, and happiness of all our guests assembled this evening."

Worshipful Brother Kennet, as the oldest guest present, returned thanks on behalf of himself and the other Brethren and friends.

After several other toasts, which being responded to,

Bro. Mackertich proposed "Our absent Friends."

The Brethren separated at midnight, quite delighted with the proceedings of the evening, and in perfect harmony with each other.

SINGAPORE.—*Lodge Zetland in the East*, No. 748.—The 27th December being the anniversary of the titular Saint of Masonry, the members of the above Lodge assembled at the Masonic Hall, in North Bridge Road, for the purpose of witnessing the installation of the Worshipful Master elect, Bro. Jarvie, and the investiture of the Office Bearers for the ensuing year. The ceremony was performed by the W. P. M., Bro. M. F. Davidson, assisted by the W. Bros. Cumming, Baumgarten, and Smith. The following Office Bearers were appointed:—

W. Bro. J. Jarvie, M. E. J., 748 W. M.; F. Davidson, P. M.; F. A. Cargill, S. W.; T. H. Campbell, J. W.; Rev. F. W. Linstedt, Chaplain; J. C. Smith, Treas.; C. J. Curties, Sec.; R. W. Wiber, Assist. Sec.; W. C. Leisk, S. D.; T. Tivendale, J. D.; G. H. Brown, O.; W. Martin, I. G.; W. Kraal, and C. Perreau, Tylers.

The above important business having been concluded, and the usual congratulations given, forty-five Brethren sat down to their annual banquet at half-past six, p.m. The duties of the evening were ably conducted by the W. M. and his Officers, and some more than usually good speeches were made on the occasion.—*Straits Times, Dec.* 31, 1850.

WEST INDIES.

BERMUDA.—*Celebration of the Festival of Saint John the Evangelist, and Dedication of the Masons' Hall, Hamilton.*—On Friday, Dec. 27, according to annual custom, the Freemasons of these Islands celebrated the Festival of St. John the Evangelist, the Atlantic Phœnix Lodge, on this occasion, inviting the co-operation and assistance of the three sister Lodges of Bermuda: and, at the same time, to dedicate their new and beautiful edifice to the purposes of Masonry; which latter highly interesting ceremony was performed under the auspices of the Right Worshipful the Provincial Grand Lodge of Scotland.

The Town Hall having been engaged for the reception of the Prov. G. L. the Brethren assembled at eleven o'clock and opened it in due form. A procession was then formed and marched to the Masonic Hall, where they were joined by the members of the various Lodges.

The W. M. of Atlantic Phœnix Lodge, No. 271, Bro. S. P. Watson, then addressed the P. G. M. as follows:—Right Worshipful, the Brethren of the Atlantic Phœnix Lodge, No. 271, being animated with a desire of promoting the honour and interests of the Craft, have, at great pains and expense, erected this Masonic Hall for their convenience and accommodation. They are desirous that the same should be examined by the R. W. Prov. G. L., and if it should meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to ancient form.

The Right Worshipful P. G. M. then replied.

A table was placed in the room, covered with crimson velvet, on which were placed the Holy Bible, Square and Compasses, the Charter of the Lodge, the Constitution and Bye-Laws, and all of the various implements of Masonry; and the ceremony having been completed, the R. W. P. G. M. delivered the following interesting and appropriate oration:—

Worshipful Master and Brethren—In conformity to an ancient custom of the Fraternity, imposing on the Officer presiding at the performance of public Masonic ceremonies, the duty of addressing those assembled, I shall avail myself of the opportunity now afforded, to give a condensed history of the origin of Freemasonry, and of its probable moral influence on society in general; and in so doing, I would more particularly solicit the attention of the junior Masonic Brethren. and of those persons who, uninfluenced by other than the purest of motives, are about offering themselves as candidates for admission into that honourable and ancient Society.

One of the first objects of man in a rude state, is to screen himself and his family from the heat of the tropic sun, from the inclemency of the polar regions, or from the sudden changes of the more temperate climates. If he has arrived at such a degree of improvement as to live under the dominion of a superior and under the influence of religious belief, the palace of his king and the temple of his God will be reared in the most magnificent style which his skill can devise and his industry accomplish, and decked with those ornaments which naturally catch the eye of unpolished man. From that principle which impels the lower orders to imitate the magnificence and splendour of their superior, a foundation has been laid for improvement in the art of building. Architecture is now a distinct profession, to which men exclusively devote their attention, and for which they are trained by an established course of preparatory education. Nor is it from this ground only that Masonry derives its superiority as a separate profession, while many other arts administer to our luxury and pride, and gratify only those temporary wants and unnatural desires which refinement has rendered necessary—the art of building can lay claim to a higher object. The undertakings of the architect not only furnish us with elegant and comfortable accommodation from the inclemency of the seasons, from the rapacity of wild beasts, and the still more dangerous rapacity of man; they contribute also to the ornament and glory of nations, and it is to them that we are indebted for those fortresses of strength which defend us from the inroads of surrounding enemies. Nor can the works of the architect be ranked among those objects which furnish amusement and accommodation for a few years, or at most during the short term of human life: they descend unimpaired from generation to generation; they acquire additional grandeur and value from an increase of age, and are the only specimens of human labour which, in some measure, survive the revolutions of kingdoms and the waste of time. The splendid remains of Egyptian, Grecian, and Roman architecture, which in every age have attracted the attention of the learned, and excited the astonishment of the vulgar, are standing monuments of the ingenuity and power of man; and in ages yet to come, they will reflect a dignity on the art of Building, to which no other profession can arrogate the slightest claim. But that we may discover Freemasonry under those various forms which it has assumed in different countries, before it received the name which it now bears, it will be necessary to give a short description of the nature of this Institution, without developing those mysteries, or revealing those ceremonial observances which are known only to the Brethren of the Order. Freemasonry is an ancient institution, embracing individuals of every nation, of every religion, of every condition in life. Wealth, power, and talents, are not necessary to the person of a Freemason. An unblemished character, and a virtuous conduct, are the only qualifications which are requisite for admission into the Order.

In order to confirm this Institution, and attain the ends for which it was originally formed, every candidate must come under a solemn engagement never to divulge the mysteries and ceremonies of the Order, nor communicate to the uninitiated those important precepts with which he may be entrusted, and those proceedings and plans in which the Fraternity may be engaged. After the Candidate has undergone the necessary ceremonies and received the usual instructions, appropriate words and significant signs are imparted to him, that he may be enabled to distinguish his Brethren of the Order from the uninitiated public, and convince others that he is entitled to the privileges of a Brother, should he be visited by distress or want in a distant land. If the newly admitted member be found qualified for a higher degree, he is promoted, after due intervals of probation, till he has received that Masonic knowledge which enables him to hold the highest office of trust to which the Fraternity can raise its members. In all ages it has been the object of Freemasonry, not only to inform the minds of its members by instructing them in the sciences and useful arts, but to better their hearts by enforcing the precepts of religion and morality. In the course of the ceremonies of initiation, brotherly love, loyalty, and other virtues are inculcated, in hieroglyphic symbols; and the candidate is often reminded, that there is an eye above which observeth the workings of his heart, and is ever fixed on the thoughts and actions of men. At regular appointed seasons, convivial meetings of the Fraternity are held, in Lodges constructed for this purpose: temperance, harmony, and joy, characterise these mixed assemblies. All distinctions of rank are laid aside; all differences in religious and political sentiments are forgotten; and those petty quarrels which disturb the quiet of private life, cease to agitate the mind. Every one strives to give happiness to his Brother; and men seem to recollect for once, that they are sprung from the same origin, that they are possessed of the same nature, and are destined for the same end.

Such are the general features of an institution, which, we have much reason to hope, will go far towards furnishing the word of God to the nations which are now wandering in darkness. Some of the Craft may be found in every land, and the Order will yet accomplish much, under the providence of the Almighty—for it is the pioneer of Christianity. It can penetrate places, with little difficulty, where the light of the gospel has never been shed; and it is calculated to prepare the minds of men for the reception of the Holy Scriptures. Even the fact that there are Masons among all nations and tongues, invites the mind to the contemplation of that glorious time, when light and knowledge will penetrate the darkest corner of the earth—when the Jew and the Gentile will meet and mingle together, without any jar or discord, to worship one God, and obey one master.

I would now address a parting word to all the Brethren. Hold fast to your traditions; preserve inviolate the landmarks which have been handed down, pure and unimpaired. The principles of our institution are those of truth. They are the principles of our sacred religion, and are everlasting. They existed when the foundations of the earth were laid, and formed an arch more magnificent than the firmament, with all its glorious inlay of stars.

We have endeavoured to prove that Freemasonry is a powerful agent of virtue. Every step in Masonry—every mystery of the Order, like the things hard to be understood in Scripture, are witnesses of divine truth. Our Order stands a monument of ancient renown—a massive structure, supported by the pillars of wisdom, strength, and beauty. But if we would enjoy any real satisfaction in looking at the splendid edifice we must go down to its very foundation; we must cross the gulf of time, which is bridged over, and go back to the age in which its stones were hewn, and visit the graves of the very masters, whose hands fashioned and heaved them into their places. Let us think often on the mysterious and solemn ties which unite us together as a band of friends, and pledge anew our vows of holy brotherhood, and ever walk uprightly before God and man.

In the name of the Provincial Grand Lodge, the Atlantic Phœnix Lodge, 271, and the others present, I beg to offer my best thanks to the Ladies who have this day honoured our proceedings with their presence; and I cannot but regret, that the nature of our institutions are such as to offer an insurmountable barrier to the admission of Ladies into the knowledge of our sacred mysteries. I say I regret it, as, had it been otherwise ordained, Masonry would have become general; we should all have been better Christians, and, without doubt, better members of society. Of this, however, I can assure our fair sisters, that in Masons they have true and faithful champions; and that as long as Masonry exists the age of chivalry must continue.

A procession was then formed, and set out for St. John's Church, Pembroke, where prayers were read by the Rev. J. F. Lightbourn, Rector of the Parish. The Communion Service by the Rev. Bro. Hoare, P. G. C., and the Rev. J. Lightbourn. An excellent and most appropriate discourse, full of practical lessons to all present, was then delivered by the Rev. Bro. Hoare, P. G. C., from the 2nd chap. of Haggai, 7th verse.

After divine service the procession returned to Masons' Hall, where a good number of Brethren sat down to refreshment. After which the Brethren separated at an early hour.

GRENADA.—A quarterly communication of the Prov. G. L. was held, 17th Jan., at the Masonic Hall of the "Caledonia" Lodge, No. 324, on the Scottish Roll. There was a full attendance, and sundry matters connected with, and beneficial to, the Craft in the Province, were proposed and adopted.

The following is a list of the Office Bearers of the Prov. Grand Lodge:—Hon. W. Stephenson, R. W. Prov. G. M.; J. M. Aird, P. G. M. Dep.; D. R. Guthrie, P. G. M. Sub.; S. Cockburn, P. G. S. W.; J. Chambers, P. G. J. W.; J. Cockburn, P. G. T.; I. Lindo, P. G. Sec.; G. W. Palmer, P. G. S B.; M. W. Dixon, P. G. Bible Bearer; J. Wells, P. G. S. D.; J. C. Collier, P. G. J. D.; W Cockburn, J. Guthrie, R. Guthrie, W. F. Quarless, P. G. Stewards; J. Baldwin, P. G. I. G.; R. Davis, P. G. T.

The Prov. G. L. was formed by R. W. Prov. Grand Master and other Office Bearers, also the R. W. Masters and Wardens of the several Lodges in the Province, or their Proxies. It is highly satisfactory to learn that the principles of Masonry still continue to be strictly attended to by the various Lodges in the Province.

Caledonia Lodge, No. 324.—The Brethren of this Lodge, with many distinguished visitors from other ancient and time-honoured Lodges, celebrated the anniversary of the festival of St. John the Evangelist by dining together at the Caledonia Lodge Room. At high-noon precisely, the name and number of the Lodge was displayed through the S. E. window of the Lodge Room, and suspended across the street to the house immediately opposite. As a mark of affection and loyalty the British ensign was also displayed, and three cheers for the long life and happy reign of our beloved Sovereign given with great enthusiasm.

At a few minutes after six, the Brethren of the Lodge met together in the Lodge Room, and about half-past six the President arrived, and was received by the Grenada Amateur Corps playing the national anthem, and the Brethren standing to order. The other visitors were Bros. O. Rowley, Col. Secretary; F. Beddingfield, of Trinidad; His Honor the Speaker of the Assembly; A. Preudhomme, W. P. Sinclair, and J. C. Collier, of the late Lodge of Harmony, No. 527; and Bros. Lozardo, Cameron, Murray, Derry, and Barry. About seven the Brethren were called from "labour to refreshment," and after prayer and grace, sat down to a magnificent entertainment, which reflected great praise on those who were entrusted with its preparation.

JAMAICA.—The Friendly Lodge of Freemasons in the town of Montego installed its Officers for the current year on the 20th Jan. The ceremony was conducted with all its usual solemnities; but it was unaccompanied by the festivities which generally follow on such occasions, in consequence of the death of the W. J. T. Archer, whose term of Presidency had not expired at the time of his demise. The following are the Officers elected:—A. Isaacs, W. M.; W. Saffery, S. W.; C. Isaacs, P. M., J. W.; H. Isaacs, T.; J. K. Hepburn, Sec.; W. Gregory, S. D.; J. Lord, J. D.; E. R. Lindo, I G; J. Lewis, T.

Royal Arch.—The installation of the W. M., and other Officers of the Friendly Holy Royal Arch Chapter, in this city, took place on 23rd Jan. last, at Freemasons' Hall, Harbour-street, Kingston, before a highly respectable attendance of R. A. Masons. The ceremony was conducted with its attendant solemnities, and the following are the Officers for the present year:—Melhado, M. E. Z.; D. Martin, 2nd P.; D. R. Da Costa, 3rd P.; L. Aria, Cap. H.; J. Morce, P. S.; J. Mendes, R. A. C; O. Delgago, G. Hamilton, S. L. Barned, Captains; E. Wolfe, Treasurer; F. H. March, Scribe E.; J. Chaves, Janitor.

The M. E. Z delivered an eloquent address of thanks for his election to office, and was followed by the rest of the Officers in an equally creditable style. The Chapter was then closed in due form, and the Companions repaired to the adjoining room, where an entertainment awaited them. The usual toasts were drank, and several excellent speeches made, and the Companions then separated, after having passed a most agreeable evening.

ST. CHRISTOPHER'S.—*Mount Olive Lodge, No.* 336, 241.—At the regular meeting last month, the election of a Master and other Officers of this Lodge took place; and on St. John's Day, the R. W. M. was installed with all due honours, and the other Officers invested with their respective badges. The following are the Officers for the ensuing year:—Bros. Hon. G. H. Burt, R. W. M; W. M. Abbott, P. M.; F. M. Taylor, S. W.; W. Dan. Beard, J. W.; G. Steele, Treasurer; J. K. Wattley, Secretary; J. Slack, S. D.; W. P. Muir, J. D.; W. D. Beard, H. A. Blondel, Stewards.

TRINIDAD.—PORT OF SPAIN.—On Friday, 27th Dec., this town presented one of the gayest and most picturesque scenes it has ever been our good fortune to witness; his Excellency having been pleased to grant a plot of land on the east side of the Dry River, and in a line with Upper Prince-street, to the members of the Philanthropic Lodge, No. 585, for the erection of a Lodge Room this day, of St. John the Evangelist, was fixed for laying the foundation stone. At 10 o'clock the members of the Lodge, as also the members of the Lodge of United Brothers, No. 251, and Trinity Lodge, No. 837, and the Public Officers of the colony, assembled at the temporary Lodge Room of the Brethren of the Philanthropic Lodge, in Henry-street, and from thence marched in procession to Trinity Church, where divine service was performed, and a sermon suitable to the occasion preached by the Rev. T. Gilbert, Rector of St. Paul's, after which a collection was made in aid of the funds of the Daily Meal Society. The procession then left the Church, headed by the band of the 72nd Regiment, playing Masonic tunes, and proceeded through a triumphal arch erected at the west end of Upper Prince-street to the site of the proposed Lodge Room.

On arriving at the site of the proposed building the W. M., accompanied by his Excellency the Governor, Lieut.-Col. Murray, as also the S. and J. Wardens, P. M., Architect, Secretary, and Treasurer, took their station on the platform.

The Worshipful Master commanded silence. The Chaplain, the Rev. T. Gilbert, then repeated a short prayer; after which the Worshipful Master having read the inscription, directed the Treasurer to deposit in the cavity of the stone various coins of the present reign. Cement was then laid on the lower stone by the W. M. The upper stone was then lowered, after which the Architect presented the working tools to the W. M., who presented the J. W. with the plumb, and requested him to try if the edges of the stone were plumb. The J. W. having done so, and informed the W. M. that "the edges of the stone were plumb," the W. Master, handing the level to the S. W., requested him to see if the stone was level, which was done. The W. M. then handed the square to the P. M., and directed him to see if the corners of the stone were square. The P. M. did so, and reported to the W. M. that they were. Upon which the W. M. pronounced the stone to be "well-formed, true, and trusty."

The silver vessels containing the corn, wine, and oil, were then presented to the W. M., who presented them to his Excellency the Governor; and he, according to the ancient custom, poured the corn, wine, and oil, which they contained, on the stone, saying,—"Almighty and everlasting God, who has promised to hear the petitions of them that ask in thy Son's name, we beseech thee mercifully to bless the inhabitants of this place with all the necessaries, conveniences, and comforts of life; and grant to us all the corn of nourishment, the wine of refreshment, and the oil of joy, through Jesus Christ our Lord."

The W. M. then handed the mallet to his Excellency, who struck the stone three times. Three cheers were immediately given for the Queen, the band playing "God save the Queen." His Excellency then addressed the Brethren in a very impressive manner; after which three cheers were given for his Excellency, the Right Hon. Lord Harris.

The W. M. then addressed his Excellency, the Brethren, and gentlemen present; after which three cheers were given for the W. Master and the Philanthropic Lodge. The procession was then re-formed, and returned to the Lodge Room.

On returning to the temporary Lodge, the gentlemen who had attended the procession found an excellent and elegant repast prepared for them.—After the customary loyal toasts, the health of his Excellency, Lord Harris was drunk with full honours, and responded to by his Lordship n a very appropriate manner. His Excellency having alluded to the song of a "Free and accepted Mason," it was sung with considerable humour by P. M., Bro. J. O'Brien. After a few more toasts the company separated,—the guests highly delighted with the kindness and attention of their entertainers, and the donors of the fête, evidently pleased with the very excellent way in which the whole affair had gone off.

AMERICA.

New York.—The re-union between the Grand Lodge of the State of New York and St. John's Grand Lodge was celebrated on the 27th Oct by a public procession and dinner. The St. John's Grand Lodge seceded from the main body in 1837, in consequence of what they considered an act of oppression, the Grand Lodge having ordered them to disperse after they had formed in a procession to celebrate the natal day of St. John the Baptist.

The members of the Order met at their respective head-quarters and proceeded to Tripler Hall. The ceremonies were opened by prayer by the Grand Chaplain.

M. W. G. M. of St. John's Grand Lodge, H. C. Atwood, made a short address, congratulating the Brethren upon the occasion they were about to celebrate. Addressing Grand Master Milnor, he narrated the circumstances under which the dissension originally occurred. Speaking of himself and companions who then left the Grand Lodge, he said, the olive branch had been extended to them and they had returned.

G. M. Milnor replied: Most Worshipful Sir and Brother:—In the name, and in behalf of the most Worshipful Grand Lodge of New York, I receive you and Brethren as good men and Masons. My Brother, the union so long desired by the Masons, not only of New York but of the Union, is at length completed. The partition walls are broken down, I hope, never again to be erected.

Cheers of welcome were given by the Grand Lodge and subordinates, and each fraternity, in due form, consummated the adjustment of all difficulties by shaking hands with each other. Grand Master Atwood was then formally announced as a Past Grand Master of the Grand Lodge of New York.

The Grand Master then formally dissolved the St. John's Grand Lodge, and the Lodges which had formed under its jurisdiction were presented with new Charters. The ceremony of reading the Charter was only performed in the case of Independent Lodge No. 185.

A Masonic ode was sung, which was followed by an oration by M. W. G. M. Dr. W. H. Milnor. In a poetic train of thought he described the pilgrimage of life, and expressed his happiness that the present union had taken place. He then related the history of Masonry from its establishment in this country.

In the year 1730, Lodges were created in different points of America, and Provincial Charters granted by the Grand Lodge of England. Such is the origin of our own Grand Lodge. We originally held a Charter from the Grand Lodge of England, and worked under the same until on the declaration of our independence as a country, she also assumed an independent position in the Masonic world, as the Grand Lodge of the State of New York. The course has been most prosperous, though of times obstructed by opposition and persecution. Dr. M. then adverted to the charges which have been preferred against Masonry, and said—She has been declared antagonistic to revealed religion. She has been accused of teaching a refined system of Deism. How utterly baseless the charge, we, who are initiated in her mysteries well know. The pious and good of all ages, who have served at her altar, and whose praise has been known in all the churches, should certainly be received by the world, as surely that the assertion is utterly without foundation.

It is true that, as Freemasons, we are not sectarian. As such, we are only required to acknowledge an all-wise and omnipotent Deity. Our Order is a social and intellectual, not religious. The revealed Word of God, however, is the Mason's rule of life. The Divine commands, as therein made known, he is enjoined to observe. We respect, but do not interfere with each others peculiarities of belief. The Jew and the Christian here sit side by side, both worshipping the same God of Abraham, of Isaac, and of Jacob. They are both taught and both believe that God is love—infinite, unchanging, everlasting—that " pure religion before God and the Father is this—to visit the fatherless and the widow in their affliction, and to keep themselves unspotted from the world." Masonry opposed to revealed religion! She has been—she is her handmaid—not the rash usurper of her seat. Each has its own peculiar province, and both act in perfect harmony. Religion implants new principles in the heart. Masonry, by judicious culture fertilizes the soil in which the seed is sown, that it may reap its gain, and bring forth an abundant harvest.

After the oration the Grand and Subordinate Lodges formed in procession and marched down Broadway to the Park, and through the Bowery to Union Square, and then returned to Tripler Hall, where a banquet was prepared. Seats were provided for one thousand, and the galleries were well filled with spectators. After the repast was concluded a number of toasts were given, and the assembly separated about 8 o'clock.—*New York paper.*

SWITZERLAND.

We have been favoured with the following Circular, which will show to the Craft generally, how greatly Freemasonry is at this moment prized in Switzerland.

East of Bâle, December 26, 1850.

The Grand Master, and the Members of the Administrative Council of the Swiss Grand Lodge, Alpina, to all the Lodges of the Union, Brotherly greeting.

Very Worshipful and Beloved Brethren,—We are entrusted with the duty of informing you, that the Grand Lodge, " Alpina," at their meetings, held on the 3rd and 5th October ult., has proceeded to the election of the new Grand Master, and of the new Administrative Council.

From the Minutes previously communicated to you, you will have perceived, that Bro. C. J. Jung, a member of the Lodge, " Friendship and

Constancy," at Bâle, has been elected by a majority of votes to the distinguished post of Grand Master. That Brother being prevented from attending the sittings of G. L., of which he was the Senior Grand Warden, a deputation elected among the members of that assembly was delegated to acquaint him with his election and salute him in his new capacity.

The newly elected Grand Master forthwith proceeded to the seat of Grand Lodge; and having, on the 5th October, taken the oath of his office, assumed the direction of the work, and took the election by vote of the Grand Officers. Upon the threefold nominations by the Grand Masters, the following Grand Officers were elected and duly installed: viz.—The V. W. Bro. E. Hoffman, of the Lodge at Bâle, D. G. M.; Bro. I. Wieland, of the Lodge at Aarau, S. G. W.; Bro. J. G. Baiter, of the Lodge at Zurich, J. G. W.; Bro. Hisely, of the Lodge at Winterthur, G. O.; Bro. E. Schneider, of the Lodge at Bâle, G. S.; Bro. R. Hess, of the Lodge at Winterthur, G. M. C. Such, W. and beloved B.B., are the elements composing the leading authority of our United Lodges. These elements consist chiefly of young energies, which are animated by the best will, and supported by the best wishes and confidence of our Brethren. Encouraged by the hope of success to our good intentions and zealous efforts, we trust we shall succeed in following the luminous path traced out by our predecessors. The loss occasioned by the retirement of our late, not less beloved than respected, G. M., Bro. Hottinger, is felt deeply by us, and the preeent Administrative Council feels, that it is their duty to follow in the steps of their Zurich Brethren; while in undertaking so arduous a task they cannot but perceive how much it has been facilitated by the example of their predecessors.

The course of transactions with the Lodges of the Union being already organised and in perfect order, it only remains for us to maintain it upon the same footing.

Our communications with foreign Grand Lodges are, for the most part, satisfactory, and very little is as yet required to satisfy every wish in this respect.

One great work appears, as yet, desirable, viz.—A general code of laws applicable to all the Lodges of the Union. Notwithstanding we cannot but fully approve the wise and prudent course adopted by our predecessors, in temporising on so important a subject, considering that it would be advisable to render the execution of that work dependent chiefly on the wants, which eventually, and in course of time, the Lodge may clearly define and establish. Before proposing any such general code of laws, it is necessary that we should travel side by side for a longer period of our existence, and thus would, by a simple and natural process, be brought to light the necessity of such, laws as might be considered best adapted to meet emergencies as they arise. Let us for the present leave intact the statutes of each particular Lodge, based as they are upon those of great and ancient Masonic bodies, and be contented with the materials we have already in store. The regulations which have emanated from Grand Lodge, the various decisions to which it has arrived, with respect to the interpretation and completion of various clauses in our Parte-Social, as well as that Parte-Social itself, cannot but be considered as important elements which, in future, may be to us all of great value.

The most important duty, at present, is to cement and consolidate our "Union" more and more—to see that the brotherly tie which unites our Lodges may bind them more firmly—that this tie may more and more impress on our hearts the feeling that we are Brethren, united in the spirit of Brotherly love and truth, the conviction that we are not to live exclusively within ourselves, but for our Brethren, the feeling that our neighbour's heart is the reflector in which, with a searching eye, we must scrutinize our own actions, and even gestures,—the feeling that we tread the same soil, the soil of our fathers, of our mothers, of our wives, of our children—the soil of honour!

The Administrative Council of the Alpina G. L., availing itself of all the power at its disposal, will forthwith direct its labours to concentrate in the circle of the union of Swiss Lodges every Masonic element and every partial or scattered energy.

No possible means shall be neglected, and no difficulties shall discourage them in their endeavours to acquire, stone after stone, all the materials requisite for our Masonic edifice. It will endeavour by words, by writings, as well as by communications, and missions, if necessary, to maintain and uphold, more and more, an active and energetic interchange of the vital forces of our Masonic organization. It will receive joyfully every opinion, every developement of views, every individual suggestion bearing the impression of Brotherly love and dispassionate truth.

Over us all is the law. The indissoluble tie which unites us is "Brotherly love towards our neighbours." To those who would resolve the problem of their love, we say:—"Watch closely over yourself, that you may become a perfect corner-stone."

We recommend ourselves to the continuation of your fraternal good-will, and your beloved Brethren, as well as ourselves, to the high protection of the G. A. O. T. U.

In the name of the Administrative Council of the "Alpina," Grand Lodge, (signed)
The Grand Master, C. G. Jung.
The Grand Secretary, Em. Schneider,
The Deputy Grand Master, Emanuel Hoffman.

LITERARY NOTICE.

The Report of the Royal Dispensary for Diseases of the Ear for 1850. By William Harvey, Esq., Surgeon to the Institution, and to the Royal Freemasons' Girls' School. Pamphlet, pp. 20. Renshaw.

This Dispensary, as the Report states, was established in 1816, for the treatment of Diseases of the Ear, Noises in the Head, and other diseases of a kindred nature. Mr. Harvey has placed in review in this pamphlet, the various causes of deafness, and alludes also to the most efficient plans of treatment. He says, it is frequently a source of great difficulty to determine, in some cases, their cause; inasmuch, as in the incipient stage of the disease, it often passes unobserved, because pain is seldom felt. On the other hand, deafness, or a discharge from the external ear, and noises in the head, often alone engross all the attention of patients, although the disorder may have existed a long time previously: this truth leads to the point; namely, that all remedies in relation to partial deafness must be grounded on the inductive process; that is, that all the varying causes of the disease be as nearly as possible considered, and the remedy adjusted to the result of this consideration. They impress a necessity upon the minds of such of the readers as are interested in this topic; for quackery has beset this class of diseases and their cure to an extent almost without parallel in the history of surgery. At one time every possible disease of the ear was to be cured by a newly invented pair of forceps; at another, by an instrument for passing up the nose; at a third, by cutting away certain glands of the throat; but people might as well attempt to find one exclusive remedy for the evils of government, one golden panacea for poverty, or one wholesale method for making mankind virtuous and happy. Dean Swift, when in his heartiest satiric vein, never imagined anything finer than some of the curatives for deafness which quacks have propounded.

This report of Mr. Harvey's is interesting, and furnishes much room for reflection on this important subject.

NOTICES TO CORRESPONDENTS.

Masonic Balls,—*Inquirer.*—These entertainments cannot *in any instance* be "regularly" given *without the consent* of the M. W. G. M. in the metropolitan districts,—or of the Prov. G. M., in the country. The D. Prov. G. M. can only sanction them in the absence of the Prov. G. M. If such Balls have been given without the consent of "the authorities" being first had and obtained, they are clearly illegal, MASONICALLY. If they give rise to "heartburnings," between Brethren of rival Lodges, the antidote is ready for the bane—their discontinuance. We should have hoped that the only "heartburnings" these festive scenes would have occasioned, would have been the commencement of those reciprocal sentiments,—which ultimately lead Brethren speedily to *alter* their condition. The observations of our correspondent "Alpha," are deserving of consideration on this subject

Ipswich.—P. P. Z.—To place Visitors according to their rank at refreshment, and to see that they be properly accommodated and attended to, is the duty of the M. C. The office is not of sufficient rank or distinction to allow of interference in any of the ceremonies. No one *rules* a Lodge but the W. M.,—to whose decisions all must bow—as to regularitiy of working, &c. No Brother has a right to interfere with him in Open Lodge. If he is supposed to be in error, the B. of G. P. are the parties to decide between him and the members of his Lodge.

Darlington.—G. W. W.—The reason is that the Grand Lodge Report has not been received in sufficient time to compass the wishes of G. W. W. The greatest exertions are made to satisfy all parties; but we presume our Correspondent would be more dissatisfied to receive the F. M. Q. M. and R. *without* this important feature, which cannot be given till the latest moment.

Scotch Masonry. ** The M. W. the G. M. of England HAS NO POWER WHATEVER to dispense with the time appointed for making, passing, and raising Masons. We refer the Brother to the "Constitutions of the Grand Lodge of England" for confirmation of our answer,—pp. 62, 63, sec. 13., and pp. 87, 88, sec. 7. If this rule has been broken in any case, expulsion is the punishment.

Mile End.—*Provisor.*—The M. W. the G. M. has been prevented attending at the last two Grand Lodges, by severe indisposition; the M. W. Dep. G. M. by pressing business in his native county. The R. W. the Prov. G. M. for Sumatra takes the chair, in the absence of the M.W. the G. M., and the M.W. the Dep. G. M-, by reason of seniority. We are unable to answer the enquiry when the last Prov. Grand Lodge of Sumatra was held, or to give any particulars concerning it. Bro. R. Alston, as Prov. G. M. for Essex, is, we believe, next in seniority to the presiding officer at the two last Grand Lodges. We would remark that if Brethren leave the G. L. so unceremoniously as on the last occasion, they subject themselves to the censure of the presiding Brother, who has full power to order the doors to be *strictly tyled.* The rules of the House of Commons are no guide to the proceedings of G. L. in this matter.

Worcester.—*Masonic Processions.*, T. W. D.—We have never heard of any Lodge, or Brethren presuming to discuss the propriety of a procession with their P. G. M., if he desires it; although such processions would be inconvenient in the metropolis, we cannot see that they can be so considered in the provinces;—neither can we understand how the Brethren can go to church, as is proposed, unless they proceed thither in the usual manner. It does not say much for the Worcester Brethren's respect for Freemasonry, if they object to wear their clothing in the sight of the popular world. This is the first instance we have ever heard of, of Masons being ASHAMED of their calling. We fear that there is not that cordial and fraternal feeling in this city which ought to distinguish men and

Masons, and that they have had it so long their own way, that they do not quite understand at present what is the perogative of a Prov. G. M. They are fortunate in the recent appointment made by the M. W. the G. M.; for Bro. H. C. Vernon is a good Mason, and has proved that he is so by upholding and maintaining discipline in Staffordshire.—We hope to hear that his wishes have been consulted, and his desires for the universal advancement of the Order in its full integrity complied with.

MONSTER MASONIC MEETING.—B. N. D.—Such a proposition has been mooted; but the parties with whom it originates have begun at the wrong end. It surely would have been more respectful to have gained the consent of "the authorities" before giving out that such a plan had been arranged. We would recommend those concerned in the transaction to refer to the "Book of Constitutions," which will tell them that no such meeting *can be held without the consent of the M. W. the G. M.* We should be glad to have seen the design carried out, if it had been wisely arranged, and if it were also practicable, of which there are great doubts.

FREEMASONS' HALL.—T.W.—The abuse of Freemason's Hall by holding political and religious meetings therein, is clearly contrary to the spirit of the Order. The blame does not rest, however, with the parties complained of. We should hope the late specimens of desecration, which are most offensive, will cure the evil. After what has this year happened, we should not be surprised, if the Hall were let to a party of Red-Republicans, or for a Chartist demonstration. The amount charged for letting the Hall for public meetings, &c., unconnected with Freemasonry, is, we hear, in most cases, *but 3l. 3s.* !

T. R. SOUTHWOLD is informed, that the rank of P. M., implies that the bearer has served the office of W. M.

ERRATA IN THE LAST NUMBER.

IN THE ARTICLE ON "THE SYMBOL OF GLORY."

Page 474, for "religion of the *mount*" read "religion of the *Mount.*" Page 476, for "curiosity of *its* profane crowd;" read "curiosity of the profane crowd." Page 477, for "of the *modesty* which led him;" read "of the motives which led him." Page 479, for "Lodges *to* which our author's name;" read "Lodges of which our author's name." Page 481, for *observantist*, read obscurantist. Page 482, for "*hopeful* and encouraging;" read "solemn and encouraging," for *E. J. S. P.*, read E. F. S. P.

THE FREEMASONS' QUARTERLY MAGAZINE AND REVIEW.

JUNE 30, 1851.

PERSECUTION OF FREEMASONRY.

NOTWITHSTANDING the greatest architectural monuments of antiquity were reared by the labours of Masonic guilds, and the Church of Rome owes the structure of her magnificent cathedrals, her exquisite shrines, and her most splendid palaces, to the skill of the wise master builders of former ages, she has been, for the last four centuries, in antagonism to the principles inculcated by the Craft. Swayed by the perverseness of her dogmatic teaching, she has striven to annihilate the freedom, which marks all its proceedings, and to obliterate the benefits which it has achieved.

Although every institution, which has graced the world by its scientific discoveries, and illumined its dark passages by the discovery of Light, has progressed with an advancing civilization, the church of Rome continues to stand still—nay, not only stands still, but strives to perpetuate her decrees by the same violence of party hatred, and by the same spirit of persecution, whenever she has the power to put them in force, however absurd and preposterous those decrees may be,—and however distinctly and positively the march of improvement has shown them to be alike false, illiberal, and contradictory. Her claim—vain and foolish though it be—to infallibility, and her adhesion to that delusion, have placed her in a myriad of difficulties; but rather than give up this hold upon the minds of a few of her deluded votaries, she will sacrifice truth upon the altar of falsehood, and attempt to drain its life-blood, by acts only tending to her own inevitable and final destruction.

In vain did Galileo plead, two centuries ago, for the truth of those mighty mysteries he had discovered: the telescope had opened to his enlightened mind the courses of the stars, and the rolling of the planets in their Heaven-appointed orbits; he had detected the law of falling bodies, and showed that the spaces described were proportional to the squares of the times; he had studied with success the subject of the composition of forces; and demonstrated those remarkable propositions, which lie at the very base of all mechanical philosophy. He had used the appliances, which Masonry can adapt to the investigation of every subject, and traversed the heavens by means of the instrumentality it afforded him. After days of watching and nights of careful research, he pronounced, with infallible precision, that the moon, like the earth, had an uneven surface, and that the Copernican system was irrefragably true. Ignorance and superstition could meet discoveries so vast as these by the only resource adapted to their purposes—persecution. Twice did the blind and furious bigotry of

> "That false faith, whose meteor smile illumes,
> La Trappe's cold cells, and Nubia's peopled tombs,"

charge Galileo with heresy, and twice did it deliver him over to the tender mercies of the Inquisition, to wring from him, by threats of torture and torture itself, the abjuration of the truth,—which he yet would not mentally gainsay, as he testified, when, stamping his foot upon the earth, he muttered, "yet it moves." But the Church of Rome had decided that the earth stands still, and therefore nothing must oppose her edict.

Two centuries have rolled away since this decision; succeeding discoveries have placed Galileo in that niche of immortality, from which no effort of vindictive hatred can ever remove him. The testimony of two centuries,—centuries in which the progress of knowledge has made greater advances than during the whole period, from the first hour, when the G.A.O.T.U. commanded Light to spring forth and illumine a new-created world, to the æra, when men could no longer endure the mental and bodily tyranny, with which dwarfed intellects and degraded humanity controlled them;—the testimony of two centuries, we say, has stereotyped the fact that Galileo was right, and Rome was wrong. Hundreds of members of that communion have learned that the decision of their Church was, in this case, as in many others, but

> "The baseless fabric of a vision,"

and yet they *dare not* proclaim the falsehood to the world, because the decree that made the mighty astronomer lie against his own soul, has not *to this hour* been repealed.

But why dwell we on this damning proof of degrading bigotry? This might pass; the world might be allowed to suppose that circumstances had prevented a repeal of a decree so monstrous as that which still asserts that the earth is a fixture in the midst of space, and that the difficulty of abrogating a determination so preposterous, is found in the maintenance of the claim to Infallibility—the basis of Rome's presumed pretensions. Liberality of thought and sentiment would fain hope—even against hope—that the mistake had been tacitly acknowledged, and that a church, which pretends to "power divine," had become better *in fact* than she is in her dogmatic teaching. The mind that meditates no ill to others, cannot imagine that the fallacies of former times, for which there might be excuse, can yet be in force and as mischievous as ever. Yet so it is. The ignorance, which would chain astronomy to the wheels of its lumbering chariot, is still as potent for evil as ever. Rome is to this hour, what she has ever been,

SEMPER EADEM!

We speak not of the ritual of this Church, for which Freemasonry has done so much, by preparing mystic fanes, the "long drawn aisle," and "the fretted roofs," to which the odours of fuming incense ascend unhallowed. That would be to touch upon a subject, which Freemasonry scrupulously avoids, for she knows no difference of sect or creed. All the members of her society are bound together by ties, which dissolve the heart-burning animosities of an *odium theologicum.* Neither do we treat of this subject politically. That would be even still more in contravention of the directions of a system, which discards all reference whatever to this exciting topic, the moment it begins its work, and calls its members to order. But, although we would equally avoid both these questions,—

"Scyllam atque Charybdim,"

(for,

"Quid Syrtes, aut Scylla nobis, quid vasta Charybdis
Profuit?")

there is yet another ground, upon which it is our painful duty to

"tell a plain unvarnished tale."

The principles of the Church of Rome and those of Freemasonry, ever since the persecuting dogmas of the former have been put in force, have been antagonistic. Rome, if she cannot bend the hearts of men to submit to her decrees, will break them, rather than yield one jot of her pretensions. Rome spurns at the march of mind, and allows no man to think or act for himself. She decides what he is to say, and do, and think. She permits "no rival near her throne." She revels in the degradation of her own creation, and exults the loudest, when she has trodden under foot the moral and social properties of the human race. How vast, then, the difference between herself and that noble system, which existed in all its vigour, long ere the name of even Rome Imperial, much less Papal, was known or thought of. This glorious system of Freemasonry proclaims that its object is to enlighten man, and to "teach him the knowledge of himself." It pronounces, as its decision, that man is mentally and bodily free; that the thoughts of the heart and the dispositions of the mind are neither to be controlled nor fettered by dogmas, or decisions of men, equally in a state of pupillage with the rest of the human race. It teaches that man is responsible for his own actions; that none can give an account for him; and that he must search and see how best he can fulfil the several duties, which devolve upon him as a free agent. It alike abhors the slavery of mind and body; for in its operations all men are equal, from the prince to the peasant, —from the most uncivilized African to the most intelligent European; that whilst all meet on the level, they yet part on the square; and that its sole end and object, whilst it cultivates the arts and sciences, and refines society, is to promote peace and good-will through every portion of the habitable globe!

Such are the *true* principles of Freemasonry. We say not that they have never been abused. It would be as great a blunder to assert that they have never been so, as it was at first to pronounce, and still to maintain, that the earth stands still. But wherever Freemasonry flourishes in its primæval integrity—wherever it works its way according to the traditions of its fathers—it tends to the civilization of humanity; it works for the diffusion of an universal philanthropy; it labours only how it may *make* men to be what all should be,—ONE UNIVERSAL BROTHERHOOD. It has its hidden arts and secret mysteries. Its machinery is moved by impulses, into which the eye of a vain curiosity is not permitted to pry. It acts in its own way, and takes its own course to effect beneficial ends; and it allows no exoteric influence to interfere with a purpose, which has been going on for ages, and which, whereever it has been in full operation, has been pre-eminently successful.

For many years past this noble Order has been denounced by the Church of Rome. In those countries, wherein her sway is paramount, Masonry exists by stealth. The ever watchful eye of "Holy Mother Church" is prying incessantly, by means of her many appliances, to learn whether Freemasonry has been embraced by any of those, whom she accounts her children. Were time and space at our disposal, we could enumerate cases which would harrow up the soul—which would tell of the most horrible of tortures inflicted upon the persons of Freemasons, to induce them to divulge their solemn obligations, and to renounce the Order. But to them we will not refer. We have unhappily on this occasion to allude to instances, which have only recently been made public, with reference to our Order, and which tell us that wherever there is the power, the church of Rome never spares the Craft; that against this society she is still as vindictive and as resolutely revengeful as ever.

There is perhaps no country of the world, in modern times, where the blessings, which Freemasonry can produce and diffuse, are more patent than in Ireland. Here it was working to heal divisions, and allay the violence of party and religious strife. It was striding onward to achiev a mighty work, and would, had it been permitted to proceed, have largely promoted the regeneration of the sons of that distressed and miserable land. The Roman Catholic priesthood of Ireland trembled at its progress. They felt their influence declining through its intervention. But they kept silence. They were too near to Great Britain to dare publicly to denounce the Order, however they might work against it secretly. But the present year has witnessed an act in Ireland, which would make us believe—if we were not cognizant that our faculties of perception are not entirely obscured—that we had been suddenly driven back into the dark ages of the thirteenth or fourteenth centuries. A Roman Catholic Archbishop, recently sent to Ireland from head quarters, has EXCOMMUNICATED every individual, who is known to be an Irish member of the Masonic body! Many of our English Brethren will laugh at such a decree, and attribute it to folly, which will speedily defeat its own ends. But such, happily, know nothing of the terrors, with which a sentence like this will affect the minds of those of their Brethren, who are members of the Roman Catholic communion. To them, the consequences are too fearful to dwell upon. Others may attribute this act of excommunication to the perverse decision of one narrow-minded bigot. But here they will be again in error; for the fact is upon record, that Freemasonry had once more begun to shew itself, and to exercise a beneficial influence in Italy and Sicily, when the recent revolutions opened a way for its progression; but since events have reverted to their old current, the decree has again gone forth, that Freemasonry is to be put down. And to prove how determined is the temper to effect this purpose, —let our English Brethren weigh it well, and consider it in all its bearings—*a Rescript has very recently been issued at Rome, which sentences every Italian, who returns as a Freemason to the land of his birth*, TO TWENTY YEARS AT THE GALLEYS!

We leave these facts to be well considered and digested. We repeat it, that in all these observations we eschew both religious and political reference to the subject, with which we are dealing. We treat the question as a matter between a powerful Church and Freemasonry, irrespective of any other subject whatever. Our object is to state plainly what bigotry, combined with tyranny, is doing. At present we do not, nor shall we pretend to, advise what course, under such circumstances, it would be advisable to adopt. But of this we are sure, that when the sorrows of our Irish and foreign Brethren are considered, they will excite our sympathy, and induce us to value our own privileges, whilst they urge us to use every exertion to devise means, by which effectual help and service may be rendered to them. The question, how we can best aid them, it is difficult and delicate to decide upon without the gravest consideration. But whatever course may be adopted, it will be, we are confident, worthy of the Craft, and furnish another proof to the members of the Order, wherever dispersed, "o'er earth and water," that the obligation, which binds them to each other, is not a fiction, or a myth, but a solemn reality, no less than a well authenticated and established fact.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D.D.

CHAPTER THE SECOND.

DR. ANDERSON. FROM 1722 TO 1740.

"The end and moral purport of Masonry, is to subdue our passions; not to do our own will; to make a daily progress in a laudable art; to promote morality, charity, good fellowship, good nature, and humanity."—ANDERSON.

"She is the brightness of the everlasting LIGHT, the unspotted mirror of the power of God, and the Image of His goodness."—SOLOMON.

"In vain would Danvers with his wit
Our slow resentment raise;
What he and all mankind have writ,
But celebrates our praise.
His wit this only truth imparts,
That Masons have firm faithful hearts."
SECRETARY'S SONG.

"THE success that attended the re-establishment of Masonry," my strange companion continued, "created a very great sensation, and raised up a host of opponents, who either envied the popularity of the Fraternity, or were desirous of diverting it into some other channel; for the uninitiated were piqued at the respect and attention which it attracted so universally; and more particularly when the nobility began to interest themselves in its promulgation. Many were the consultations which were held in the lodge on this subject. Dr. Anderson, Grand Warden in 1723, had now become an active colleague of Grand Master Payne and Dr. Desaguliers, who held the office of Deputy Grand Master, and was installed into the chair of Hiram Abiff in the same year; and with the assistance of other eminent Craftsmen, it was formally deliberated which of three proceedings it would be most expedient to adopt in this emergency. Brothers Lamball, Noyes, and

Villeneau were of opinion that the most dignified method of treating the absurd publications of those cowans who distributed their anonymous effusions through the country, would be by silent contempt; others proposed ridicule as the most efficient weapon; while Brothers Desaguliers and Anderson thought that the interests of Masonry would be most effectually served by some public and authorised statement of their proceedings; by an avowal of the real objects of the institution, and an explanation of the principles on which it is founded. And this course was finally agreed on.

"Accordingly these two learned brothers entered on the work with great zeal and assiduity. Bro. Desaguliers, in 1721, made a public profession of a Mason's faith in an Oration which was printed and distributed plentifully both in the metropolis and the provinces,[1] in which he enlarged on the reorganization of the Grand Lodge, and stated *seriatim* the peculiar benefits, both moral and intellectual, which may be derived from a regular attendance on the duties of a Lodge. And Bro. Anderson published a well written pamphlet on the rise and progress of the Order, and its application to the practical sciences.[2]

"In the same year, September 2nd, the Duke of Montague being Grand Master, and Bros. Villeneau and Morrice Grand Wardens, a Grand Lodge was holden at the King's Arms Tavern, St. Paul's Churchyard, at which Brothers Desaguliers, Payne, and Anderson, were ordered to examine the old Gothic Constitutions, and to digest the same in a new and better method; and at the succeeding Grand Lodge in December, a committee of fourteen expert Brethren was appointed to revise the manuscript when completed, and to make their report accordingly. In pursuance of this order, our worthy Brothers Desaguliers, Payne, and Anderson, commenced their proceedings by searching for manuscripts and authorities, in every part of the kingdom where they were supposed to exist. They communicated with many Lodges under the Constitutions both of York and London, and in most cases were successful in the search; yet a few instances unfortunately occurred where certain fastidious Brethren took the alarm, and committed many valuable manuscripts to the flames concerning ancient usages, regulations of Lodges, charges, and secrets, particularly one written by Nicolas Stone, who was Grand Warden to Inigo Jones, lest they should fall into the hands of our friends, and be submitted to public inspection in a printed form.

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[1] An eloquent Oration about Masons and Masonry. Delivered 24th January, 1721.

[2] On the Rise and Progress of Freemasonry.

"At one of our Lodges when this design was in progress, Bro. Payne expressed his indignation at the superlative folly of these misguided Brothers in no measured language; and it was seriously debated whether it would not be expedient, for the purpose of preventing a repetition of the offence, to move a vote of censure against them in the ensuing Grand Lodge for contempt. This was decided in the negative, as it was considered to be inquisitorial, and alien to the general design of Masonry, for the Grand Lodge to interfere with the disposal of private property. It was agreed, however, at the same Lodge, that the R. W. Master, Dr. Desaguliers, should move 'that the ancient office of Stewards be revived to assist the Grand Wardens in preparing for the feast, and in other things appertaining to the annual general assembly of Masons.' Bro. Desaguliers accordingly proposed the appointment of twelve Brethren for those purposes, and the motion was unanimously agreed to. At the same Grand Lodge it was reported by the committee that they had perused Bro. Anderson's manuscript containing the History of Masons, the Charges, Regulations, and Masters' Song; and, after some amendments, had approved of it. In consequence of this favourable report, the Brethren requested the Grand Master to order it to be published; and its appearance produced a wonderful impression on the public mind, and insured the triumph of the Craft.[3] At a Grand Lodge in the same year, the Duke of Buccleugh, G. M., seconded by Dr. Desaguliers, proposed a scheme for raising a fund for the relief of distressed Brethren, and a committee was appointed on the spot to consider what would be the most effectual means of carrying it into execution. This was the origin of the Fund of Benevolence, for which the Fraternity are indebted to the amiable disposition, coupled with the indefatigable exertions of Bro. Desaguliers; and the operation of the project was so beneficial to the general interests of the Order, that it was publicly announced in Grand Lodge, 'that ingenious men of all faculties and stations being now convinced that the cement of the Lodge was love and friendship, earnestly requested to join the Society, which soon flourished in harmony, reputation, and numbers. Noblemen and gentlemen of the highest rank,—learned men, merchants and clergymen, found in the Lodge a safe and pleasant relaxation from intense study or the hurry of business, without any intermixture of politics and parties.' New Lodges were constituted, which the Grand Master and his Deputy visited in person, and found in them a peaceful asylum, free from the turmoils and disputes by which all other societies were characterised and deformed.

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[3] "The Constitutions of Freemasonry containing the History, Charges, Regulations, &c., of that most ancient and right worshipful Fraternity. For the use of the Lodges. London, printed by Will. Hunter, for John Senex and John Hooke, 1723."

" But I can assure you, sir, that the opponents of Freemasonry, although at their wit's end, were determined not to die without a struggle. They circulated all manner of ridiculous reports about the practices of the Brethren in tyled Lodges, which were thus commented on by a Brother who was a member of our Lodge, in an address to the Brethren when the subject was mooted in open Lodge. I cannot recollect the whole of his speech, but he said, amongst other acute observations, which excited the unfeigned applause of the members—'Though we envy not the prosperity of any society, nor meddle with their transactions and characters, we have not met with such fair treatment from others; nay, even those that never had an opportunity of obtaining any certain knowledge of us, have run implicitly with the cry, and, without fear or wit, have vented their spleen in accusing and condemning us unheard—untried; while we, innocent and secure within, laugh only at their gross ignorance and impotent malice. Have not people in former ages, as well as now, alleged that the Freemasons in their Lodges raise the devil in a circle, and when they have done with him, that they lay him again with a noise or a hush, as they please. How have some of our maligners diverted themselves with the wild story of an old woman between the rounds of a ladder! Others will swear to the cook's red hot iron or salamander for marking an indelible character on the new made Mason, in order to give him the faculty of taciturnity. Sure such blades will beware of coming through the fingers of the Freemasons?'

"Not contented with having circulated these *viva voce* calumnies," the Square continued, "pamphlets began to fly about in every form, denouncing the proceedings of Masonry;[4] and several newspapers of the day joined in the cry, for it contributed materially to the sale of the sheet. Are you aware, sir, what very poor productions these periodicals were?—Do not speak! Well, then, I'll tell you. They consisted of two leaves of about the size of what is now called pot paper, and were dreadfully stupid. Barren, sir, very barren of news; and therefore the present popularity of Masonry was a godsend; and the writers did not fail to improve the occasion by inventing any sort of nonsense, which they nicknamed 'the doings of Masonry in secret Lodges;' and the more ridiculous the imputation, the greater was the demand for the paper.[5] Danvers, a writer in the 'Craftsman,' so far exceeded his fellow-journalists in absurdity, as to have written a prosy article for the purpose of proving that those who hanged Captain Porteous at Edinburgh were all Freemasons, because they kept their own secrets;[6] and therefore this sapient writer concluded the perpetrators must be Masons, inasmuch as they were never found out.[7]

"The Fraternity was much amused with these abortive attempts to prejudice them in public opinion; and I have heard them sing the Sword Bearer's Song, as a glee for three voices, and full chorus, with shouts of laughter and applause.[8] But the Brethren took no official notice of them, as they were considered too contemptible to merit their serious attention. Nor did they esteem the philippic of Dean Swift worthy of any reply, as it was evidently written for a satirical purpose.[9]

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[4] In 1724, a year after the appearance of the new Book of Constitutions, we have the following pretended revelation of its secrets:—"The Grand Mystery of Free-Masons discovered. Wherein are the several Questions put to them at their Meetings and Installations: as also their Oath, Health, Signs and Points to know each other by. As they were found in the custody of a Free-Mason who dyed suddenly. And now published for the information of the publick. London, printed for J. Payne, near Stationers' Hall. Folio. Price sixpence." To the second edition were annexed Two Letters to a Friend. The first concerning the Society of Freemasons, the second giving an account of the Gormagons. London, printed for A. Moore, 1725. Folio. Price one shilling.

[5] Some of these amusing periodicals were called "the Daily Post," "the British Plaindealer," "the Daily Journal," "the Post Boy," in which it is asserted that "the Freemasons put out a sham discovery to invalidate their revelations; but the only genuine discovery is in the 'Post Boy' and the 'Flying Post.'"

[6] This circumstance is referred to in our motto.

[7] "Craftsman," 16th April, 1736, No. 563. And see Sir Walter Scott's "Heart of Midlothian."

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[8] This song being read with the above explanation in view, will be seen in a new and interesting light.

To all who Masonry despise,
  This counsel I bestow:
Don't ridicule, if you are wise,
  A secret you don't know.
Yourselves you banter, but not it—
You show your spleen, but not your wit.

Inspiring virtue by our rules,
  And in ourselves secure,
We have compassion for those fools
  Who think our acts impure.
We know from ignorance proceeds
Such mean opinion of our deeds.

If union and sincerity
  Have a pretence to please;
We Brothers of Freemasonry
  Lay justly claim to these.
To state disputes we ne'er give birth,
Our motto friendship is, and mirth.

Then let us laugh, since we've imposed
  On those who make a pother,
And cry—the secret is disclosed
  By some false-hearted brother:
The mighty secret's gain'd, they boast,
From "Post Boy" and from "Flying Post."

[9] As may be gained from the following specimen:—"As to the secret words and signals used among Masons," he says, "it is to be observed that in the Hebrew alphabet there are four pair of letters of which each pair are so like that, at the first view, they seem to be the same. Beth and Caph, Gimel and Nun, Cheth and Thau, Daleth and Resch; and on these depend all their signals and gripes. Cheth and Thau are shaped like two standing gallowses of two legs each; when two Masons accost each other, one cries Cheth, the other answers Thau, signifying that they would sooner be hanged on the gallows than divulge the secret. Then again, Beth and Caph are each like a gallows lying on one of the side posts, and, when used as above, imply this pious prayer—May all who reveal the secret hang upon the gallows till it fall down. This is their Master secret, generally called the Great Word. Daleth and Resch are like two half gallowses, or a gallows cut in two at the cross stick at the top, by which, when pronounced, they intimate to each other that they would rather be half hanged than name either word or

"At length, however, these attacks assumed a form which it was thought necessary to counteract in some public manner. One gentleman (for they were mostly anonymous) wrote a pamphlet containing a critical review of the History of Masonry;[10] another printed what he called an account of the ceremonies of initiation,[11] which brought out a third, called the Freemason's Accusation and Defence, which, in fact, had already appeared in the 'Post Boy';[12] and in 1726 an oration, in which these attacks were alluded to, was delivered by the Junior Grand Warden of the York Masons, in the presence of Charles Bathurst, Esq., the Grand Master, which was ordered to be printed.[13] A speech was also published as delivered at Carmarthen in 1728;[14] and another writer thus speaks of some objections which were made against the Craft:—'Others complain that the Masons continue too long in the Lodge, spending their money to the hurt of their families, and come home too late—nay, sometimes intoxicated with liquor! But they have no occasion to drink much in Lodge hours, which are not long; and when the Lodge is closed (always in good time) any Brother may go home when he pleases: so that if any stay longer, and become intoxicated, it is at their own cost, not as Masons,

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signal before any but a Brother so as to be understood. When one says Gimel, the other says Nun; then the first again, joining both letters together, repeats three times Gimel Nun, Gimel Nun, Gimel Nun, by which they mean that they are united as one in interests, secrecy, and affection."

[10] "Observations and Critical Remarks on the New Constitutions of Freemasonry."

[11] "The Secret History of Freemasonry, being an accidental discovery of the Ceremonies made use of in the several Lodges upon the Admittance of a Brother as a Free and Accepted Mason, &c. The second edition. London, printed for Sam. Briscoe at the Bell-Savage, 1725."

[12] "The Freemasons' Accusation and Defence, in Six genuine Letters between a Gentleman in the Country and his Son, a student in the Temple, wherein the whole affair of Masonry is fairly debated, and all the arguments for and against that Fraternity are curiously and impartially handled. London, Peele and Blandford, 1726."

[13] "A Speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge held at Merchants' Hall in the city of York, on St. Thomas's Day, December 27, 1726. The Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden. London, 1729."

[14] "A Speech delivered at a Lodge held at the Carpenter's Arms, the 31st December, 1728, by Edw. Oakley, Late Prov. Senior Grand Warden in Carmarthen."

but as other imprudent men do, for which the Fraternity is not accountable; and the expense of a Lodge is not so great as that of a private club. Some observing that Masons are not more religious, nor more knowing, than other men, are astonished at what they can be conversant about in Lodge hours! but though a Lodge is not a school of divinity, the Brethren are taught the great lessons of religion, morality, humanity, and friendship; to abhor persecution, and to be peaceable subjects under the civil government wherever they reside; and as for their knowledge, they claim as large a share of it as other men in their situation.' Beyond these fugitive attempts, I did not hear that anything was done at present to rebut the slanders which were so freely circulated to the prejudice of the Craft.

"At length, in 1730, a man of the name of Prichard, an unprincipled and needy Brother, concocted a book which contained a great deal of plausible matter, mingled with a few grains of truth, which he published under the name of 'Masonry Dissected,'[15] and impudently proclaimed in his dedication that it was intended for the information of the Craft.[16] And to show his learning, he asserted in his preface that 'from the accepted Masons sprang the real Masons, from both sprang the Gormagons, whose Grand Master, the Polgi, deduces his original from the Chinese, whose writings, if to be credited, maintained the hypothesis of the Pre-Adamites, and consequently must be more antique than Masonry! The most free and open society is that of the Grand Kaiheber, which consists of a select company of responsible people, whose chief discourse is concerning trade and business, and promoting mutual friendship without compulsion or restriction.'!!!

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[15] "Masonry Dissected: being a Universal and Genuine Description of all its Branches, from the original to this present time. As it is delivered in the constituted regular Lodges, both in city and country, according to the several Degrees of Admission. Giving an impartial Account of their regular proceedings in Initiating their new Members in the whole three Degrees of Masonry, viz., I. Entered Prentice; II. Fellow Craft; III. Master. To which is added the Author's Vindication of himself. By Samuel Prichard, late Member of a constituted Lodge. London, 1730. Fourth edition, London, J. Wilford, 1731." Eighth edition, London, J. Thorbuck, 1737. Thirteenth edition, London, Chandler, 1774. Twenty-first edition, London, Byfield and Hawkesworth, 1787. It was translated into Dutch, French, and German. The former had this title:—"Prichard het Collegie der Vrije-Metselaars ontledt, of een algemeene en opregte Beschrijving van alle derzelves Soorten, van desselfs Oorsprong tot op de Jegenwoordige Tyd. Utrecht, 1734." The French edition had this title:—"La Réception mysterieuse de la célèbre Societe des Francs-Maçons, contenant une Relation générale et sincere de leurs cérémonies. Par Samuel Prichard, ci-devant Membre d'une Chamber de la meme Confrairie. Traduite de l'Anglais éclaircie par des Remarques critiques, suivie de quelques autres Pieces curieuses, relatives á la Grande Bretagne, avec des Observations historiques et geographiques. A Londres par la Compagnie des Libraries, 1737." And the German edition was thus announced:—"Die zunft der freien maurer, oder, allgemeine und aufrichtige Beschreibung aller derselben Gattungen, von ihrem Ursprunge bis auf jetzige zeit. Als em Unpartheyischer Bericht ihrer Handlungen bei Aunehm und

"What do you think of this, sir? Was not this information truly wonderful? The public thought so. They said—'It must be this—it can be nothing else; it is, as we always supposed, a whimsical cheat, supported by great names to seduce fools, who, once gulled out of their money, keep the fraud secret to draw in others.' And accordingly the book had an enormous and rapid sale, for four editions were called for in the first year of its publication, so open is poor John Bull to imposition. Its success stimulated others to follow in the same track, and three or four pretended revelations of Masonic secrets issued from the press simultaneously.[17]

"It was now considered necessary to disabuse the public mind; and for this purpose Dr. Anderson was directed by the Grand Lodge in 1738 to prepare a defence of the Order against the calumnies which had been so industri-

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Einweihung ihrer neuen Gleieder, und den drei unterschiedenen Stuffen derer Mäurer. Ans Licht gegeben durch Samuel Prichard, vormaligem Glied einer Zunfft Kammer. Ans der fünften Englischen Aufflage übersetzt 1736. Analysirt in den Actis Hist eccles 1738, im Auhange von 1736."

[16] I subjoin this precious dedication. "To the Worshipful and Honourable Fraternity of Free and Accepted Masons. Brethren and Fellows,—If the following sheets, done without partiality, gain the universal applause of so worthy a society, I doubt not but their general character will be diffused and esteemed among the remaining polite part of mankind; which I hope will give entire satisfaction to all lovers of truth; and I shall remain, with all humble submission, the Fraternity's most obedient humble servant, Sam. Prichard."

[17] 1. "The Secrets of Masonry made known to all Men, by S. P., late member of a constituted Lodge. To which is added the Author's Vindication of himself. London, Thorbuck, 1737." 2. "The Mystery of Masonry. London, Thorbuck, 1737." 3. "The Mysterious Receptions of the celebrated society of Freemasons; containing a true Account of their Ceremonies. London, 1737."

ously circulated to its prejudice. Several pamphlets had already appeared, as the Oration of the celebrated Martin Clare, J. G. W., in 1735, before the Grand Lodge;[18] the 'Freemasons' Pocket Companion,' by Dr. Smith;[19] and the 'Freemasons' Vade Mecum;' but this latter book was condemned by the Grand Lodge as 'a piratical silly production, done without leave,' and the Brethren were warned not to use it, nor encourage the sale thereof.

"In the meanwhile Dr. Anderson wrote his celebrated Defence of Masonry, in which he treated the work of Prichard with great consideration. He took his stand on high ground—gave his adversary every fair and reasonable advantage, by assuming that if all he had advanced were correct, still Masonry would be an admirable institution, and answered his book *seriatim* like a gentleman and a scholar. When the Defence came out, and the subject was canvassed over in the Lodge, some thought he had conducted the dispute with greater mildness than the fellow deserved; but Bro. Anderson contended—and truly as I thought at the time—that 'it would be giving our opponents too serious an advantage to treat their productions, how absurd soever they might be, either with flippancy or severity.' He commenced the defence by conceding certain points which were thought to be discreditable to the Order. 'Let,' says he, 'for once, this dissection contain all the secrets of Freemasonry; admit that every word of it is genuine and literally true, yet, under all these concessions—under all disadvantages and prejudices whatever, I cannot but still believe there have been impositions upon mankind more ridiculous, and that many have been drawn into a society more pernicious.' He then proceeded step by step to prove its manifold advantages; and admitting that 'although Masonry has in some circumstances declined from its original purity, by running in muddy streams, and as it were under ground, yet, notwithstanding the great rust it may have contracted, and the forbidding light in which it is placed by the Dissector, there is still much of the old fabric remaining; the essential pillars of the building may be discovered through the rubbish, though the superstructure be overrun with moss and ivy, and the stones by length of time disjointed. And, therefore, as the bust of an old hero is of great value among the curious, though it has lost an eye, the nose, or the right hand, so Masonry, with all its blemishes and misfortunes, instead of appearing ridiculous, ought, in my humble opinion, to be received with some candour and esteem, from the veneration to its antiquity.'

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[18] "An Address made to the body of Free and Accepted Masons, assembled at a Quarterly Communication, holden near Temple Bar, December 11, 1735." Translated into French and German.

[19] "The Freemasons Pocket Companion, by W. Smith, *D.D.* Thorbuck, London, 1736."

"The effect of this Defence was electrical. It was universally read and admired; and though the attacks on Masonry were still continued,—for while the cowan was willing to purchase, false Brethren would always be found who were ready to sell; they attracted the attention of none but the very lowest classes of the people. One of the most eminent members of the Craft, on a visit at our Lodge, paid Dr. Anderson a very high compliment when proposing the thanks of the Fraternity for the service he had rendered to Masonry by the publication of the Defence. He said—'The Freemasons are much obliged to the generous intention of the unbiassed Author of the Defence; though some think the ingenious Defender has spent too much fine learning and reasoning upon the foolish Dissection that is justly despised by the Fraternity, as much as the other pretended discoveries of their secrets in public newspapers and pasquils, all of a sort, for all of them put together do not discover the profound and sublime things of old Masonry; nor can any man, not a Mason, make use of those incoherent smatterings (interspersed with ignorant nonsense and gross falsities) among bright Brothers, for any purpose but to be laughed at; our communications being of a quite different sort.' The motion of thanks, as you may suppose, was carried by acclamation.

"I have said more about this Defence," continued my extraordinary companion, "than may be necessary on any future publication, because it constitutes the first attempt on record to explain the real working of the machinery of the Order.[20] Poor Prichard had the audacity to publish a reply,[21] but he soon found, by the stinted sale of his book compared with the rapid demand for his former production, that Dr. Anderson had spoiled his trade, and that no one now gave him credit for veracity. He had confessed himself to be a perjured man; and it proved fatal to his reputation. From being a whale among the minnows, he dwindled into a minnow among the whales; and having once sunk into contempt and insignificance, he was heard of no more.

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[20] The curious reader may find the entire Essay in the first volume of "the Golden Remains," p. 47.

[21] "Masonry further Dissected. London, 1738."

"Dr. Anderson's Defence was followed by an anonymous work, called "the Beginning and First Foundation of the most worthy Craft of Freemasonry," published in 1739; and a French writer, whose book was translated into English, although not very complimentary to the Order in general, admits that 'the prince and the magistrate here lose nothing of that homage due from their inferiors. Nothing is banished but discord and quarrelling, which, if one moment raises, the next extinguishes, and this principle of union and society with which each Brother is impressed, becomes the principle of peace and quietness, which he preserves without any alteration until the time when he is required to throw it off, only for the purpose of rendering it more universal and more durable. What I have just said of the calmness and tranquillity which reigns in the Order of Freemasons will, without doubt, appear to some an incomprehensible paradox; but I will proceed, and their surprise will increase, when they know that this union is carried to such a pitch, that if two Masons, without knowing each other, should quarrel and fight with the sword,—upon an intimation that they were both Masons, the fury and rage which before animated the combatants, would in an instant give place to the most sincere reconciliation, and the most tender friendship; and this, if any signs should escape either of them, so that his adversary should only suspect him to be a member of the same Order with himself, his anger would instantly cease, and upon an explanation, a thousand embraces and expressions of regard would quench the boiling fury, which but a moment before had consigned one or both to sure destruction.'

"The Book of Constitutions becoming scarce in the year 1737, Dr. Anderson, who had assisted in the former work, prayed for the favour of reprinting it, with the transactions of the Society down to the year 1738. This being complied with, and the copy delivered to him, the management of it at the press was left to the Doctor. The manuscript being approved, the following Resolution was unanimously agreed to:

"Whereas, at the Grand Lodge on 24th February, 1734-5, the Earl of Crauford, Grand Master, being in the Chair, Bro. James Anderson, *D.D.*, having represented that a new Book of Constitutions was become necessary, and that he had prepared materials for it, the Grand Master and the Lodge ordered him to lay the same before the present and former Grand Officers, as in the Grand Lodge Book. And our said Bro. Anderson, having submitted his manuscript to the perusal of some former Grand Officers, particularly our noble Bro. Richmond, and our Bros. Desaguliers, Cowper, Payne, and others, who, after making some corrections, have signified their approbation. And having next, according to the foresaid order, committed his manuscript to the perusal of the present Grand Officers, who, having also reviewed and corrected it, have declared their approbation of it to the Grand Lodge assembled in ample form on the 25th January, 1737-8. This Grand Lodge then agreed to order our said Bro. Anderson to print and publish the said manuscript or new Book of Constitutions. And it is hereby approved and recommended as the only Book of Constitutions, for the use of the Lodges of the Free and Accepted Masons, by the said Grand Lodge, on the said 25th January, 1737-8, in the vulgar year of Masonry 5737-8.[22]

"About this time I had the high honour of witnessing some regal initiations. His Royal Highness Francis Stephen, Duke of Lorrain, received the two first degrees of Masonry at the Hague, by virtue of a deputation from Lord Lovel, G. M. for a Lodge there, of which Dr. Desaguliers was the Master; and subsequently he was raised to the third degree, along with his Grace the Duke of Newcastle, at Houghton Hall, in Norfolk, the seat of Sir Robert Walpole. This was in 1731. A few years later, viz., on the 15th November, 1737, an occasional Lodge was opened at Kew, Dr. Desaguliers being the Master, and Bros. Gofton and King the Wardens, where his Royal Highness Frederick, Prince of Wales, received the two first degrees, and in due time was raised to the degree of a Master Mason in the same place, and by the same Officers, although it was not usual to raise a Brother in a private Lodge, nor in Grand Lodge, till he was elected to the Chair. The Grand Master, however, had the power of dispensing with this rule, and also of making Masons when and where he pleased.

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[22] Anderson, in his dedication to the Prince of Wales, says, "Your Royal Highness well knows that our fraternity has been often patronised by royal persons in former ages, whereby architecture early obtained the title of the ROYAL ART; and the Freemasons have always endeavoured to deserve that patronage by their loyalty. For we meddle not with affairs of state in our Lodges, nor with anything that may give outrage to civil magistrates, that may break the harmony of our own communications, or that may weaken the cement of the Lodge. And whatever are our different opinions in other things, leaving all men to liberty of conscience, as Masons we harmoniously agree in the noble science and the royal art, in the social virtues, in being true and faithful, and in avoiding what may give offence to any powers round the globe, under whom we can peaceably assemble in *ample form.*"

"According to an apocryphal legend of Masonry, which it is as well to know, although impracticable in later times, the ancient Masons were enjoined to initiate their candidates at the *third*, *sixth*, and *ninth* hours only; for which custom they assigned these reasons; that it was at the *third* hour of the day that the Holy Ghost descended on the Apostles at Pentecost;[23] at the *sixth* hour Peter went up to the house-top to offer up his prayers to God, when he was favoured with a celestial vision;[24] and at the *ninth* hour Peter and John went to the Temple for the same purpose, and then and there healed a man who had been lame from his mother's womb.[25]

"Dr. Desaguliers having now been elected a Fellow of the Royal Society, the energies of his mind were directed to other pursuits, and he resigned his Chair as Master of the Lodge; in consequence of which your humble servant, being a moveable jewel, fell into other hands. The Doctor made many important improvements in mechanics, and communicated some curious papers, which are printed in the Philosophical Transactions. He published a valuable course of Experimental Philosophy in 2 volumes 4to, and contributed greatly to the scientific knowledge of the age in which he lived.

"The career of this worthy Brother was marked by many essential benefits to Masonry. He established several new Lodges, and based them on such sound principles, that one of them at least is in existence at this very day. The Strong Man Lodge was numbered 68 in the lists of 1738, 1764, and 1767, and was established according to the former authorities, 2nd February, 1733, and by the latter, February 17, 1734.[26] Its origin is somewhat extraordinary, and worth hearing.

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[23] Acts. ii. 1. [24] Ibid. x. 9. [25] Ibid. iii. 1.

"About the year 1730, or it might be a year or two later, the attention of Brother Desaguliers was attracted by reports of the great strength and muscular power of a man named Thomas Topham, who kept the Red Lion public-house, nearly opposite the old hospital of St. Luke, and was called, by way of eminence, the STRONG MAN. It appears that he settled down in this locality from its vicinity to the famous ring in Moorfields, where athletic exercises were performed, such as boxing, wrestling, sword-play, and cudgelling, under the superintendence of Old Vinegar, whom I remember well. As was his name so was his nature. A most truculent looking fellow, with a flat nose, swelled cheeks, low forehead, broad across the back, shoulder-of-mutton fists, and the strength of a giant; and yet Topham found no difficulty in lowering his pride; and he overthrew him in the ring as if he had been made of cork, amidst the shouts and halloos of the fancy, and to the supreme delight of those whom the potency of Old Vinegar had hitherto forced to succumb.

"The first public feat which Bro. Desaguliers saw Topham perform for the purpose of actually testing his strength was this. A powerful cart-horse was harnessed and placed on one side of the low wall which then divided the upper from the lower Moorfields, and Topham on the other. Taking hold of the end of the traces, the fellow planted his feet firmly against the wall, and told the spectators to flog the horse, which they did, without producing any effect; for the biped proved to be the most powerful animal of the two. He afterwards pulled against a pair of horses; and Dr. Desaguliers was firmly persuaded that 'if placed in a proper position, he would have sustained the efforts of four horses without the least inconvenience.' I have witnessed several other instances of his personal strength," continued the Square, "but the repetition of them will not be interesting to you.

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[26] It appears by the Records of Grand Lodge, that a warrant, bearing date the 2nd day of February, 1734, was issued under the seal of Masonry, enabling certain Brethren therein named to open and hold a Lodge of Freemasons at the Ship Coffee House, Hermitage Bridge, London, to be called the STRONG MAN LODGE, which was numbered 110; but by the general closing up of the List of Lodges in the year 1740, it became No. 98. By the closing up of the List of Lodges in the year 1756 it became No. 68. In the year 1770 the said Lodge became 57. By the closing up of the List of Lodges in the year 1781 it became No. 44; and by the same process in the year 1792, it became No. 41. In consequence of the union of the two Fraternities of Freemasons on the 27th day of December, 1813, it became, and is now registered in the books of the United Grand Lodge, No. 61; and meets at the Swan Tavern, Mansel Street, Goodman's Fields, London.

"Poor Topham! With all his strength he was as meek as a lamb, and a perfect slave at home, for his termagant help-mate led him a very unquiet life; and in the end ruined him, and forced him from his dwelling. It was at this point of time that Dr. Desaguliers became his friend and patron; for, as a Professor of Experimental Philosophy he took great interest in his performances. He placed him in another public-house at the Hermitage, with the sign of the Ship; and, after making him a Mason, established a Lodge at his house as a means of increasing his business by the introduction of his friends. And I must say the Lodge was well conducted, with Bro. Desaguliers at its head as the Master; and increased rapidly in numbers and respectability. Its cognizance was the redoubtable Thomas Topham matching his strength against that of a horse, with his feet propped by the fragment of a wall; and its name, THE STRONG MAN LODGE. Topham, however, unfortunately took to drinking, and the business fell into other hands; but the Lodge prospered, and was considered a crack establishment when the poor fellow and his patron were no more."

MASONIC SKETCHES,

BY BROTHER CHARLES MACKIE,

AUTHOR OF THE "CASTLES, PALACES, AND PRISONS, OF MARY OF SCOTLAND," &c.

Previous to the Conquest of William the Norman, no semblance of a fortress or castle, save a few Roman remains, was to be seen in North Britain. William coming with an army to take forced possession of the kingdom, was obliged to secure his conquests in the same manner as the Romans, by fortifying those places which had yielded to his arms, disputing and maintaining possession of every acre of ground, until he became master of the whole kingdom.

Among the families of note who settled in Scotland after the Conquest, was William de St. Clair, second son of Walderne, Compte de St. Clair, and Margaret, daughter of Richard, Duke of Normandy, whom the policy of King Malcolm Canmore invited to Scotland, and who settled upon him large grants of land in Mid Lothian.

These domains were considerably enlarged by the partiality and munificence of succeeding monarchs. King Robert the Bruce is mentioned as having contributed largely to their growing power; and a story is told of the success of Sir William St. Clair in a hunting expedition, on which occasion he perilled his head and lands on the prowess of his favourite dogs. The king caught at the unwary offer, and betted the forest of Pentland Moor against the life and lands of the rash St. Clair. The St. Clair, however, became the victor. In gratitude for which intervention of Providence, or rather, the intercession of the Virgin Mary, as the St. Clair imagined, the gallant knight built the church of St. Katharine's in the Hopes, the churchyard of which still remains.

This adventurous and successful huntsman obtained considerable possessions in addition to those he already held, and being married to a daughter of the Earl of Orkney and Strathearne (in whose right her son Henry was created Earl of Orkney), Hacco, king of Norway, afterwards styled him Prince of Orkney, a title recognized by the kings of Scotland until the princedom was by purchase, or rather exchange, annexed to the Scottish crown in 1471.

William de St. Clair, the lofty personage above alluded to (surnamed the "seemly de St. Clair," from his noble stature and accomplished manners), was one of the chief ornaments of the Courts of James I. and II. of Scotland. He was also considered one of the best and greatest Masons of the age; and such was the high opinion formed of his talents, that King James II. bestowed upon him and his heirs the honour of being Patrons and Grand Masters of Freemasonry in Scotland, which remained in their family for more than three hundred years. About this period, St. Clair had planned and contemplated the erection of a most magnificent collegiate church at his palace of Roslin, but nothing more than the *choir* was proceeded with, and indeed, from the richness of its ornaments, and the state ef Masonry in those days, it is wonderful that the munificent founder could have even outlived the execution of this small, but elaborate portion of his design.

Many of our readers must have seen this beautiful ruin, and before we part we may say something about its architectural wonders. But to continue our narrative: the once princely family of St. Clair, whose attachment to the Bruce was only equalled by their blind loyalty to the unhappy Stuarts, reduced them to the sad fate

> "That tumbles mightiest kingdoms!"

The Master of St. Clair had to hide himself amongst the tombs in the cathedral built by his ancestors, and the last of that noble race finished his course in a manner befitting the son of a Master Mason. William St. Clair of Roslin, the last of that noble family, was one of the most remarkable personages of his time; although stripped of his paternal title and possessions, he walked abroad respected and reverenced. He moved in the first society; and if he did not carry the purse, he was stamped with the impress of nobility. He did not require a cubit to be added to his stature, for he was considered the stateliest man of the age. He was proprietor and possessor of a venerable house near the bottom of Libberton's Wynd, Edinburgh; it was what they call in Scotland a self-contained house, adjoining to the east side of the alley, having a southern exposure to the Cowgate; but, like Sir Walter Scott's birth-place, it has been swept away in the *march of improvement.* The last of the St. Clair's, like his great ancestor, was fond of athletic exercises, and such sports as was permitted to his fallen fortunes. He was a first rate archer, and belonged to the Royal Company of Archers. This nobleman, unacknowledged by courtesy, excited such a power and influence over the society in which he moved, that he was looked upon with no less regard than if he owned the princedom of Orkney. He revived this ancient body-guard, which had been left by James I. of England with nothing but a name, and had consequently become nearly extinct; it now numbers upwards of three hundred members, and claims priority to any of the Queen's guards when Her Majesty visits Scotland. Before he died, he saw the fruit of his labours by witnessing the laying of the foundation stone of the Archers' Hall, which was erected in 1776.

We have already stated, that in addition to the other titles enjoyed by the noble family of St. Clair, that of Patrons and Hereditary Grand Masters of Freemasonry was enjoyed by them; but William St. Clair, from the laudable motive of encouraging the welfare, prosperity, and independence of Freemasonry, voluntarily renounced the title which his family had held for so many generations, and proffered his resignation as the last representative of the St. Clairs of Roslin.

The Grand Lodge of Scotland accepted the resignation of his paternal rights, and immediately *elected* him as their chosen Grand Master, which office he held for about two years. He died in 1778, aged 78, universally beloved and regretted by the Brethren of the mystic tye, and by a large circle of friends.

There were several curious stories amongst the old people respecting St. Clair. He was so famous a golfer that at all the competitions, held in Leith links and elsewhere, he invariably carried off the prizes, and in all other athletic exercises no person was bold enough to dispute the palm of superiority, he was therefore set down as a *Warlock*. He now sleeps with his mail-shrouded ancestors in Roslin Chapel; but there is a fine full length portrait of him in the Golf house at Leith, dressed in the habit of a golfer. At a meeting of the Grand Lodge of Scotland, held in consequence of his decease, Sir William Forbes, banker, delivered a speech in which his numerous merits and virtues were properly eulogised.

The Chapel of Roslin is one of the principal attractions about Edinburgh. It was frequently visited by Sir Walter Scott, and many of his literary and other friends. The writer of this has seen him superintending workmen taking casts of the different ornamental carvings, many of which he transferred to Abbotsford. In his youthful days he has seen Sir Walter gallantly escorting the beautiful and accomplished Miss Bouverie (afterwards Countess of Roslin) through the ruins, who appeared delighted with his society. The last time he saw the poet and the lady together they were admiring the beautiful arch containing a drop representing the star of Bethlem in the centre, and when last he visited this ancient mausoleum on enquiring where the countess was buried: the cicerone replied, under the "*Star of Bethlem!*" And here, under a plain slab-stone, reposes the ashes of a form which "had once shone in the light of a nations eyes." Not far from this spot, but in different *habiliments* rest the ashes of ten Barons of Roslin, clad in armour, and without coffins. Sir Walter Scott, with poetic licence, doubles the number:—

"There are *twenty* of Roslin's Barons bold
Lie buried within that proud Chapelie;
Each one the Holy vault doth hold—
But the sea holds lovely Rosabelle!

And each St. Clair was buried there.
With candle, with book, and with knell;
But the sea caves rung, and the wild woods sung
The durge of Lady Rosabelle."

Lay of the last Minstrel.

On the 14th of September, 1842, this picturesque ruin was visited by Her Majesty and her Royal Consort, when it underwent a careful and attentive examination. Her Majesty and the Prince were evidently struck on entering this "ancient fane" at the smallness of its dimensions, which form no proportion to the elaborate and almost endless sculpture which everywhere abounds.

Her Majesty spent sometime in surveying this truly wonderful ruin, and was about to descend into the subterraneous Chapel or Crypt, when the cicerone quaintly assured the Queen that "there was *naething there worth seeing.*"

Her Majesty and the Prince laughed heartily at the legendary account given by the exhibitor of the *Prentice*[*] pillar, which the Master Mason could not execute until he went abroad to see the original. In the meantime his apprentice, who had seen the drawing, executed the pillar before his master returned. The master, stung with jealousy at his apprentice, instead of rewarding him for his ingenuity, struck him on the head with a hammer, in proof of which three sculptured heads, the Master Mason, the Widow weeping for her Son, and the Son, with a red mark on his forehead, are pointed out as the veritable evidences of the fact.

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[*] Suppose a corruption of Prince.

THE FREEMASON'S WIDOW.*

A TALE OF THE MEXICAN WAR.

BY A TRAVELLER.

The two years' war with Mexico was rife with many a thrilling incident, the details of which have never found their way to the reports of commanders, paragraphs of newspapers, nor to the numerous volumes written upon the prolific chapter of the great world's history. It would take a thousand hands and a thousand pens to record the moiety of the surprising events and romantic circumstances that have transpired in the war. Every soldier has a story of his own—told in his own way, of his own experience—and each soldier's story is worth the listening to.

In the month of August last I was a passenger on board a steamer ascending the Mississippi. On board were several returned officers and privates who had served on the fields of Mexico. A voyage of four days in their company gave me an opportunity of listening to the recital of many a hair-breadth escape and daring deed in the "imminent deadly breach;" not that the brave actors therein were fond of boasting, but, on the contrary, were retiring and diffident touching the discourse of their experiences. Nevertheless, having nothing to do to pass away the time, we succeeded step by step, in drawing them out.

One noble looking young corporal, who spoke well, and knew how to describe what he had seen and taken a part in, particularly interested us. He had the rare faculty to bring in the battle field and the individual combat directly before the eyes of his auditors—and it is a picture of individual power which most pleases the listener.

"I have seen a woman face a fire that appalled our regiment, and made us keep cover."

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* Extracted from the "Masonic Signet" (America), Feb., 1851, pp. 234—238.

"Ah, how was that? Who was she? Young and pretty? An American or a Senorita? When was it, and how?" was the string of interrogations that assailed the *raconteur.*

"It was the second day before Mexico. The particulars were these. In our company was a mere lad of sixteen, a daring young Virginian, the favourite for his cheerfulness, courage, and youth; and here let me add, talking of courage and fire, give me a regiment of well-grown boys from fifteen to nineteen. Nothing can withstand their charge. Boys bound and leap over the ground as if they were at play, and dash at anything without thought, like so many blind pups. For a hard fight in the streets, or for a headlong rush, give me the boys. They are perfect imps for fight.

"This boy some weeks before had leaped a fence and climbed a parapet some hundred yards ahead of his company, and was taken prisoner, though not without killing three Mexicans, and wounding the colonel before he gave in. His mother, a poor widow, (though a lady, and why not?) heard of it, and as he was her only son, yearned for his release. She had no money—no influential friends. Suddenly she recollected that she was a Mason's widow; hope was lighted in her bosom by the thought, and she dried her tears. She said, 'I will test the talismanic power of the Order my husband loved and revered so highly.'"

There was a movement of interest with the listeners. Grave gentlemen drew nearer and gave closer attention, doubtless being of the Order themselves. The soldier, evidently gratified by the size and eagerness of his encircling audience, resumed his narrative.

"She sold some little valuables, and with the money she reached Washington city; she reached the Secretary of the War Department, on foot, and dusty. With difficulty she obtained audience of the great man—for our big secretaries are as big as English lords, only wanting the title. A poor soldier, or a poor woman stands a poor chance with the quality.

"'Well, ma'am,' said he crustily, as she entered, and he saw how dusty she looked—but when she removed her veil, and he saw that she was lady-like, and handsome too, he half arose and pointed to a chair. Well, she told him of her son's capture, and that she wanted to go to him.

"'I cannot help you, ma'am. Very expensive! He will be exchanged by and by. Better wait.'"

"'You can help me to a passport, sir,' she said, nothing daunted.

"'Of course; they can't refuse that to you at the Secretary of State's office. You see you are poor. How do you expect to pay the expenses of a journey to Mexico? It is a visionary scheme. Good morning, ma'am.'

"'Sir, if you could recommend me to the care of the officer in command of the regiment that sails from Baltimore——'

"'Impossible, ma'am.' (To the page in waiting:)—'Who did you say waited? Tell him I am at leisure.'

"'Are you a Mason?' said the widow to the Secretary, making a sign for the page to delay.

"'Yes, ma'am.'

"'I am a Mason's widow. My son is a Mason's son. I appeal to you, sir, in that capacity, and by the honor and truth of your honorable Order,' said the widow, firmly.

"The Secretary's manner at once changed to one of courteous interest. 'Stay,' said he to the page. 'Take a seat, madam.'

"And from that moment, the affairs of the widow took a new turn. The Secretary gave her a politely written note to the Secretary of State, who, in turn, gave her a letter to the commandant at New Orleans, to furnish her with a free passage to Vera Cruz. The Lodges, at the instigation of the Secretary, advanced her three hundred dollars, and the widow left Washington on her mission. The stage agent who was at Pittsburgh, on her showing him a letter which the Grand Master furnished her with—which she could not herself read, it being written in a mysterious cypher, but which she knew was potent—would not receive anything for her passage. The captain of the steamer at Pittsburgh had no sooner deciphered it, than he gave her his best state-room, and her passage free to New Orleans, so that when she reached there, she had two hundred and ninety dollars of her three hundred left.

"Here she waited on Gen. ——, in command of the station, who instructed Col. ——, who had the charge of forwarding troops to Mexico, to see that she had a free passage given her on the first steamer. By all the officers she was treated with the greatest politeness and delicacy; for they were all Masons, and they felt bound to her by a tie stronger than that which binds brother and sister together, and they felt a pleasure in the opportunity afforded them of carrying into practice the beautiful and systematic theory of their Order.

"After a passage of five days she reached Vera Cruz. Having a letter to the American Governor, she sent it to him, enclosing the talismanic card just spoken of, and which thus far had proved stronger than gold. The Governor immediately called upon her at the house of Dramond, and offered her transportation to the city of Mexico by a train that was to start next morning. The Colonel who commanded the train took charge of her, afforded her every facility and comfort on the journey, providing her with a carriage when the country was level, and with mules and palanquins over the mountains. Arrived within ninety miles of the city, they were overtaken by a detachment of dragoons escorting a Government official to the city. Anxious to get on faster, she asked permission to join it; and though informed of the danger and fatigue of a hard ride night and day on horseback at a steady trot, she was willing to brave it that she might the sooner see her son. Provided with a fleet and gentle-gaited Mexican horse, she assumed her place with the troops, escorted by the officers, and never flagged with fatigue until the towers of Mexico were in sight."

"A brave lady! But where was her son, and how was she to get into Mexico, if, as I understand you, you had not yet taken the city?"

"And where was it she stood fire?" asked the fat gentleman in a broad hat.

"All in good time, gentlemen," responded the narrator. "As I said at first, we were fighting the second day's battle before the gates when she arrived; but her son was in the city, and there he had been for five or six weeks in prison. I will tell you how I first came to see her. Our regiment had been doing its best to keep eight thousand cavalry from joining the left wing of the Mexican army, when we were ordered to face about to the left and drive a body of the enemy from a hill on which they were forming with artillery. It was when the company I was attached to was crossing a ravine to fulfil the order, that we encountered a body of horse. At first we took them for the enemy, but soon saw they were Americans. They came on as if fatigued with hard service. I saw a lady by the side of their captain; such a sight at such a time drew the attention of more than one of us. The party was the one from Vera Cruz, escorting the officer. They were slowly making their way to Gen. Scott's head-quarters, too tired to a man to engage in the fight.

"At this moment Gen. Scott and staff came up, when the official from Washington placed his packet of letters in his hands, glad to end his long errand. The General immediately ordered the escort to seek quarters, and was riding on to another part of the field, when I heard the lady say earnestly to the captain:

"'I cannot delay, sir, one hour within sight of the city that holds my son a prisoner. I must see him.'

"'The city must be taken first,' he answered.

"'I cannot wait! my boy may be ill—dying! An hour's delay may remove him from me! I will enter the city.'

"'You will surely be killed! You can reach it only by crossing the battle-field,' said the officer.

"'I have not travelled from Virginia to the gates of the city to fear to enter them. Thanks, a thousand thanks, sir, for your kindness and attention. I shall always remember officers with gratitude. But do not detain me. Yonder is a gate that leads to the city—I will enter through it in search of my son.'

"'You are mad,' I cried, for I had lingered to see what she would do—surprised enough at her danger and resolution; and as she was dashing forward over the field, I seized her pony by the rein, and pointed out the almost impassable dangers and difficulties that beset her path.

"'This is no time,' said she to the officer who now rode up to her side, 'to talk to me of prudence and fear. I am told that Gen. Santa Anna is in the midst of yonder glittering group. I shall seek him and place in his hands the Masonic letter I have borne so far and so well—for he is a Mason, and will listen to me.'

"'War destroys all brotherhood,' replied the officer, who I judged was not a Mason.

"The lady did not wait to reply, but, watching her moment, she struck her pony smartly, and started off across the plain.

"At the same moment, a masked battery, five hundred yards in advance, had opened upon our regiment, and after being half mowed down, we began to return to take up a position in the ravine under cover, until they could be reinforced.

"Yet right across the field of death and winged iron, I saw the lady gallop on her white pony, avoiding the platoons of retreating men, by a semi-circle round their flank. The next moment she was coursing over the ground in their rear, the battery in full play. Half our men, seeing her, stopped, forgetful of the storm of iron, to follow with their eyes what seemed to them an apparition. I kept my eyes on her, and so did the officers, expecting each minute to see her struck down. But on she went galloping at the top of her speed, her air fearless.

"'The woman's love for her son has made her wild,' said the dragoon captain. 'She will perish.'

"'A mother's love is stronger than death,' I replied. 'I believe she will reach Santa Anna in safety, and get to see her boy.'

"'She deserves it,' he answered. The same moment a reinforcement came up, and we were ordered to take the fort, and we did take it.

"After we had taken the city I ascertained the fate of the American lady.

"'She was killed, of course,' said emphatically the man in a broad hat.

"'I'll bet ten to one on her,' said a Tennesseean, strongly.

"The last gentleman is right. She went over the field through the hottest fire of that day, and reached old Santa Anna as sound as a roach. He was not a little astonished to see her, you may be assured; but he received her politely, and when she told him her story in French, he told her he would not oblige her merely because she was a Mason's widow. 'For,' said he, 'I am a Mason myself, and know the obligations of the Order in war as well as in peace. Your son shall be liberated, though he wounded my maternal nephew so that he has since died,—when he was captured. But by the tenor of the letter you bear, I have no power to refuse your demand.'

"He then gave her an escort to the city, with an order for her son to be given to her arms. The order was obeyed, and that very day, as she had promised, she embraced her long lost boy again. So much for a woman's standing fire, gentlemen, and so much for being a Mason's widow."

At this crisis of the story we reached Smithland, and our group was at once broken up and dispersed; each man, no doubt, going away with greater reverence for woman's courage, and greater reverence for maternal love.

CONCISE BIOGRAPHICAL SKETCH

OF FREEMASONS, WHO HAVE DISTINGUISHED THEMSELVES BY THEIR TALENTS, OR THEIR VIRTUES.

Ahlefeld, Director in the Freemasons' Lodge at Schleswig, in Holstein. His name will be found inscribed on the plate contained in the foundation stone of the building which this Lodge erected for the poor in 1802.

D'Aigrefeulle, Knight of the order of Malta, and Attorney General of the Court of Audit and Finance at Montpellier, Grand Officer in the Philosophical Administration and the Lodge of the Holy City; and Grand Officer of the Grand Orient of France in 1813.

Alava, General, Aid du Camp to Lord Wellington, imprisoned at Madrid in 1814, on suspicion of being a Freemason.

Alexander, Grand Duke of Wurtemberg, uncle of his Majesty, the Emperor of Russia. This prince was received as a Freemason at Paris in 1808 in the Phœnix Lodge.

Anderson, an English minister, a literary man and historian. He was the author of the work—"Constitutions of the Ancient and Honourable Fraternity," printed in 1723.

Austin, St., or St. Augustin. It is said that he landed in Britain, in company with forty monks, in 557; and bringing with him the knowledge and rules of the art, he placed himself at the head of the confraternity of the Masons.

Attaignant, the Abbé Charles Gabriel de l', Canon of Rheims. He was one of the most amiable and enlightened characters of his age, and remarkable for his wit. He was born at Paris in 1697.

Bahrdt, Charles Frederic, a celebrated Protestant theologian, born in Upper Saxony, August, 1741, and died in 1792. His works, which are highly philosophical, drew upon him vexations and persecutions of all kinds, and the sentence of two years' detention in the fortress of Magdeburg, which sentence was, however, abridged by the King of Prussia. Bahrdt wrote while in prison a history of his own life and of his works. He was admitted a Freemason in England, and maintained the society to be a secret one of the description that our Saviour was desirous to establish.

Balzac, Louis Charles, an architect, and member of the Institute of Egypt. He founded the Lodge of the Great Sphinx at Paris, and was the author of Masonic Canticles, among others of the hymn "Taisons nous, plus de bruit," the music of which was composed by M. Riguel.

Baron, the Abbé Olivier Julien, Prior of the Cross of Corneillié, of the Grand Rite Ecossais, Second Superintendent, and in concert with Baron Walterstorff, founder of the Lodge "Assembly of Foreigners," Orient de Paris. He was one of the most learned and zealous members of the Craft; and in the printed report of the proceedings which took place on the installation of the Lodge, the following remarkable passage occurs in the speech of Bro. the Abbé Baron, who filled the office of First Superintendent on the occasion:—"The sublime project which inspired the founders of our Order, was that of one day beholding amongst the inhabitants of the two hemispheres the various members of the same body and of the same family; of drawing them more closely together, and uniting them by the bonds of fraternity. Had these natural principles been engraven on the hearts of men, fifteen millions of a new race would not have disappeared from the American soil shortly after the discovery of the new world, nor would France have suffered, during a period of forty years, civil war and intestine division at the hands of her own children."

Beauchaine, Le Chevalier. He was one of the most fanatical Masters of the ancient Grand Lodge of France, who was not removeable. He had established his Lodge at an inn in the Rue St. Victor, where he slept, and for six francs conferred all the ranks of Freemasonry. He likewise established the order of Les Fendeurs.

Bielefeld, De, Envoy from the court of Prussia to the Hague. He is known as a literary man, and in his "Familiar Letters," may be found an account of the initiation of his majesty King Frederic II. of Prussia, and other curious details concerning Freemasonry.

(To be Continued.)

HISTORICAL ENQUIRY INTO THE FUNEREAL CEREMONIES OF THE VARIOUS NATIONS OF THE WORLD.*

BY BROTHER BLANC DE MARCONAY.

> "Humane feelings are due towards all ranks,
> But we reserve our esteem for virtue and talent.
> The homage which we render to the merit of another
> Does honour to ourselves, and supposes it to be likewise ours."

THERE is a degree of homage paid to the dead by all nations, and all religions: love, gratitude, and occasionally vanity, have sought to elevate and consecrate this duty by the most imposing ceremonies.

The Greek consumed his dead on the funeral pyre, the Persian and the Christian commit the body to its parent dust. The Indian plasters it with grease, while the African devours his relatives when dead; and the Egyptian embalmed them. The one seated the corpse of his father at his table as his guest, drinking and eating with him as if he were still in possession of all his faculties; the other employed him upon occasions as security for a loan, and allowed himself no rest till he had reclaimed the precious deposit; another conversed with him, as if he were able to reply, or probably fled from him, as if he had the plague. Pyramids, columns, tombs, inscriptions, games, devices, funeral orations, tears, and festivals, have been only so many forms adopted by nations to signalise their funeral ceremonies, and each nation has succeeded in alledging good reasons in justification of these various modes of giving utterance to their regrets. Among some nations, the tears of the parents, relatives and friends of the defunct have not seemed to be sufficient, but they have hired men and women, who for a gratuity were willing to increase the number of mourners. Others have enrolled dancers and musicians in their service, in order to distract their natural sorrow by the attraction of the graceful movements of the former, or to inspire mirth in their sad hearts by the charms of harmony. Others again in the deepest solitude, and by withdrawing from all society, sought to heighten the impression of these solemn moments. The ministers of the different forms of worship have each their sacramental words, or particular liturgy for these mournful ceremonies. In short, the inhabitants of the different countries of the earth have varied, *ad infinitum*, the customs observed on the sad occasion; but they have all agreed in celebrating the instant which terminates the journey of life.

In Egypt the priests cast sand thrice upon the opening of the cave wherein the corpse was enclosed, at the same time thrice repeating their farewell. At Rome (Ancient Rome) they pronounced the words I LICET, *i. e.*, "you are permitted to depart;" after which all present uttered their last adieux, promising to rejoin the departed whenever destiny should have marked the appointed hour for each.

The Jews recite from the 16 v. of Psalm lxxij., the words "They of the city shall flourish, like the grass on the earth." They then wash their hands, seat themselves, and rise nine times whilst repeating Psalm xciv.

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* Translated from "L'Univers Macçonnique."

Christians repeat the *Requiescat in pace,* to which those present respond, Amen.

The Lutherans of Saxony open the coffin at the moment of committing it to the grave, and consider in silence, the dead in its last resting-place, in order to ascertain if it present any signs of life.

In Denmark the minister apostrophises the body of the defunct, when deposited in the grave, casting earth thrice upon it, and saying, "Thou art born of the earth, thou will again become earth, and will rise again earth."

The Greek Christians send greetings by the departed to those relations or friends who had preceded them in the tomb.

In Russia, the persons present kiss the coffin, and the priest places a passport in the hand of the deceased, signed by the metropolitan and confessor.

The Georgians, who are schismatic Christians of the Levant, place upon the breast of the departed a letter of recommendation written by the Patriarch, by which St. Peter is prayed to introduce the bearer into heaven.

In Turkey, the body being placed in the centre of the apartment, the words, "Sabann Allah!" "Oh merciful God, have pity upon us!" are repeated in a mournful tone by all around.

The Laplanders pass round a cup containing what they call the "wine of the blessed," which they empty in honour of the dead. They drink thus in order to remind them of him, who has had the happiness of being delivered from the miseries of this world.

In China, the son of the dying man takes off his cap and comes with dishevelled hair to present himself to the gaze of his parent; he then tears in pieces the curtains and coverings of the bed, and casts the fragments on the body.

The bonzes* of Japan utter prayers during the space of seven days; on the eighth, the body being consumed, the urn containing the ashes is carried to the place where it is to be interred; the spot is then covered with a plate of copper, upon which is engraven the name of the deceased, and the Deity he worshipped.

In the peninsula of Corea the dead are preserved in their houses for the space of three years; and interments only take place at the two seasons of spring and autumn.

At Tonquin the nearest relative of the defunct stretches himself on the ground and permits himself to be trodden under foot by those who bear the body. At the funeral ceremonies of a king all the roads, by which the cortège pass, are covered with violet-coloured cotton cloth, although the distance may be very great; and the procession must be sixteen days on the march.

At the obsequies of Ta-Tha-Ty-Twong, one of the kings of Tonquin, in 1675, they built a superb city in the middle of an island, the edifices of which were covered externally with the most precious stuffs, and were decorated with pictures and sculptures representing armies, battles, horses, and elephants; gold and precious stones also glittered on all sides. After the funeral ceremonies were concluded, they set fire to this city, and the riches described became a prey to the flames in honour of the deceased.

At Siam they restore the body to that element chosen by the individual for his divinity during his life.

In India the funeral pile, on which they propose to burn the body, is generally prepared on the bank of some river. Then first extending the corpse on the ground, the brahmin utters in a grave tone the words following, "Oh earth, who during his life nourished this man made of earth, we restore him to thee after his death." The corpse is then covered with combustible materials, to which fire is applied, and the brahmin exclaims, "Oh fire, whose beneficent warmth maintained the life of this man, we restore his body to thee in order that thou mayest purify it."

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* The Japonese priests.

The corpse being entirely consumed the ashes are thrown into the air, the brahmin crying "Oh air, by whose means this man breathed, we restore to thee after death that by which thou supported it in life." The ashes cast into the air fall into the water, the fourth element being in conclusion thus apostrophised by the brahmin, "Oh earth, thy moisture was the principle of this man's life, we restore him to thee after his death."

At Madagascar they thus interrogate the deceased, "Why say they art thou dead? What grief has impelled thee to yield up thy breath? Wert thou not rich enough? Hadst thou not sufficient gold and iron, flocks, and slaves?" After the ceremony they construct upon his grave a small wooden haven, which they are careful to supply with rice, tobacco, and other provisions. The children repair from time to time to the place of sepulture, and when they are in any difficulty, they seriously consult the deceased thereon, saying to him, "Thou, who art now present with God, advise us what must be done in such an affair."

The negroes in the kingdom of Juida, on the Slave Coast, never inhabit the dwelling of the departed for the space of twelve moons.

The ancient inhabitants of the Canaries, were accustomed to place their deceased king in a cellar. They armed him with a great stick, in order that he might make use of it, as a defence against malevolent spirits.

All the nations, and all the religions which have preserved the inward, and almost universal feeling of the immortality of the soul, have also been desirous of describing the fate of mortals in another life.

The Greeks, following the Egyptians, who themselves derived their views from the Phœnicians, imagined that there was upon earth a vast abyss, which they called Tartarus; this idea was a reminiscence of the mysteries established in Egypt, and to which Freemasonry makes sensible approaches. They also supposed that three Fates (Parques) presided over men's destiny, and three judges, rulers of the empire below, disposed of his eternal existence; Pluto, Minos, and Rhademanthus, composed the infernal tribunal. These interrogated the soul of the deceased, bestowing the joys of the Elysian Fields upon all those, whose life had been virtuous and irreproachable, while the wicked were delivered over to the Furies, charged to torment them, and with whom was to be found the purification by water, by fire—punishments and trials of all kinds.

They pretended to have received these particulars from those, who had formerly returned from hell, and it would be difficult to require perfect sincerity from men so situated. It is now certain that in the mysteries of Isis, Eleusis and Ceres, occasion might be afforded for these reports, by the ceremonies observed in initiation. The Neophyte had only the power of withdrawing, and re-entering the world again, up to a certain point, at which he had seen and heard nothing.* He who at a later period had not proved himself the victor in long and dangerous trials, was retained within the interior of temples, in which he could not acquire the knowledge of any mystery, and which he never quitted; the hell of the Greeks was consequently only an imitation of the practices of initiation, as it reached the understandings of men enveloped in all the fables of tradition and error.

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* The journey of Orpheus to the infernal regions, in order to recover Eurydice, and the subsequent loss of his beloved wife, are nothing more than a mystic discription of Orphius' initiation, which had not proceeded so far as to prevent his return to earth.

Among Masons, funereal rites are yet more particularly consecrated. They form a part of their ritual, and great importance is attached to them, as they must become a monument of the losses of the Order, and at the same time a standard of the attachment borne to the deceased. The proceeding is either by honours paid to the departed at his grave, or by a display of pomp in the interior of their Lodges.

The respect due to the dead is invariably found among all nations, which have attained that real civilization, in which religion and morality sanctify industry, the sciences, and the arts. Abundant historical facts, and the repeated testimony of architecture and sculpture, verify this assertion.

In ancient Egypt, that old and deplorable land of Misraim, entire subterranean cities, restored to light in subsequent ages, have revealed to us the reality of a worship and adoration paid by a people now no more. Immense excavations extend beneath the calcareous chain which borders the Nile, and the tumulary marvels of the Necropolis of Thebes and Memphis, equal the *chefs-d'œuvre* illuminated by the beams of the sun on the lovely banks of that river. Even the Pyramids, those colossal monuments of architecture, are temples erected to death; these enormous works, mountains raised by the hand of man, bear aloft, even to their summits, the sorrow and regrets of those who constructed them, and who enclosed within these vast sepulchres the bodies of their benefactors, whose foreheads had once been encircled by the crown, on the sacred bandeau.

In our own days the members of the Institute, who were the peaceful companions of the French army in the east, and the researches of Burckhardt, Banks, Belzoni, Salt and Calliard, have enriched the learned world with fresh discoveries, and our illustrious brother the Count de La Borde, has admirably explored the tombs hollowed in the solid rock throughout the space of a square league. These monuments, dedicated to sorrow, of great elevation and extreme depth, enriched within and without by all the treasures of architecture, recall to the beholder, whose daring foot may rarely have pressed the soil of Egypt, the magnificence and piety of those, who were its inhabitants in the time of the Pharoahs.

Throughout Assyria and Persia, similar sentiments have everywhere left the same vestiges. At Ecbatana, Babylon, and Persepolis, crumbling palaces are buried beneath a vigorous vegetation, the Mausoleum alone still rears its head, and eloquently proclaims to the present generation the virtues of the past. When the empire itself has ceased to be, when dynasties are extinct, the tomb, which only has preserved its honours and its voice, reveals to us a double destruction,—that of the men and of the nation.

Throughout Asia Minor the same respect for the remains of mortal men may be observed. The tumulus of Achilles still crowns Cape Sigæum, on the plain where once was Troy; whilst the pomp of Artemisia's grief in Caria has immortalized her name and that of Mausolus.

In Greece the same spirit may be traced. The Eleusis of Attica was the daughter and the heritage of the Isis of Misraim. Everything tends to prove that the Athenians attributed a very just importance to the duty of honouring the remains of their friends, their warriors, and their magistrates. The belief that those souls whose bodies were refused the rites of sepulture, hovered over the banks of the Styx, the funeral ceremonies of Patroclus, as recorded by Homer, the fate of those generals who had neglected to render the last duties to their soldiers after a battle, fable, history, poetry, all unite in confirming this impression. The tomb of the ancestor was the cradle of posterity, the latter taking up arms in defence of the former, and even in some cases the ashes of the ancestor exercised a protecting power over subsequent generations. A memorable example of this has come down to us. The inhabitants of Athens and Megara disputed concerning the possession of Salamis; the right was on both sides uncertain, and recourse was about to be had to the sword; when, the Athenians appealing to the names of their ancestors, engraven on the marble tombs of the Peninsula, the whole of the Grecian states arose in their behalf, and pronounced a verdict in their favour. What an irrefragable argument! What a touching appeal! What a noble triumph! Political animosity was disarmed by piety; the sanguinary laurel bowed before the religious cypress, and the Athenians then received the reward of never having exclaimed to the bones of their forefathers: "Arise! and follow us to the land of the stranger!"

Having thus made some observations concerning the tenants of tumulary cities, and private monuments, remarkable for their magnificence, or historic association, and having brought under your notice the Pyramids of the Pharoahs, the tomb of philosophers in Athens, of Cæcilia Metella, of Curtius, the mausoleum of Adrian, (now the castle of St. Angelo, at Rome); and reminded you of the numerous creations of genius perpetuated by the chisel of the artist of the middle ages, and devoted to the same object, we arrive at our own times. We would adduce the splendours of the Escurial, in which two dynasties peaceably repose side by side, which, while living were bitter enemies. We can appeal to the honours of Westminster (Abbey), where all the national glories of Great Britain are radiant even in the tomb; we may appeal to your sympathies in behalf of the misfortunes of the Abbey of St. Denis, where eight centuries of kings, who were its peaceful occupants, might well envy the repose and obscurity granted to the remains of even the most unfortunate of their subjects. In short we might transport you to that cemetery at Paris,* which contains in a true city of tombs, a whole republic nation of great men interred in close ranks. But the eulogium of contemporaries dies on our lips. Policy asserts its claims even over our last asylum, and strict Masonic regulations enjoin a reserve truly painful at the moment that we desire to pour forth a tribute of admiration and regret due to spotless memories, and to suspend a crown of oak and *immortelles* on more than one mausoleum.

But the cenotaph, the column, the funeral urn, are the appendages of power and fortune. The aristocracy of the living is carried even among the dead. Long processions attend the remains of the great ones of the earth; cedar, marble, and lead compose their resting place; but poverty knows none of these ambitions, and these honours after existence. To the lowly a shroud, a coffin, and a little earth suffice.

While on this theme we may be permited to refer to a simple and touching subject, the remembrance of which will ever live in our memory, while its moving character excites involuntary tears. I allude to the print which represents the *poor man's* funeral.

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* Père la Chaise.

The unfortunate human being whose sufferings had just terminated, had died friendless and in solitude. He had doubtless uttered, in an enfeebled voice, the wishes which Gilbert, expiring at the Hôtel Dieu, had breathed forth in those verses, which were the last spark that emanated from the poet, and the last feelings that flowed from his heart. He exclaimed while pardoning the ingrates, who had abandoned him, and with eyes directed to heaven:—

"Ah! may they long behold your sacred beauty,
Those friends deaf to my farewell!
May they die full of days, may their death be wept!
May a friend close their eyes!"

In the lithograph to which we allude, a hearse of humble pretension is seen slowly entering the avenue, which conducts to the place of rest. It is alone; no weeping wife, or children, or relative, no mourning friends enter into the procession. We are in error; one tender friend remains, who with eloquent grief, and with head and ears inclined, sadly follows.

This faithful animal who has shared in the prosperous and adverse days of his master, is rendering his last testimony of affection. His instinct equals our reason, his sensibility surpasses our intelligence; *he* represents at the Poor Man's funeral, all who had loved the unfortunate creature upon earth.

But at least, my Brethren, we feel certain that the departed received from the hand of men those pious offices which even the humble are not denied. The hemp and flax of our fields have furnished a material, wherewith to envelope his scarcely stiffened limbs; the trees of our forests have been laid under contribution; in short he has enjoyed the mournful honours of the bier and shroud; those weak ramparts, which may for a few days protect him from the worm, until at last, delivered over to rapid decomposition, his mortal remains shall become that which, according to Bossuet's energetic expression, *has no name in any language*, just as his memory will leave no trace in the mind of man! Yet, my Brethren, there are dead who are yet more unfortunate, if we may so express ourselves, whom sacriligious fortune insults even after life!

In France, our lovely France, in a populous city, in the centre of one of our rich provinces, in the department Du Nord, in short at Douai, the soldiers who died were left without winding-sheet or coffin, and even cast into the chill earth, thenceforward their bed, without covering. Thanks to the beneficent Lodge of Perfect Union, Orient of Douai, so afflicting a spectacle can never again be seen. A periodical[*], which has discovered the secret of modest benevolence, informs us that this honourable Lodge, will for the future furnish the bier and the shroud to those soldiers whose circumstances deny them this decency. Honoured, thrice honoured be the worthy Masons of the Perfect Union! Their action is at the same time disinterested, humane, religious, and moral. Disinterested, for the benefactor can never receive even thanks from the obliged; the body can never become re-animated in order to offer them grateful service; the recompense can only arise from the pleasure which the act brings with it.

It is humane, because philanthropy is its sacred principle. There exists no personal tie between him, who is no more, and the donors, who survive; no tie—unless we consider as such the name of men, which is common to both.

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[*] "Le Réunion," of July, 15th, 1828.

It is a religious action, because the honours paid to the remains of our fellow creatures, to whom we were totally unknown during life, is a homage rendered to the idea of another world. There is the tangible conviction that death is but the short passage between the terrestrial life which ends, and the celestial life about to commence. There is the confused idea that the soul always watches over the covering from which it is scarcely disengaged, rejoices in the piety which offers respect to it, or is aroused at the sacrilege which would outrage it. This action is likewise moral, because the feeling of an immortal state lends a sanction to the laws; and this sentiment, instead of a blind or corrupt human justice, places in our hearts a vigilant witness, an incorruptible judge, and hopefully displays to our view palms for virtue beyond that grave, which is the end of all below.

Honour, therefore, I repeat, thrice honour to the worthy Masons of the Perfect Union.

And you, great ones of the earth, understand at length our Institution. By attacking several societies in Spain, Italy, and Germany, you thought to strike a blow at Masonry; but learn that it is perfectly different from those associations which may have assumed any of its forms. Its policy is charity, its religion is morality, its mysteries the secret of doing and diffusing good. Observe the answer of a reigning monarch to whom some one proposed the persecution of our Brethren. "Persecute the Masons! Never, they are the best people in my dominions." A magnificent eulogium which we will labour incessantly to deserve!

BRO. MARSHAL SOULT.

It was discovered last year, while the writer of these remarks was on a visit to the Highlands, that the Masonic Diploma of Marshal Soult, which was found in his tent on the 21st of June, 1813, after the battle of Vittoria, was in the possession of St. Nathalan's Lodge, Tullich-on-Mar; and this circumstance having been brought under the notice of the Grand Lodge of Scotland, they immediately communicated their opinion to the St. Nathalan Lodge that no Brother or body of Brethren had a right to retain unauthorised possession of the property of a Brother Mason; and directed an application to that Lodge for the restoration of the Marshal's Diploma, in order to its being surrendered to the legitimate owner.

The St. Nathalan Lodge, after some hesitation, transmitted the interesting document to the Grand Lodge for restoration to Marshal Soult; and, by desire of the Grand Master, the Diploma was duly returned to the Marshal through the hands of the Marquis of Normanby, British Ambassador at Paris; and the Marshal's letter of acknowledgment, when received, was ordered to be sent to the St. Nathalan Lodge for their satisfaction, the preservation of which will prove a far more valuable memorial of a distinguished Brother than the unwarranted possession of a plundered parchment.

The Diploma has probably travelled through immense space, as it was only presented to the St. Nathalan Lodge in June, 1823, very possibly by some Highland veteran returned from the wars.

HISTORICAL NOTES ON FREEMASONRY.

BY EDWARD LÉPÉE, *M.A.*

P. M. OF THE FRENCH LODGE LA TOLERANCE, 784; HON. MEMBER OF THE YARBOROUGH LODGE, 812.

It is to be lamented that very many persons who understand nothing about Freemasonry, should pretend to speak of it in terms which induce others to think ill of its sacred mysteries. But it is even still more to be regretted that, in the present age of knowledge and science, men who call themselves the servants of Almighty God should assume to themselves the prerogative of hurling the thunders of a vain anathema against the most ancient, the most honourable, and the most respectable of all institutions, which have ever existed in the world. We pity the blindness of pretension, whilst we despise the wrath of prejudice. Although everything which is above the intelligence of vulgar men is, in their estimation, either ridiculous, profane, or abominable, yet we forgive them their misconception and their slander, because it is our duty, not only to forgive but to forget injuries. If they will take the trouble to ask of the poor what Masonry effects for them, they will learn that it relieves them without ostentation; that it does not wait till they are reduced to the deepest misery, but that it anticipates their wants; that their wives, their children, and all that concerns them, are constant objects of its care.

Humanity accomplishes slowly and laboriously its great revolution around the brilliant axis of truth—a long march indeed, during which many nations, and many civilizations have had, like time and seasons, their rise and fall; but when this divine principle shall be stripped of symbol, and be presented to human intelligence adorned with its splendid attributes; when the flambeau of truth shall have enlightened the world; and when the Masonic doctrine has become the religion of all people, then will be realized the sublime ideal mysteriously contained in the symbols of Freemasonry.

This time is progressively approaching; it will arrive; it is marked by the destiny and in the order of ages.

Already, as it weighs events and circumstances in its sacred balance, Eternal Justice causes the mass of political errors to diminish every day, and knowledge to increase from the elucidation of those great principles and self-evident truths which are preparing its triumph, and which will one day assure its reign.

As time has advanced, so has Freemasonry progressed, as may be apparent from the following facts, hastily thrown together.

Freemasonry is supposed to have been instituted about 715 years before the Christian æra, and has constantly preserved its primitive organization and privileges. After Christianity had become established, its members devoted themselves to the construction of religious edifices. They had already been charged by the new apostles sent from Rome, in A.L. 257, with the construction of the edifices that were building at Amiens, Beauvais, Soissons, Rheims, and Paris, in France. Those Christian Masons, guided by the ministers of religion, who inspired them with an horror for pagan temples, worked everywhere to adapt these edifices to the purposes of Christian worship, and to rear other temples, which still remain as monuments of Wisdom, Strength, and Beauty. If a church was to be built, the plan was generally given by the Christian priest, who had become a pupil and member of the Masonic corporations. Thus St. Eloy, Bishop of Noyon (659), St. Férol de Limoges, Dalmac, Bishop of Rodez, Agricola, Bishop of Châlons (680-700), distinguished themselves as Masons.

By an examination also into records yet extant, it appears that the cathedrals of Canterbury, Rochester, old St. Paul's, St. John of Winchester, and other sacred edifices, were reared by Freemasons, whilst the monk Austin, beatified after his death under the name of St. Augustin, was Grand Inspector of Freemasons.* Masonry from this period increased in influence through succeeding centuries to the times of Charles II., who, initiated into Masonry during his exile, ascended the throne in 1660, and it was by him that the rites of the Order were called *l'Art Royal*, because it had chiefly contributed to his restoration.

Independently of the existence of the Craft in this country, it is also upon record that the Masonic doctrines were founded,—In India, by Menou, Boudha Chaucasum, Boudha Gaspa, Boudha Gautama; in China, by Kong Tsee, or Confucius, Lav-Tseu; in Persia, by Hom Djemschid, the Majaii priests Mithra, Zoroaster; in Ethiopia, by Osiris; in Egypt, by Hermes, Moses; in Greece, by Triptolemus; and in Rome, by Numa Pompilius.

The following are the

NAMES OF THE GRAND MASTERS IN ENGLAND FROM A. L. 290 TO 1851.

292, Albanus, Architect, first Grand Inspector of Freemasonry in Great Britain.
557, Austin, Architect and Priest, (St. Augustin), Archbishop of Canterbury.
680, Benvet (Bennet), Abbot of Wirral.
856, Swithin, Priest, Architect, (St. Swithin).
872, King Alfred.
900, Ethred, King of Mercia.
„ Prince Ethelward.
924, King Athelstan.
926, Prince Edwin, son of the above.
960, St. Dunstan, Archbishop of Canterbury.
1041, King Edward the Confessor.
1066, Roger de Montgommery, Earl of Arundel.
„ Gundulph, Bishop of Rochester.
1100, King Henry I.
1135, Gilbert de Clare. Marquis of Pembroke.
1154, Richard Cœur de Lion, at the same time Grand Master of the Knight Templars.
1199, Peter Colechurch.
1212, William Almain.
1216, Peter of Rupibus, Bishop of Winchester.
„ Geoffrey Fitz-Peter.
1272, Walter Giffard, Archbishop of York.
„ Gilbert de Clare, Earl of Gloucester.

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* After the death of St. Augustin in 610 the King of Mercia, Grand Protector of the Order, appointed Bennet, Abbot de Wiral, Inspector General and Superintendant of Masonry.

1272, Raoul, Lord of Mount Hernier.
1307, Walter Stapleton, Bishop of Exeter.
1327, King Edward III.
1350, John de Spulée.
1357, William de Wikeham, Bishop of Winchester. (Founder of New College, Oxford, and St. Mary Winton College, Winchester.)
1375, Robert de Barnham.
„ Henry Yevele (surnamed "King of the Freemasons.")
„ Simon Langham, Abbot of Winchester.
1399, Thomas Fitz-Allan, Earl of Surrey.
1413, Henry Chicheley, Archbishop of Canterbury. (Founder of All Souls' College, Oxford.)
1443, William of Wainfleet, Bishop of Winchester. (Founder of Magdalen College, Oxford.)
1485, King Henry VII.
1493, John Islip, Abbot of Westminster.
1502, Sir Reginald Bray, Chevalier de Carter.
1515, Cardinal, Thomas Wolsey. (Founder of Christ Church, Oxford.)
1539, Thomas Crumwell, Earl of Essex.
1540, John Fouchet, Lord Audley.
1549, Edward Seymour, Duke of Somerset.
1551, John de Poynet, Bishop of Winchester.
1561, Sir Thomas Sackville.
1567, Francis Russel, Earl of Bedford.
1567, Sir Thomas Gresham.
1579, Charles Howard, Earl of Effingham.
1581, George Hastings, Earl of Huntingdon.
1603, King James I.
1607, Inigo Jones.
1618, William Hubert, Earl of Pembroke.
1625, King Charles I.
1630, Henry Danvers, Earl of Derby.
1633, Thomas Howard, Earl of Arundel.
1635, Francis Russel, Earl of Bedford.
1635, Inigo Jones.
1660, King Charles II.
1663, Henry Jermyn, Earl of St. Alban.
1666, Thomas Savage, Earl of Rivers.
1674, George Villiers, Duke of Buckingham.
1679, Henry Benoit (Bennett), Earl of Arlington.
1685, Sir Christopher Wren.
1695, Charles Lennox, Duke of Richmond.
1698, Sir Christopher Wren.
1717, Antoine Sayer, Esq.
1718, George Payne, Esq.
1719, J. S. Desaguliers, LL. D., F. R. S.
1722, Philippe, Duke of Warton.
1723, Francis Scott, Earl of Dalkeith.
1724, Charles Lennox, Earl of Richmond
1725, James Hamilton, Lord Paisley.
1726, William O'Brien, Earl of Inchiquin.
1727, Henry Hare, Lord Coleraine.
1728, King James, Lord Kingston.
1729, Thomas Howard, Duke of Norfolk.
1731, Thomas Coker, Lord Lovel, (afterwards Earl of Leicester.)
1732, Antoine Brown, Lord Viscount Montague.
1733, James Lyon, Earl of Strathmore.
1734, John Lindsey, Earl of Crawford.

1735, Thomas Thynne, Lord Viscount of Weymouth.
1736, John Campbell, Earl of Loudon.
1737, Edward Bligh, Earl of Darnley.
1738, H. Bridges, Marquis of Cærnarvon.
1739, Robert, Lord Raymond.
1740, John Keith, Earl of Kingston.
1741, James Douglas, Earl of Morton.
1742, John, Lord Viscount of Dudley.
1744, Thomas Lyon, Earl of Strathmore.
1745, James, Lord Cranstoun.
1747, William Byron, Lord Byron.
1752, John Proby, Lord Craysford.
1754, James Bridges, Marquis of Cærnarvon, (afterwards Duke of Chandos.)
1757, Sholto Douglas, Lord Aberdeen.
1762, Washington Shirley, Earl of Ferrers.
1764, Cadwallader, Earl Blaney.
1767, H. Somerset, Duke of Beaufort.
1772, Robert Edward, Lord Petre.
1777, G. Montague, Duke of Manchester.
1782, The Duke of Cumberland.
1791, George, Prince of Wales.
1813, The Duke of Sussex. At whose death, which happened on the 1st of April, 1843, the Earl of Zetland, who was Pro-Grand Master at the time, acted in that capacity until he was duly elected Grand Master in 1844. This illustrious Mason still rules the Craft (1851); and we hope for a long time to come will continue to occupy the throne of wisdom.

ARCHITECTONIC TABLEAU,

Indicating the most remarkable Monuments and Edifices erected in the Middle Age by the Corporations of Freemasons.

ENGLAND.

The Cathedral of Rochester	1100 to 1200
The Church of St. Bartholomew, Smithfield	1175 to 1225
The Church of St. Barfreston	——
The Church of Castor	——
The Castle of Rochester	——
The Tower of Clifford, at York	——
The Castle of Norwich	——
The Church of St. Alban	——
The Cathedral of Durham	——
The Cathedral of Lincoln	——
The Abbey Church of Malmesbury	——
The Abbey Church of St. Croix of Winchester	——
The Metropolis of Canterbury	——
The Abbey Church of Shoreham, Sussex	——
The Cathedral of Salisbury	1220 to 1260
The Cathedral of Lichfield	1225
Westminster Abbey, London	1270
The Cathedral of York	1361 to 1405
The Cathedral of Exeter	1280 to 1370
King's College, Cambridge	1345

FRANCE.

The Church of Aix-la-Chapelle	1000 to 1100
The Great Church of St. Martin at Tours	——
The Great Church of St. Bénigne, at Dijon	——

The Great Church of Cluny	1000 to 1100
The Church of St. Peter, at Sauvigny	——
The Church of St. Cernin, at Toulouse	——
The Church of St. Julien, at Brivude	——
The Church of St. George, at Bocherville	——
The Cathedral of Trèves	——
The Church of St. Etienne, at Caen	1025 to 1050
The Abbey of Moissac	1100 to 1200
The Abbey of St. George, at Bocherville	——
The Abbey of St. Trophine, at Arles	——
The Abbey of St. Sauveur, at Aix	——
The Town House, at Fontenay	——
The Town House, at Douai	——
The Town House, at Dreux	——
The Town House, at Evreux	——
The Church of Semur	1125 to 1175
The Church of Arles	——
The Church of Notre Dame, at Beaune	——
The Church of St. Vincent, at Châlons-sur-Saône	——
The Cathedral of Langres	——
The Cathedral of Paris	1175 to 1225
The Cathedral of Rheims	——
The Cathedral of Chartres	——
The Cathedral of Rouen	——
The Cathedral of Amiens	——
The Cathedral of Clermont-Ferrand	——
The Cathedral of Bourges	——
The Cathedral of Beauvais	——
The Church and Abbey of St. Denis	——
The Ste. Chappelle, at Paris	——
The Cathedral of Strasburg	1276
The Cathedral of Perpiguan	1300 to 1400
The Cathedral of Meux	——
The Church of St. Ouen, at Rouen	——
The Church of St. James, at Dieppe	——
The Church of St. Urboin, at Troyes	——
The Cathedral of Auxerre	——
The Cathedral of Toul	——
The Cathedral of Tours	——
The Cathedral of Metz	——
The Church of St. Rems, at Reims	1400 to 1500
The Church of St. Gervais, at Paris	——
The Church of St. Méry, at Paris	——
The Cathedral of Evreux	——
The Cathedral of Aix	——
The Church of Notre Dame de St. Lo	——
The Church of St. James of Orleans	——
The Cathedral of Alby	——
The Cathedral of Limoges	——
The Cathedral of Moulins	——
The Church of St. Germain l'Auxerrois, at Paris	——
The Church of St. Maclou, at Rouen	——
The Church of St. Vincent, at Rouen	——
The Church of Than	——
The Church of St. Antony, at Compiègne	——
The Church of St. John, at Caen	——
The Church of St. Peter, at Senlis	——
The Church of St. Wulfran, at Abbeville	——

BELGIUM.

The Cathedral of Tournay	1110 to 1242
The Church of St. Piut, at Tournay	1000 to 1100
The Church of La Madeleine, at Tournay	——
The Church of St. James, at Ghent	1120
The Church of St. Nicolas, at Ghent	1122
The Church of St. John, at Tournay	1200 to 1300
The Church of the Dominicans, at Ghent	1250
The Church of St. Michael, at Ghent	1440 to 1486
The Belfry, at Ghent	1334
The Town House, at Ghent	1480 to 1481
The Church of Notre Dame, at Bruges	1185
The Church of St. Sauveur, at Bruges	1127
The Belfry, at Bruges	1291
The Cloth Market, at Bruges	1364
The Town House, at Bruges	1377
The Academy of Fine Arts at Bruges	14^e siècle
The Church of St. Gudule, at Bruxelles	1226
The Church of Notre Dame de la Chapelle, at Bruxelles	13 siècle
The Church of St. John au Maurais, at Bruxelles	1431
The Town House, at Bruxelles	1401
The Church of Dominicans, at Louvain	1230 to 1376
The Cloth Maker's Hall, at Louvain	1317
St. Peter's Church, at Louvain	1400 to 1500
The Town House, at Louvain	1448 to 1463
The Church of St. Martin, at Ypres	1221 to 1270
The Market, at Ypres	1342
The Cathedral of Malines	1366 to 1463
The Church of St. Wandru, at Mons	1460
The Town House, at Mons	1440 to 1443
The Church of St. Michael, at Anvers	1440 to 1500
The Church of Notre Dame, at Anvres	——
The Church of St. James, at Anvers	1079 to 1507
The Church of the Dominicans, at Anvers	1591
The Church of St. Paul, at Liège	1200 to 1300
The Church of St. Croix, at Liège	——
The Episcopal Palace, at Liège	1508 to 1540
The Church of St. James, at Liège	1522 to 1558
The Town House, at Courtroi	1400 to 1500
The Church of St. Walburge, at Audenarde	1200 to 1300
The Town House, at Audenarde	1525 to 1530
The Church of Notre Dame, at Audenarde	1525

GERMANY.

The Cupola of Bamberg	1010 to 1019
The Cupola of Mayence	1025
The Church of the Apostles, at Cologne	1020
The Church of St. Géréon, at Cologne	1097
The Cathedral of Bonn	1050 to 1100
The Cathedral of Andernach	——
The Cathedral of Spire	1030 to 1061
The Cupola of Worms	996 to 1020
The Cupola of Wurzbourg	1042
The Cupola of Wezlar	1000 to 1100
The Cupola of Mersebourg	——
The Cupola of Meissen	——
The Cupola of Dantzig	?
The Cupola of Breslau	?

The Cupola of Constance	1000 to 1100
The Rotunda of Aix-la-Chapelle, reconstructed in	983
The Cathedral of Marienbourg	13^{e} siècle
The Church of Mersfeld	1000 to 1100
The Church of St. Michael, at Fulde	—
The Church of Bacharach	—
The Church of Sinzing	—
The Church of St. Gaston, at Coblentz	1157 to 1208
The Church of Bospard	1100 to 1200
The Church of Heimersheim	—
The Cupola of Ratzbourg	—
The Cupola of Schwerin	—
The Church of Gozlar	1108
The Church of Wechselbourg	1144
The Church of St. Michael, at Bamberg	1121
The Church of St. James, at Rattisbonne	1109 to 1120
The Cupola of Augsbourg	1125 to 1150
The Church of St. Godard, at Hildsheim	1135
The Church of Moosburg	1146
The Cupola of St. Basile, at Brunswick	1171
The Cathedral of Cologne	1248
The Cupola of Magdebourg	1208 to 1283
The Cupola of Notre Dame, at Trèves	1227 to 1244
The Church of Notre Dame, at Cologne	1221
The Church of St. Elizabeth, at Marbourg	1235 to 1283
The Church of St. Catherine, at Oppenheim	1262 to 1317
The Cathedral of Fribourg, (Brisgau)	1200 to 1300
The Cupola of Helberstadt	—
The Cupola of Erfurth	1349 to 1365
The Cupola of Prague	1343 to 1385
The Cupola of Ulm	1377 to 1587
The Church of Notre Dame, at Nuremberg	1355 to 1377
The Church of St. Nicolas, at Stralsund	1311
The Cupola of Frankfort	1415 to 1512
The Cupola of St. Martin, at Cassel	1443
The Church of Notre Dame, at Munich	1468 to 1494
The Tower of St. Etienne, at Vienna	1483
The Church of St. Martin, at Landstruth	1432 to 1478
The Church of St. Mark, at Zwickau	1453 to 1536
The Cathedral of Konigsberg	?

ITALY.

The Church of St. Michael, at Pavia	8^{e} siècle
The Great Church of St. Eustogne, at Milan	9^{e} siècle
The Church of San Pietro, at Grudo	—
The Church of San Pietro, at Florence	—
The Church of San Miniato, at Florence	1013
The Church of St. Sauveur, at Florence	11^{e} siècle
The Cupola of Pisa	1063
The Church of St. Michael, at Borgo	1018
The Church of St. Pierre, at Vincoli	1072
The Church of St. Mathews, at Pisa	1027
The Church of St. Michael, at Lucca	1070
The Palace of La Scala, at Venice	11^{e} siècle
The Great Byzantine Church, at Venice	—
The Cupola of St. Marc, at Venice	—
The Cupola of St. Antoine, at Brescia	—
The Church of San Spirito, at Rome	1198

The Church of San Giovanni, at Rome	12e siècle
The Church of San Antonio, at Rome	1130
The Cathedral of St. Lo	1175
The Cathedral of Ferrare	12e siècle
The Tower of Carisondi at Bologna	1100
The Cathedral of Sienne	1193
The Church of St. Salvator, at Sienne	1150
The Church of St. André, at Sienne	1166
The Church of St. André, at Pisa	1100
The Leaning Tower, at Pisa	1174
The Cathedral of Gênes	1199
The Cathedral of Plaisance	1177
The Cathedral of Crémone	1107
The Church of St. Bernardine, at Milan	1135
The Church of St. Marie, at Bergame	1134
The Church of St. François, at Assise	1228
The Cathedral of Vicence	1260
The Lodge of the Public Palace at Padua	127
The Church of St. Antoine, at Padua	1231
The Church of Campo-Santo, at Pisa	1277
The Church of Santa Maria della Spina, at Pisa	1230
The Cathedral of Naples	1280
The Cupola of Arezzo	1256
The Church of St. Marguerite, at Cortone	1297
The Church of St. Marie Nouvelle, at Florence	1229
The Church of St. Croix, at Florence	1285
The Church of St. Marie, at Florence	1298
The Old Palace, at Florence	——
The Church of St. John and St. Paul, at Venice	1246
The Church of St. Francis, at Bologna	1245
The Cupola at Orviète	1290
The Church of St. Anastasia, at Verona	1275
The Church of San Pietro, at Verona	——
The Church of St. Etienne, at Venice	1325
The Ducal Palace, at Venice	1350
The Cathedral of Lucca	1308
The Cathedral of Côme	1369
The Cathedral of Milan	1385
The Church of St. Marie S. L. M., at Rome	1375
The Palace, at Bologna	1344

SPAIN.

The Cathedral of Bourgos	1221
The Cathedral of Toledo	1258
The Cathedral of Barcelona	1299
The Monastery of Pobelt	1249
The Monastery of las Huelglass	1190
The Monastery of Benevivenne	12e siècle
The Monastery of Zamora	——
The Monastery of Toro	——
The Church of St. Thoné, at Toledo	1270
The Church of Santa Maria Bianca, Toledo	1295
The Cathedral of Seville	1401
The Monastery of Minaflores	1454
The Cathedral of Saragosse	1400
The Church of St. Ildefonse, at Alcola of Hénarès	1500
The Church of St. Etienne, at Bourgos	——
The Monastery of St. Salvador, at Ona	——

The Monastery of St. Salvador, at Huerta	1500
The Palace of l'Infantado, at Guadalafaro	——
The College of St. Grégoire, at Valladolid . . .	——

SWITZERLAND.

The Cathedral of Bâle	1010 to 1019
The Cathedral of Zurich	14e siècle
The Cathedral of Fribourg	——
The Cathedral of Berne	——
The Cathedral of Lausanne	——

ARCHÆOLOGICAL OBSERVATIONS.

The monuments of the middle ages,—the last creations of a sublime architecture, for which we are indebted to the philosophic Masons,—have, thanks to Christian civilization, suffered nothing from that Vandalism which the anterior ages witnessed, and we have scarcely had any other degradation to lament on their account than that occasioned by the course of time. The greatest care has been taken, almost everywhere, to repair the records of the past, and to preserve those sublime models to the remotest posterity. If, on the other hand, we look at the monuments anterior to the middle ages, we only meet with vestiges. The monuments of ancient India are either ruined or abandoned in deserts almost inaccessible. The Babylonian monuments are buried under heaps of rubbish. The sacred edifices of the Egyptians are despoiled and deserted. The rich and brilliant Temple of Solomon has now no other existence than in the text of the Bible. The gigantic palaces of Persopolis lie low on the ground; they are only known by the capitals and broken shafts of columns scattered on the surface of the soil; rarely are they visited but at long intervals. The temples of the Greeks and Romans have no longer resounding under their porticos the echo of the sonorous voice of their priests. Everywhere civilization has shown in antiquity that architectural monuments are dead; they are abandoned to the devastation of men and to the destruction of time.

NOMENCLATURE OF ALL THE GRAND MASTERS UPON THE SURFACE OF THE GLOBE, 1851.

U. G. L. of England, London, The Earl of Zetland.
„ St. Andrew of Scotland, Edinburgh, Duke of Athol.
„ Ireland, Dublin, Duke of Leinster.
„ „ Province of North Munster, M. Furnell.
„ „ „ South Munster, W. A. Chatterton.
„ „ „ Derry, Sir James Stewart.
G. O. de France, Paris * * * *
„ „ Bertrand, 2e G. M. Adj.
„ „ Desanlis, Repres. part. of the G. M.
G. L. or Suprême Council for France, Duke of Cazes.
„ National of France, Paris,* L. Du Planty.
„ Three Globes, at Berlin, Fred. Wm. Lewis, Prince of Prussia.
„ Royal York à l'Amitié, Berlin, H. F. Link.

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* The Mother Lodge of the Misraim Rite, in Paris, but not recognized by the G. O., is presided over by Bro. Bedarride, under the title of Grand Conserv. of the Order.

G. L. National of Germany, at Berlin, W. H. de Dannersmarck.
,, of Saxony, at Dresden, C. G. F. Winckler.
,, of Hamburg, at Hamburg, D. A. Cords.
,, of Holland, at La Haye, Prince Wm. de Nasseau.
,, of Sweden, at Stockholm, King Oscar I.
,, Nat. of Denmark, at Copenhagen, King Christian.
G. O. Belge, at Brussels, E. de Facqz d'Ath.
,, or Supreme Council of Belgium, T. A. J. Stevens.
,, Alpina, at Zurich, J. J. Hottenger.
,, au Soleil, at Bayreuth, N.
G. L. of the Elec. Union, at Frankfort, Geo. Kloss.
,, de Hesse Darmstadt, Lotheisen.
,, of Hanover, at Hanover, the reigning King.
G. O. Lusitanian, at Lisbon, José da Silva.
,, de Sassa Manuel, at Oporto, Manuel da Silva.
,, Hesperic, Dolabellas.
G. L. of Corfu, at Corfu,
,, of New York, at New York, H. A. Robertson.
,, of Lousiana, at New Orleans, Lucien Herrmann.
,, of Massachusetts, at Boston, S. W. Robinson.
,, of Virginia, at Richmond, S. S. Baxter.
,, of Maryland, at Baltimore, Charles Guilmann.
,, of North Carolina, at Raleigh, T. W. Fanning.
,, of South Carolina, at Charlestown, Charles M. Furmann.
,, of Kentucky, at Louisville, J. H. Davis.
,, of Columbia, at Washington, W. B. Magruder.
,, of Missouri, at St. Louis, John Ralls.
,, of the Ohio, at Lancaster, W. B. Thrall.
,, of Maine, at Augusta, A. H. Puttney.
,, of Mississippi, at Natchez.
,, of Connecticut, at New Haven, H. Godwin.
,, of Georgia, at Milledgeville, W. C. Dawson.
,, of Florides, at Tallehessée, Jesse Coé.
,, of New Hampshire, at Concord, John Christie.
,, of Rhodes Islands, at Providence,
,, of New Jersey, at Trenton, W. S. Bown.
,, of Indiana, at Indianapoli, Elizur Demming.
,, of Tenesse, at Nashville, W. L. Martin.
,, of Delaware, at Dover,
,, of Alabama, at Tascalovsa, Felix G. Norman.
,, of Illinois, at Rushville, Nelson D. Morsé.
,, of Java, at Bloomington, Olivier Cock.
,, of Vermont, at Montpelier, Ph. T. Tucker.
,, of Wisconsin, at Mineral Point, A. D. Schmith.
,, of Arkansas, at Little Rock,
,, of Michigan, at Détroit, E. Schmith Lee.
,, Prov. of Canada, West, at Kingston, Sir Allan N. Mac Nab.
,, Prov. of Canada, East, at Moutreal, Hon. William Badgley.
,, of Venezuela, at Caracas, F. J. Sanavria.
,, of Brazil, at Rio Janiero, H. C. de Albuquerque.
,, of Supreme Council of Brazil, at Rio Janiero, F. G. Chancel.
G. O. of Haiti, at Port-au-Prince, Boyer, ex-President of the Republic.

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

TO THE EDITOR.

MASONRY IN SCOTLAND.

"You have not, as good patriots should do, studied
The public good, but your particular ends;
Preferring such
To office and honours, as ne'er read
The elements of saving policy;
But deeply skill'd in all the principles
That usher to destruction.
Your Senate-house, which used not to admit
A man, however popular, to stand
At the helm of government, whose youth was not
Made glorious by action; whose experience
Crown'd with grey hairs, gave warrant to his counsels,
Heard and received with reverence, is now fill'd
With green heads, that determine of the State
Over their cups, or when their sated lusts
Afford them leisure; or supplied by those
Who, rising from base arts and sordid thrift,
Are eminent for their wealth, not for their wisdom;
Which is the reason that to hold a place
In council, which was once esteemed an honour,
And a reward for virtue, hath quite lost
Lustre and reputation, and is made
A mercenary purchase."

BEAUMONT AND FLETCHER.

SIR AND BROTHER,—It is with a sincere desire to promote the progress of pure Masonic principles in this country, that I have from time to time made statements in your Magazine, of which some Brethren have complained as not being correct or true. Your own observations, and the opinions of some of your friends have, however, in a great measure confirmed what I have brought forward, if anything were wanting to complete my testimony. Besides, I think that another of your correspondents, "Newberry," makes the chain of evidence perfect, and confirms our assertion that Scotch Masonry is at a very low ebb. No hostile spirit animates, or ever has animated, the writer of these remarks. Whatever the Grand Lodge may enact or decide upon—whether for good or evil to the Craft in Scotland—cannot benefit him a single fraction. If the Grand Lodge does right, as far as he is concerned they will receive praise; if they do wrong, they will most assuredly get from him the condemnation which they will justly deserve. Had it not been for the degraded position which Scotch Masonry holds in the eyes of the Masonic world, such statements would never have been published. They have been written to stimulate improvement, and with a view to produce such reforms as are patent to all but those, to whose interest it is to perpetuate abuses.

It is perfectly impossible to deny the fact—gloss it over or conceal it as some may attempt to do—that Masonic principle is at a low ebb in this country;—nay, it is just as feeble in this city as in any hamlet where its Masonic Lodge meeting takes place, perhaps, but once in two years, with this only difference, that here, *interested motives* serve to keep the so-called Masonic activity and enthusiasm alive, together with balls and festivals, and now and then a procession. Strange as it may seem, it is a fact, that in most cases, to be privileged to attend these *ré-unions* with an apron, is the SOLE inducement which many have for joining the Craft; but when once they are clothed, they know not the meaning which the badge they wear symbolically teaches; and with little honesty or truth can they say that "unbiassed by the improper solicitations of friends, against their own inclination," they have become members. Then as to charity, where is that virtue—the distinguishing characteristic of a Freemason's heart—to be found? We look for it in vain in the records of the Grand Lodge—we only find it there like Falstaff's "half-pennyworth of bread to a gallon of sack." Any individual crack Lodge, or rather any *fast* Lodge, spends more money in the course of one year in refreshment than the poor Brethren receive from the "Fund of Scottish Masonic Benevolence" in the same period of time. That there may be no mistake, I state unequivocally, that the members of such Lodges pay more for refreshment than for anything besides; we do not say they draw upon the Lodge funds, although we have heard it said in some Lodges, where private resources were low, that they would "*draw upon the saint*," *i. e.*, they would use the Lodge funds for refreshment. If such things be, "and overcome us as a summer's cloud," it is not to be wondered at that charity has in many instances vanished, whilst all that is left should be a long array of "saints" and bleeding martyrs in reality, reduced to a state of syncope, with nothing to depend upon but a bankrupt exchequer.

Your own remarks in your last Number of the F. M. Q. M. and R. were severe, but not more severe than merited. It is to be lamented that, since you wrote, such strictures have become much more necessary. Whether they are so or not your readers will judge from the retrogade step which the Grand Lodge of Scotland took at its last Quarterly Communication.

I do not intend to take up your space with a detailed report of all the business there discussed; I will only refer to one of the motions then brought forward. As introductory to the subject, on the card of business for the evening, we find No. XI. "Representative from the Grand Lodge of Ireland." This referred to an appointment by the Grand Lodge of Ireland of a Brother to represent that body in the Grand Lodge of Scotland. Bro. Samuel Somerville bears this commission; you are already in possession of his name, and you will doubtless recollect what were his remarks upon the F. Q. M. and R. at a former meeting of the Grand Lodge; how the commission he has received *dates its origin* it is difficult to tell. I am thus particular about this commission on account of the remarks which you made in the last Number of your Magazinne, upon the subject of reciprocity between the Grand Lodge of Scotland, and other Grand Lodges, and to call the attention of our

Irish Brethren to the first piece of work at which their newly appointed Masonic Commissioner tried his hand at the last meeting of the Grand Lodge of Scotland. If he represented Irish opinions and Irish Masonic practices—which we cannot believe—we say frankly that the less we see of them in Grand Lodge the better; for if we are to judge by what we have seen, we should think little of those sent, and still less of those who sent them. It is, however, possible that we do our Irish Brethren wrong by entertaining the bare idea of such a suspicion. They may not know the opinions of their newly nominated Commissioner; but as he was the *active agent* for bringing forward the most important subject that was settled at the last communication, we are compelled to bring him and his proceedings thus prominently under their notice.

The motion to which I advert was marked No. V. on the list of business, and was proposed by Bro. Dr. Arnott, and was to this effect: "That the following alterations and additions be made to Chapter XXI.: that Section 4 *should be repealed*, and the following paragraph enacted in its place; viz., that every candidate for Freemasonry shall be at least 18 years of age, before he be admitted an Entered Apprentice: No one shall be elected Master of a Lodge until he has attained the age of 25 years, unless he has served two years as Warden, and in no case until he be 21 years of age." Further, to Section V. it was recommended to prefix the words, "When one is entered in a Lodge he shall not be passed Fellowcraft by another Lodge, without the consent of his Mother Lodge until after twelve months have elapsed from the date of the apprenticeship;" and to add to the same Section, at the end,—"If a Brother be affiliated without producing evidence of his being recorded on the Grand Lodge roll, he shall be deemed an Entrant, and the affiliating Lodge shall itself return his name, and pay the dues of enrolment."

The above was in brief Bro. Arnott's motion; and that your readers may understand its nature, if they by any possibility can do so, we will give the laws as they at present stand, or rather stood; for an amendment made by the new Irish Commissioner altered the case in a very remarkable manner, the result of which we shall yet have to comment upon.

First, we will begin with the law as it stood on the morning of May the 5th, 1851. Section 4, Chap. XXI., which Bro. Arnott *wished repealed*, runs thus: "No candidate for initiation shall be advanced from the degree of Apprentice to that of Fellowcraft, or raised from the degree of Fellowcraft to that of Master Mason, at a shorter interval than two weeks between each degree;" and Section V., which was to be prefaced and added to as above described, runs thus: "A Brother about to be passed or raised must, if not already a member of the Lodge affiliating, be, previously to the ceremonial, affiliated as a member in the degree preceding that to be conferred." Bro. Arnott wished Section IV. to be entirely done away; what motive he had for this it is scarcely fair to judge; he has given his opinion upon Craft matters in "The Charter," pretty fully, *freely, and at length*, and Brethren *may find his reasons there*—at all events his motion caused a considerable discussion, and not a little excitement. Bro. Somerville, the new Irish Commissioner, however moved as an amendment that the following be added to Section IV.: "UNLESS IT SHALL BE CERTIFIED BY TWO BRETHREN OF THE LODGE IN WHICH THE CANDIDATE IS TO BE PASSED OR RAISED, THAT HE IS ABOUT TO REMOVE FROM SCOTLAND WITHIN THE INTERVAL HEREBY PRESCRIBED, OR IN ANY PARTICULAR CASE OF EMERGENCY TO BE ALLOWED BY

THE MASTER OF THE LODGE, ON THE SAME BEING CERTIFIED AND PROVEN TO THE SATISFACTION OF HIMSELF AND HIS WARDENS. In each case of emergency it has been the law, that the causes for departure from this law, as to interval of time between each degree, shall be stated and inserted in the Lodge minutes, and reported by the Lodge to the Grand Lodge, in the return of names of entrants for registration in the books of Grand Lodge." I may mention that the part in small capitals was, upon Bro. Whyte Melville's motion on November 4th, 1850, struck out, so that there might be no excuse for emergencies. Here, then, was the Irish Commissioner introducing the old and obnoxious law as an amendment,—which, we do not hesitate to say, has been the curse of the Craft in Scotland;—introducing, and by so doing sanctioning, the entering, passing, and raising of candidates in one night, the time occupied in so manufacturing the Mason to be, as usual, from half an hour to an hour and a half, according as the abilities of the W. M. or the *convenience* of candidates, might be consulted. The amendment was received with immense applause. One after another the members pathetically detailed the want of business in the Lodges, the diminished state of the exchequer and prophetically and publicly announced the total annihilation and bankruptcy of Scottish Masonry, unless the three Degrees were given in one night as heretofore. Our Masonic parliament, together with our worthy Secretary and Clerk, sung of *decreasing receipts and diminished fees*, and of course, as it is money that makes Masonry to go, without that silver oil we could not expect it to move freely unless well lubricated. The "Miserere" was sung in a manner highly creditable to the performers—solo and choral—nearly bringing tears even from the rough Ashler!

I will now introduce the opposition—the glorious minority of (I had nearly said, one!) Brethren, who saw the evil that was about to be done to Scotch Masonry, and tried to stem the impetuosity of those Brethren, whose organs Nos. 5 and 6 had been so much excited. As a friend said to me, "Our fast improving and worthy Grand Master," and I use the word worthy advisedly, "shewed more of true Masonic feeling and principle on this occasion than many of the narrow-minded and very energetic Brethren, by whom the majority was made up; he appeared to be perfectly confounded at the decision, and recalled to their minds the *bad odour, in which the Grand Lodge of Scotland stood in the Masonic world;* he begged of them to weigh the consequences of the step they were about to take, and not to slur their name; nay, he begged of them as a personal favour to forbear, and quoted the experience of his own Lodge in favour of continuing the system of intervals of time between the giving of Degrees, that the candidates might be more properly instructed. When the Grand Lodge willed that the representative of the Grand Lodge of Ireland's amendment should be carried, the Grand Master appeared to feel that degradation had been heaped on the Craft and upon himself, and in a tone of voice, as melancholy, as if he mourned the loss of a dear friend, he said, "I am sorry that this has passed into a law; but since it has done so, I trust that the Masters of Lodges will indeed use their utmost discretion in this matter."

The Proxy Master of Lodge Kilwinning in the East, Bro. D. Robertson, next tried in vain to stem the current by moving that it was incompetent to make such an amendment; that it should come as a distinctive motion, being an alteration in the law, and in consequence required that three months' notice should be given, as laid down in Chap. XI., Section 6, of the laws, before it could be taken into consideration. This was, however, ineffectual—the tide had turned with such force against improvement, that the slightest opposition was of no avail. The "foul blot" has thus been re-imposed on Scotch Masonry, and we fear that it will be long ere it be again removed.

We cannot but give all praise and commendation for the Grand Master's endeavour to aid and assist the progress of improvement; he did what he could to call the Brethren back to a sense of their duty; he pointed out the way, but he was not listened to; heedless of the consequence, they would have their own way; and when he saw that the fiat had gone forth, his address must have been felt as a reproof by many. He has been a most apt scholar in Masonic knowledge, and if he continue to improve as he has done, and, if he endeavour to keep the Grand Lodge in the line of its duty, he will earn for himself the respect of those Brethren who love Masonry for its principles, and not from the influence of *mercenary motives*.

You now see that we have got back to the method of giving the three Degrees in one night, sanctioned by the Masonic parliament, after the *legal* plan has had a trial of six months. There is no use of any Brother pointing out the law, and saying that the causes for each case of emergency must be noted in the Lodge books or minutes; this will be attended to *as strictly* as the former law was acted up to, that "it shall be certified by two Brethren of the Lodge," &c. The cases of emergency *will be the rule*, the giving the Degrees regularly *will be the exception;* a man may now obtain all the Degrees, if he choose, from E. A. P. to Royal Arch, in one night; IT HAS BEEN DONE BEFORE, and it may be done again; there is no law or laws to prevent it; and we can only expect, in consequence of this alteration, that the Lodges will work as before, with that carelessness which characterized them; and that there will be a continuation of the "solemn farce," the inane formalism, and the usual amount of Masonic ignorance yearly sent abroad, to astonish our foreign Brethren, duly certified with five and sixpence worth of parchment and the green seal of the Grand Lodge of Scotland, authenticated by the autograph of W. A. Laurie.

> "That's good that's gone; *our rash faults*
> *Make trivial price of serious things* we have,
> Not knowing them, until we know their grave"

The regret shown by the Grand Master at this most discreditable step now taken by the Grand Lodge is severely felt by many Brethren. They feel the odium that is attached to them by it, and only hope that some good may spring out of the evil. If Freemasonry in Scotland is to rise and take its proper place among our social and moral institutions, it is just as certain that the system at present pursued by the Grand Lodge must fall; sooner or later it must come to this; the pure principle of Masonry cannot co-exist with the utter want of principle, which at present obtains in our Masonic parliament.

In my next communication I will take notice of the Grand Lodge of Scotland Reporter, No. 3, and make some remarks on the charity of Scotch Masons as published in contradistinction to some other expenses, and give my own opinion as to the falling off in the fees from candidates joining Lodges; the Reporter giving a very considerable increase of members compared with last year, and the violation of laws when it suits the convenience of those in power,

I remain yours Fraternally,
FELLOWCRAFT.

Edinburgh, May, 1851

TO THE EDITOR.

Sir,—I regret to observe that your last number contained some very bitter remarks on the condition of Scotch Masonry, and that you have gone the unwarrantable length of accusing the whole Brotherhood of uproriousness and immorality.

I cannot subscribe to such an indiscriminate condemnation. I know many worthy members of the Craft who are far above the reach of censure. Others there are to whom, perhaps, the character may be applied.

At present, the noble Grand Master, the Duke of Athol, is labouring hard to maintain proper discipline in the Grand Lodge of Scotland, and in the other Lodges. A salutary law has been some time in force, enacting that an interval of fourteen days shall transpire between each of the three degrees; but the following amendment has recently been added, which will no doubt be fatal to this very judicious enactment: "That in cases of emergency they may depart from the law as to the interval of time between each Degree, but in such cases the causes of departure from the law shall be inserted in the Lodge minutes, and reported by that Lodge to the Grand Lodge." I understand that this clause met with very great opposition from the noble Grand Master, in proof of which he afterwards expressed "*an earnest hope,* that the discretionary power thus restored to Masters and Lodges, to pass and raise at a shorter interval than two weeks between each Degree, would *not be abused,* and only resorted to in cases of *urgent and imperative necessity.*" A significant proof of the Duke's non-concurrence in the dangerous innovation.

It is, moreover, my firm belief, that the noble Grand Master, considering the elements he has to overrule, is at heart one of the best Masons, and spares no toil or pains to maintain the dignity of his office to the honour of the Craft. But the Officers of the Grand Lodge are far from being unanimous; and those, too, whose offices are in a manner inseparable, are themselves *separated,* and at variance with each other! Instead, therefore, of bringing before the review of the Grand Master all matters in form and order, he has frequently to arrange them himself.

The number of Lodges suffered to go in arrear either of return of entrants, or of annual certificates, from two to five years, is no less than sixty. Those for five years were "allowed three months more grace previous to being declared dormant, and erased from the Grand Lodge Roll."

The Scottish Masonic Benevolent Fund is progressing very favourably, and has by last report afforded relief to twenty-seven Brother Masons and thirty-one widows and children of Masons.

Several excellent enactments have been made to secure the prosperity of the Charity, *inter alia,* "that no Brother in arrear of his contribution to the Fund of Benevolence shall be eligible to be elected as an office bearer or Grand Steward of the Grand Lodge."

From the following statement it will be seen that Scotch Freemasonry is steadily on the increase, which is generally attributed to the active personal superintendence of the Most Worshipful Grand Master, whose attention to the business of the Grand Lodge has been unremitting and laborious.

Entrants per Grand Lodge Books ending 30th April, 1849 . . 1078.
" " " 1850 . . 1169.
" " " 1851 . . 1429.

I have the honour to remain, Sir and Brother, fraternally Yours,

A Scoto-Saxon Mason.

TO THE EDITOR.

Dear Sir and Brother,—At such a distance you will be surprised, perhaps, to perceive that a question on matters of discipline should be referred to your judgment; but as you are held to be equal to the highest authority in things pertaining to Masonry, it appears reasonable to expect that when your opinion is pronounced, it will have the effect of working a change for the better in some of our Lodges in this part of the world, where, I am happy to be able to say, that Freemasonry is flourishing, though I cannot but say it with grief, that many irregularities destructive of the principles upon which this noble institution is based, have grown up along with it to tarnish its fair fame.

Those who are without the pale might well wonder to hear of dissensions and divisions in a body professing to be actuated by the all-prevailing sentiment of natural brotherhood, and influenced by feelings of peace and amity towards all; and indeed it is surprising that any irregularity should arise, particularly while there exist *Rules and Regulations for maintaining discipline and promoting order*. But the wonder vanishes when the fact is known that Masonry does not exempt from the infirmities common to humanity, though this fact does not relieve any from the due restraints which, more than others, it ought to be the duty of Freemasons to practice, and therefore it is matter of regret to perceive in some Lodges, Masons of respectable standing and experience not caring for the dignity of their position and the benefit of good example—in defiance of those natural restraints which ought to control mankind—breaking through even the very Rules themselves have framed, and that for the mere purpose of carrying out their private wishes, in opposition to all decorum and right feeling. This is the fruitful source of those dissensions and divisions,—that laws are made and not heeded;—made with all the appearance of earnestness, after mature consideration and much discussion, and every formality necessary to produce a salutary operation, and then broken as readily as if they were never intended to be upheld. The consequence is, that the peaceably disposed, having continually to encounter the opposition of those with whom they desire to live in harmony, rather than be subject to the reign of confusion where peace and unity ought to reign, are driven to the necessity of withdrawing from Lodge membership; and the result has been, that the body becoming crippled by loss of working members, falls into a state of hopeless dormancy.

A catastrophe so much to be deplored is what every Mason should endeavour to avoid, and with this view I am induced to forward, by the present opportunity, a Book of Regulations of the R. A. Chapter attached to Lodge No. 326, and would beg to draw your attention to the first part of Art. III. and Art. XVIII.,* that you may be enabled kindly to give us your opinion, whether it would be consistent to elect a Companion who may happen to be some thirty or forty rupees in debt (and who has not even paid his exaltation fee), over the heads of other worthy Companions, who are not only eligible for having paid up their dues in advance for the year, but for the qualifications they possess.

I willingly refrain from describing the scene that was enacted at a late meeting of the Chapter above mentioned, where such conduct had been perpetrated by a *banded majority*, but I may mention that the Rules pointed out were made expressly to correct the evil occasioned by members putting off the payment of their dues, and these Rules were only very recently substituted for others less stringent. An early notice from you will relieve many disquieted minds.

I remain,
Dear Sir and Brother,
Yours fraternally,
X. Y. Z.

Madras, 9th May, 1851.

* [The following is the Article referred to: "Any Companion who shall be in debt on the 1st of January in the year succeeding that in which his subscription became due is liable to suspension, erasure, exclusion, or report, or such other penalty as the Chapter may agree to." We cannot understand how there can be any doubt about the interpretation of this Article. The Rule is either positive, or it is worthless. Rules are not often made for the purpose of being set at nought. There are instances in which their stringency may be relaxed; but this is only according to circumstances. But when occasions arise, it is imperative that they be enforced or repealed. The sum due to the Chapter is so trifling, that we cannot suppose it possible that inability is the cause of non-payment. The Companion clearly is not entitled to take office till he has discharged his arrears, and, if he have the love of Freemasonry at heart, and those who support him are actuated by the same motives, both he and they will at once forego all personal feeling, and endeavour to act in a manner honorable to themselves, and satisfactory to the Craft, upon which such conduct can only produce scandal and injury.]—Ed. F. M. Q. M. & R.

Obituary.

BRO. THE HON. FREDERICK SAVILE.

On the 3rd of June, at Coblentz, the Hon. Frederick Savile, fifth son of the Earl and Countess of Mexborough, formerly Lieutenant in the Horse Artillery. He married in 1839, Antonina, daughter of the Rev. William Archdall, of Clonmel, by whom he leaves issue three children. Bro. Savile was brother to Lord Pollington, late M. P. for Pontefract.

Bro. Savile was a Past Deputy Prov. Grand Master of North Munster, and a member of Prince Masons, Chapter No. 4, Limerick, as also a member of the Philosophical College of K. H., Ireland.

BRO. GEORGE RADLEY.

At Southampton, on the 16th June, Bro. George Radley, aged 60; for many years the much respected proprietor of Radley's Hotel, New Bridge Street, Blackfriars.

WILLIAM GEORGE WALLER.

On the 11th of May, at True-Street House, Berry Pomeroy, Totnes, Devon, William George, son of Bro. J. G. Waller, of the Bank of England Lodge, &c.

BRO. REV. J. HARVEY.

At Boulogne, on the 22nd June, Bro. the Rev. J. Harvey.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *May* 7, 1851.

Present.—M. E. Comp. Rowland Alston, as Z.; E. Comps. Alex. Dobie, as H.; R. G. Alston, as J.; W. H. White, E.; H. Bellamy Webb, as N.; F. B. Alston, P. Soj.; F. Pattison, Assist. Soj.; T. Tombleson, as Assist. Soj.; C. Baumer, P. Assist. Soj.; John C. Morris, P. Assist. Soj.; G. W. K. Potter, Sword Bearer; E. H. Patten, P. Sword Bearer; R. J. Spiers, Standard Bearer; B. Lawrence, P. Standard Bearer; J. Havers, P. Standard Bearer; J. H. Goldsworthy, P. Standard Bearer; T. Parkinson, P. Dir. of Cerem.; A. A. Le Veau, P. Dir. of Cerem.—The Principals and Past Principals of several subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form; and the minutes of the last Quarterly Convocation were read and confirmed.

The following E. Companions were appointed and invested Officers of the Grand Chapter for the year ensuing:— M. E. Comps. the Earl of Yarborough, H.*; Rowland Alston, J.; E. Comps. W. H. White, E.*; W. F. Beadon, N.; F. B. Alston, Pr. Soj.; W. Cubitt, *M. P.*, 1st Assist. Soj.; R. Davis, 2nd Assist. Soj.; R. Percival, Treasurer*; Alex. Dobie, Registrar*; T. R. White, Sword Bearer; B. Webster, Standard Bearer; G. Biggs, Dir. of Ceremonies; Michael Costa, G. Organist.; Comp. T. Barton, Janitor.

Charters were granted for Chapters to be attached to Lodges, as follows:—No. 322, at Heckmondwike; No. 597, at Reading; No. 735, at Canton: and permission was granted for the Chapter No. 630, at Waltham Cross, to be removed to Enfield.

The Report of the Committee for General Purposes stating the amount of receipts and disbursements of the last quarter, was read and approved.

The following Committee for General Purposes was appointed for the ensuing twelve months, viz.:—The Grand Principals. E. Comps. Alex. Dobie, President; R. G. Alston; R. Davis; John Savage; E. H. Patten; W. Watson; J. Parkinson; Abraham Le Veau; and T. Tombleson.

After the dispatch of the ordinary business the Grand Chapter was closed.

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* Those marked thus * receive their appointments by virtue of the Offices they respectively hold in the United Grand Lodge.

UNITED GRAND LODGE.

Annual Grand Festival, *April* 30, 1851.

Present.—The Right Hon. the Earl of Zetland, M. W. G. M., on the throne; C. K. K. Tynte, Prov. G. M. for Somersetshire, as D. G. M.; F. B. Alston, S. G. W.; F. Pattison, J. G. W.; H. R. Lewis, Prov. G. M. for Sumatra; R. Alston, Prov. G. M. for Essex; Rev. C. J. Ridley, Prov. G. M. for Oxfordshire; T. H. Hall, Prov. G. M. for Cambridgeshire; W. Tucker, Prov. G. M. for Dorset; A. Dobie, G. R., and Prov. G. M. for Surrey; J. Fawcett, Prov. G. M. for Durham; H. C. Vernon, Prov. G. M. for Worcestershire; Sir F. G. Fowke, Prov. G. M. for Leicestershire; W. Burlton, Prov. G. M. for Bengal; R. Percival, P. S. G. W., and G. T.; B. B. Cabbell, *M. P.*, P. J. G. W.; R. Hollond, *M. P.*, P. J. G. W.; R. G. Alston, P. J. G. W.; J. C. Morris, P. S. G. W.; Hon. E. O'Callaghan, P. J. G. W.; F. Dundas, P. S. G. W.; Chev. B. Hebeler, P. S. G. W., Repres. from the G. Lodge of Berlin; Rev. J. E. Cox, G. C.; Rev. W. Fallofield, P. G. C.; Rev. J. W. Hayes, P. G. C.; W. H. White, G. S.; H. L. Chron, G. Sec. for German Correspondence, and Repres. from the G. Lodge of Hamburg; S. C. Norris, P. J. G. D. as S. G. D.; G. W. K. Potter, J. G. D.; W. Shadbolt, P. S. G. D.; J. S. Gaskoin, P. S. G. D; P. J. Salomons, P. S. G. D.; C. Baumer, P. S. G. D.; J. H. Goldsworthy, P. S. G. D.; W. L. Chandler, P. J. G. D.; G. R. Rowe, P. S. G. D.; L. Thompson, P. S. J. D.; John Havers, P. S. G. D.; J. Nelson, P. S. G. D.; P. Hardwick, G. Sup. of Works; R. W. Jennings, G. Dir. of Cer.; T. Chapman, Assist. G. Dir. of Cerem.; R. J. Spiers, G. S. B.; J. Masson, P. G. S. B.; G. P. de Rhe Philipe, P. G. S. B.; G. H. Patten, P. G. S. B.; F. W. Breitling, G. Pusuiv.; R. Lea Wilson, Rep. from the G. L. of Ireland; G. Brereton, Rep. at the G. L. of Ireland; J. Bonorandi, Rep. from the G. L. of Switzerland; the Grand Stewards of the year; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge; and the Masters, Past Masters, and Wardens of many other Lodges.

The Grand Lodge was opened in ample form and with solemn prayer.

The minutes of the last Quarterly Communication, as to the election of the M. W. G. M., and G. Tr. were read and confirmed; whereupon the Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas, of Aske in the county of York, Lord Lieutenant of the North Riding of Yorkshire, &c., &c., &c., was proclaimed Grand Master of Masons.

The M. W. the G. M. was then pleased to nominate and appoint, the following Brethren Grand Officers for the year, who were invested and proclaimed accordingly:—

The Right Hon. the Earl of Yarborough, D. G. M.; W. Cubitt, *M. P.*, S. G. W.; R. Davis, J. G. W.; R. Percival, (P. S. G. W.), Grand Treasurer; the Revs. J. E. Cox and E. Moore, G. Chaplains; A. Dobie, G. R.; W. H. White, G. Sec.; H. L. Chron, G. Sec. for German Correspondence; T. R. White, G. S. D.; B. Webster, G. J. D.; P. Hardwick, G. Sup. of Works; R. W. Jennings, G. Dir. of Cer.; T. Chapman, Ass. G. Dir. of Cer.; R. J. Spiers, G. S. B.; M. Costa, G. O.; F. W. Breitling, G. Pursuiv.; T. Barton, G. Tyler.

The M. W. the G. M. announced that he had received a letter from the G. L. of Holland, stating, that as an acknowledgment of the great benefits derived by the Order of Freemasons from the presidency of H. R. H. Prince Frederick of the Netherlands, for the last thirty-five years as its G. M., and as a mark of the high esteem and attachment of the Brethren, the G. L. of Holland has caused a medal to be struck in commemoration of the twenty-fifth anniversary of the marriage of His R. H. with Her R. H. the Princess Louisa of Prussia, and that the G. L. of Holland takes this opportunity of presenting one of the medals to the G. L. of England, as a slight mark of attachment and respect. The medal bears, on the obverse, the medallion likenesses of their R. Highnesses the Prince and Princess of the Netherlands, with the inscription,—"Guil. Fred. Carol. Neder. Princ. et Ludor. Aug. Guil. Amal. Boness. Princ." On the reverse, a triangle within a garland of myrtle, and acacia. Within the triangle the inscription,—"Fred. Prin. Summo. Magistro Optimo. Fratri. Feliciss. Conjugii. Exact. Quintum. Lustrum. Celebranti. Fratres. Liberi. Coement. Nederl." On the three sides of the triangle, the words,—"Fauste, Feliciter, Prospere."

The Lodges appointing Grand Stewards having made a return to the M. W. the G. M. of the Brethren proposed for the ensuing year, and his Lordship having approved them, they were presented and approved accordingly, viz.:—

Bros. T. A. Chubb, No. 1, by J. J. Blake, P.; C. G. Chenery, No. 5, by E. Bullock, T.; H. Williams, No. 30, by W. Jaques, Sec.; E. N. Bryant, No. 2, by P. Barfoot, vice W. Frith; W. J. Stevens, No. 4, by J. G. Reynell; R. Cuncliffe, No. 6, by T. Naghten; H. J. Smith, No. 8, by E. Giffman; R. Borras, No. 14, by H. Lloyd; G. Wilkinson, No. 21, by C. Scott; W. J. Newton, No. 23, by W. Evans; J. W. Whitelock, No. 27, by S. Cross; J. Penny, No. 32, by G. Bishop; S. Isaacs, No. 66, by G. C. Webster; W. Jones, No. 72, by F. Burgess; W. Johnson, No. 108, by H. Heller; C. De Bruyn, No. 116, by A. Le Schlusser; B. Albans, No. 223, by J. V. N. Balzagate, vice E. H. Bramah; T. Jones, No. 324, by J. Smith.

The Grand Lodge was then closed in ample form; the Brethren moved in procession round the Hall, the organ playing, after which the Members of Grand Lodge, and a great number of other Brethren partook of

The Grand Banquet, at which a very large number of Brethren were present, and the gallery was filled with elegantly dressed ladies.

The Grand Master having taken his seat at the head of the table, ably supported by many Provincial Grand Masters, grace was said by the Grand Chaplain, the Rev. Bro. J. E. Cox.

Justice having been done to the refreshment provided, grace was sung by Miss Pyne, Miss Dolby, Bros. Herr Formes, and others; the Grand Organist, Bro. Costa, presiding at the pianoforte.*

The G. M. said he would now propose to the company a toast which, in most societies in this country was the first given, but to which the Society of Freemasons was in the habit of doing great honor. (Cheers.) Upon this occasion it was quite unnecessary to remind the Brethren of the loyalty which all Freemasons were bound to observe, but as Her Majesty was about to inaugurate an assembly on the following day, which created the greatest interest throughout the world, and which must be peculiarly interesting to the Craft in general, he should call upon the Brethren to drink the health of Her Majesty with more than ordinary enthusiasm. (Loud cheers.) He would give them the first toast, which was drunk at all their festivals—"Her Most Gracious Majesty the Queen, and the Craft." (Loud cheers.)

"God save the Queen."

The G. M. said the next toast was one which he had peculiar pleasure in presenting to their notice, and which he was sure they would all be glad to drink,—"The Prince Albert, Albert Prince of Wales, and all the Royal Family." (Loud cheering.) In proposing this toast he must observe that they ought at this particular moment to drink the health of Prince Albert with peculiar gratification, (cheers), because they might look upon His Royal Highness as the grand author of that Great Exhibition (applause), in which every man must feel an interest. He wished he was one of us. The conception of the Exhibition would have done credit to the greatest man that ever lived. (Continued applause.)

Glee.

The P. G. M. for Somerset (Bro. Col. Tynte), was about to propose a toast which he knew would be responded to with great gratification, because it was the health of the M. W. G. M. (Loud cheers.) Upon the death of their late lamented, beloved, and illustrious G. M., it became necessary for the Brethren to elect another G. M. to rule and govern the Order. At that time, he (Col. Tynte) had the honor from that chair to propose as a fit and proper person the Right Honorable the Earl of Zetland. (Cheers.) He did so with the greatest confidence, and the result of experience had proved that his opinion was just, and that the Craft in general had sanctioned his opinion by their approbation. (Cheers.) He would not trespass longer on their time, because he saw and heard how ready and anxious they were to express their feelings. He would propose the health of the Earl of Zetland, and long might he have the honor of presiding in that chair to accept their grateful thanks for his attention to his duties and to their interests. (Loud cheers.)

The G. M., who was received with repeated plaudits, rose to return his grateful thanks for the kind manner in which the Brethren had accepted the toast offered to them by the worthy Brother on his right. It was most grateful to him to receive such marks of their approbation, and more especially so at the present time, because he felt that, from circumstances which had occurred, he had not been able to fulfil his duties recently according to his anxious wish. At the last two meetings of the Grand Lodge, he had been unable from illness to attend to those duties, which on other occasions it had been his invariable practice not to neglect. It was most gratifying to him to see so large and respectable an assemblage of the Craft, and he trusted that the festivities of the evening would be conducted with that order and regularity which was so honorable to the Craft, and so creditable to the Grand Lodge. (Cheers.) Even if it had been their pleasure to listen to him he was unable to make a long speech, feeling that his recent illness prevented his being heard, but he begged them to believe that he was at all times grateful for the kindness shewn him, and that it was his anxious desire to raise the Craft in the admiration of the world. (Loud cheers.)

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* The grace sung on this occasion was originally composed by Bro. Costa for the Bank of England Lodge. It was much admired for its solid harmonies, which are most appropriate to the subject. It is a composition which does the highest honor to the G. O.'s taste and discrimination, and will add much to his celebrity as the first Musical Director of the age, wherever it is heard.

Song, "In diesen heiligen hallien." Bro. Formes.

The G. M. was quite sure they were all anxious to pay a mark of kindness to all the Grand Lodges in the world, but there were two Grand Lodges which were particularly named at these Festivals, the Grand Lodges of Scotland and Ireland. (Cheers.)

Song, "Sing, who sings." Mr. H. Phillips.

The G. M. had now to propose the health of the Deputy G.M., the Earl of Yarborough. (Loud cheers.) He should state that, owing to a domestic affliction, the noble Lord was not present, but they all knew his zeal in the cause of Masonry, and his anxiety to be with them on all great occasions; the very melancholy circumstance of his having recently lost a brother would sufficiently account for his absence to-day. He would give them the health of the Deputy G. M. (Cheers.)

Duet.

The G. M. would now give the Grand Senior Warden and the other Grand Officers for the year. (Cheers.)

The G. S. W., Bro. Cubitt, said, the Grand Officers for the year were highly honored in being placed in office by the G. M., and they were grateful to the Craft for having so kindly noticed them. It had been the object of their ambition, ever since they had entered Masonry, to serve any office, however humble, in an Institution the most ancient and most simple, in which every religious faith, creed, and belief, might find neutral ground, upon which to meet and unite in the holy work of charity towards all mankind. (Loud plaudits.)

Song, "When the children are asleep." Miss Dolby.

The G. M. would now give the health of the P. G. M.'s; he was happy to say a great number of them were present. He was sure they would all join in drinking their healths. (Loud cheers.)

R. W. Bro. Col. Tynte said the G. M. had done them the honor of proposing the healths of the P. G. M.'s. It had been his good fortune to have been associated with some of the best men and best Masons that had ever lived. It had pleased the Grand Architect of the Universe to remove some of them from this earth to a world where the weary were at rest; he saw, however, around him a great many friends, with whom he had had the honor of acting for many years, and in the place of those who had been removed from them he had the pride, and pleasure, and satisfaction, of seeing other men, of equal ability, of equal talent, of equal benevolence, and equal knowledge in the Craft. (Cheers.) He would not weary them with further observations, but would thank the G. M. for the honor he had done them, and the Brethren for the kind manner in which they had received the toast. (Cheers.)

Song—Mr. Lockey.

The G. M. would now give them the Foreign Grand Lodges, the Chevalier Hebbeler, and the other representatives of the Foreign Grand Lodges. (Cheers.)

Chevalier Hebbeler briefly returned thanks.

Song.

The G. M. said, the toast he was now about to propose was one which he knew would receive their kind consideration. It was the Masonic Charities. (Loud cheering.) In giving that toast he would remind them, that in former times, and only fifteen or twenty years ago, the Masonic Charities comprised the Boys' School and the Girls' School; but since that time they had two additional Charities—for aged and distressed Freemasons, and for their widows; and while he trusted that all these Charities would be well supported, he hoped the two old ones would not be forgotten. When they considered the progress the Craft had made, they would see that four Charities were not so much for the Craft to support as two were twenty-five years ago. (Cheers.) He would also call to their minds that these Charities were the very essence of the Order; and if they were to decrease, the great spirit of the Order would fail. He would wish to mention that on the following Sunday Bro. the Rev. J. E. Cox would preach a sermon in his church at St. Helen's, Bishopsgate, in aid of the Boys' School, at which he would ask for a full attendance and liberal contribution.* He would now call upon them to drink the Masonic Charities. (Applause.)

Song—Miss Pyne.

The G. M. said he was sure the Brethren would not feel satisfied, after the manner in which they had been gratified, if he did not propose the health of the newly-appointed Grand Organist, Bro. Costa, with their musical Brethren, and the ladies who had assisted them. Bro. Costa had on that, as on every occasion, proved that he was "*facile princeps*," and the most eminent professor of the day. He could but congratulate himself and the Grand Lodge upon having such a Brother in this office. (Cheers.)

Bro. Costa returned thanks.

The G. M. then gave the health of the Ladies, who had honored them with their presence. (Loud cheers.)

The ladies having retired,

The G. M. proposed the health of the Stewards, with thanks to them for the excellent manner in which everything had been regulated. (Cheers.)

Bro. Blake, as Chairman of the Board of Grand Stewards, returned their sincere thanks for the compliment that had been paid them. They had been exceedingly anxious that the Festival should be so conducted as to meet with approbation, and the kind sentiments which the G. M. had expressed satisfied their minds that such had been the case; if their efforts had been successful, it was the highest gratification the Grand Stewards could desire. He begged to thank them for the compliment. (Cheers.)

The G. M., accompanied by the Grand Officers and most of the Brethren, then retired.

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* After this sermon, a collection of nearly £40 was made in behalf of the funds of the Institution.

QUARTERLY COMMUNICATION, *June* 4, 1851.

Present.—The Rt. Hon. the Earl of Zetland, M. W. G. M., on the throne; the R.W. H. R. Lewis, Prov. G. M. for Sumatra, as D.G.M.; W. Cubitt, S. G. W.; R. Davis, J. G.W.; R. Alston, P. S. G. W., and Prov. G. M. for Essex; A. Dobie, G. R., and Prov. G. M. for Surrey; J. Fawcett, Prov. G. M. for Durham; R. Percival, P. S. G. W., and G. Treasurer; R. G. Alston, P.J.G.W.; J. C. Morris, P.S.G.W.; Hon. G. O'Callaghan, P. J. G. W.; W. F. Beadon, P. J. G. W.; F. B. Alston, P.J. G. W.; F. Pattison, P. J. G. W.; Rev. J. E. Cox, G.C.; Rev. E. Moore, G. C.; Rev. J. W. Hayes, P. G. C.; W. H. White, G. Sec.; H. L. Chron, G. S. for German Correspondence, and Representative of G. L. of Hamburgh; T. R. White, S.G.D.; B. Webster, J. G. D.; S. C. Norris, P. J. G.D; C. Baumer, P.J.G.D.; J. H. Goldsworthy P.S.G.D.; T. Parkinson, P. J. G. D.; J. Havers, P. S. G. D.; G. W. K. Potter, P. J. G. D.; T. Chapman, Assist. G. Dir. Cer.; R. J. Spiers, G. S. B; J. Masson, P.G.S.B.; G. P. De Rhe Philipe, P.G.S.B.; H. B. Webb, P.G.S.B.; G. H. Patten, P.G.S.B.; M. Costa, G. O.; F. Breitling, G.P.; W. Rule, P.G.P.; G. Brereton, Rep. at G. L. of Ireland; Rev. W. J. Carver, Rep. from G. L. of Massachusetts; J. Bonorandi, Rep. from G. L. of Switzerland; the Grand Stewards of the year, the Master, Past Masters, and Wardens of the Grand Stewards Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

The G. L. was opened in ample form and with solemn prayer.

The G. L. having been opened, the M. W. the G. M. addressed the Brethren, stating that he had on this occasion the gratification to announce the presence of the R. W. Bro. J. D. Willard, P. G. M. of the State of New York, whom he felt assured they would be much rejoiced to receive with that distinction which his high station demanded. He therefore called upon them to salute the worthy Brother in Masonic form.

This being done, the M. W. Bro. Willard said he could only express on behalf of himself and the great Masonic Fraternity of the Western World, his deep gratification for this mark of honour, which he felt to be paid, not so much to himself as to them, and as evidencing that the principles of Freemasonry, which knew no distinction of country, colour, or realm, were cherished with the same affection in this country as they were on the opposite side of the Atlantic.

The minutes of the last Quarterly Communication and of the Grand Festival, were severally read and confirmed.

The M. W. G. M., in conformity with the notice he had previously given, now proposed that Bro. J. W. Hobbs, who had filled the office of G. O. for the last five years, but who had now retired, should in future take seat in G. L., and wear clothing as P. G. O.; which proposition passed unanimously.

The M. W. the G. M. adverted to a communication which he had directed to be made to the G. L. in December last, in relation to the unhappy differences which had existed amongst the Freemasons of the state of New York; since that period several other documents had arrived, and he would therefore now appoint a Committee, as he had originally announced, consisting of the following Brethren:—R. G. Alston, P.G.J.W., President of the Board of Gen. Pur.; A. Dobie, G.R.; F. W. Beadon, P.J.G.W.; J. Henderson, P.G.R.; and W. H. White, G. Sec.

The M. W. the G.M. further announced that he had had the satisfaction to receive communications from the Grand Lodge of the District of Columbia, and of the Grand Lodge of the State of Louisiana, requesting friendly intercommunication with the G. L. of England, which he had given directions to the G. Sec. to acknowledge, and act upon.

A Report of the Board of Benevolence, for March, April, and May, was read, and on the recommendation of the Lodge of Benevolence of April, and on a motion duly made, it was resolved, that the sum of 50*l.* be granted towards the relief of Bro. George Cuttriss, of the Moira Lodge, No. 109, London.

The following Report of the Board of General Purposes was read and approved.

"*To the United Grand Lodge of Ancient Free and Accepted Masons of England.*

"The Board of General Purposes beg to report that a complaint was preferred against the Yarborough Lodge, No. 812, for having, on the 6th February last, initiated into Freemasonry seven candidates, without a dispensation for that purpose, contrary to the laws of the Craft, as set forth in the Book of Constitutions, art. xii. p. 62, and art. vi. p. 87.

"The W. M. of the Lodge having attended the Board, pursuant to the summons, together with his Wardens, and Bro. T. Vesper, P. M., admitted the fact, but stated in extenuation that he had addressed an application to the M. W. the G. M. for a dispensation to enable him to initiate *nine*, and not hearing from the Grand Secretary that the application was refused, he thought it had been granted, and therefore initiated such of the candidates as were in attendance.

"The Grand Secretary observed that the application arrived at the office only on the Friday evening previous; the G. M. being then in Yorkshire, it was consequently forwarded to his lordship by the Saturday's post, and the Brethren were informed that an answer could not be expected before Tuesday, or it might be Wednesday; upon which Bro. T. Vesper, a P. M., said that he, or one of the other Brethren, would be at the Grand Chapter on the Wednesday evening, when he could learn the result of the application.

"No member, however, of the Lodge, did attend at the Grand Chapter.

"The Board having fully considered the subject, and feeling under the circumstances that the Master ought to have concluded that the application was not acceded to,

"Resolved, that the Lodge be severely reprimanded for the violation of the law.

"The W. M. and other Brethren were then addressed by the President on the serious nature of the offence, and severely reprimanded, in conformity with the Resolution.

"In connexion with this subject the Board has to state that Bro. Vesper, a P.M. of the Lodge, addressed a letter to the R. W. the D. G. M., the Earl of Yarborough, soliciting his Lordship's interference as a member of the Board, on behalf of the Lodge; in which letter he made some very improper observations in relation to Bro. Dr. Major, the Treasurer of the Lodge, and a member of the Board.

"The D. G. M. being at the time absent from London, forwarded the letter to the Grand Secretary.

"The Board having attentively considered the letter, Resolved, that Bro. Thomas Vesper be seriously admonished for his letter to the R. W. the D. G. M., and especially for traducing the character of Bro. Major, a member of this Board.

"The Resolution having been read to Bro. Vesper, the President admonished him accordingly.

"A complaint was preferred by Bro. W. Jones, of the Lodge of Fortitude and Old Cumberland, No. 12, against the W. M. of the Lodge for having removed him, Bro. Jones, from the office of J. W. of the Lodge, without the concurrence of the members, contrary to the laws of the Craft in that behalf, and also for not having summoned him subsequently as a member of the Lodge, although he had paid his dues for the current year. The W. M. and Secretary having attended with the Minute Book, which the Board inspected, and after hearing the evidence produced by the respective parties, Resolved, that there is no proof that Bro. W. Jones was removed from the office of J. W. of the Lodge No. 12, at their meeting in January last, otherwise than in conformity with the laws of the Craft, Art. IX. p. 80, of the Book of Constitutions, and that it does not appear by the Minute Book of the Lodge, that the resignation of Bro. W. Jones was accepted at the meeting in January, and therefore he was a member after that meeting, and ought to have been summoned accordingly.

"The Board have the satisfaction of reporting that since the last Quarterly Communication, the sum of £800 3 per cent. Consols. has been purchased on account of the Fund of Benevolence, making the stock belonging to that Fund £13,300, and the sum of £500 has been invested out of the Fund of General Purposes, in the purchase of £514. 2*s.* 9*d.* Consols., in the name of the Earl of Aboyne, the Lord Southampton, Col. the Hon. George Anson, B. B. Cabbell, and R. Perceval, as Trustees for the Fund, to be created and kept separate and distinct, and to be applied exclusively for the purpose of upholding, repairing, sustaining, and maintaining, the structure known by the denomination of "the Asylum for Aged and Decayed Freemasons," situated at Croydon Common, Surrey, pursuant to the Resolution of the Grand Lodge, passed on the 4th September last; and the Board have given directions for the purchase of £1,000 3 per cent. Reduced Annuities, on account of the Fund for General Purposes, out of the balance now in hand on that account.

"Signed ROWLAND GARDINER ALSTON,
President."*

The Annual Report of the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, dated 16th May last, a copy of which has been forwarded to each Lodge and the Grand Officers, was presented, in conformity with the order of Grand Lodge, read, and ordered to entered on the Minutes. †

This being the period fixed for the appointment of the Board of General Purposes, a list of the names of the several Masters and Past Masters put in nomination, was printed and delivered to the Members of the Grand Lodge upon their entrance into the Hall, and eight Brethren having been appointed, they collected the balloting lists, and afterwards retired for the purpose of casting up and ascertaining the numbers for the respective Candidates. But prior to their return the hour of eleven had arrived; the M. W. Grand Master therefore stated that after closing the Grand Lodge he would retire to his own room, and there receive the Scrutineers' Report.

The Grand Lodge was then closed in ample form, and the M. W. Grand Master proceeded to his room, attended by the R. W. Deputy Grand Master, and some other Grand Officers, where the Scrutineers handed to his Lordship a signed paper of the result of the Ballot. The following were then declared the Members of the Board for the ensuing year, viz.:—

R. W. Bro. Rowland Gardiner Alston, President. R. W. Bros. H. R. Lewis; A. Dobie; J. C. Morris; W. F. Beadon; F. Pattison; T. Parkinson; W. Jennings; R. J. Spiers; J. L. Evans; E. H. Patten; H. Emly, W. M. G. S. L.; H. Lloyd, W. M. No. 14; G. Haward, W. M. No. 85; J. Weichbrodl, W. M. No. 289; J. N. Tomkyns, W. M. No. 318; J. Hervey, W. M. No. 646; S. H. Lee, W. M. No. 830; J. Smith, P. M. No. 9; J. Savage, P. M. No. 19; W. Watson, P. M. No. 25; J. Barnes, P. M. No. 30; R. W. Townend, P. M. No. 36; S. B. Wilson, P. M. No. 188; G. Biggs, P. M. No. 269.

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* This Report of the Board of G. P. contains matter of considerable importance, to which we probably may feel it necessary to advert in our next publication.

† For this Report, see p. 225.

The following were declared the Committee of Management of the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows.

Nominated by the M. W. Grand Master—Bros. H. R. Lewis, Prov. G.M. for Sumatra; A. Dobie, Prov. G. M. for Surrey and G. R.; R. Davis, J. G. W.; R. G. Alston, P. J. G. W.; F. Pattison, P. J. G. W. Rev. J. E. Cox, G. Chaplain; W. H. White, G. Secretary; F. W. Bossy, P. S. G. D.; J. Havers, P. S. G. D.; R. W. Jennings, G. Dir. of Cer.; J. L. Evans, P. G. S. B. Elected by the Grand Lodge—J. T. Archer, P. M. No. 108; G. Biggs, P. M. No. 269; R. Levick, P. M. No. 85; G. Marriott, P. M. No. 12; J. Smith, P. M. No. 9; J. G. Simpson, P. M. No. 11; T. Tombleson, P. M. No. 25; W. Watson, P. M. No. 23; J. Whitmore, P. M. No. 329; W. L. Wright, P. M. No. 329. Elected by the Subscribers—Bros. J. N. Bainbridge, *M. D.*, P. M. No. 329; H. Faudel, P. M. No. 113; Lieut. Hill, *R. N.* P. M. No. 212; J. Leach, P. M. No. 109; H. Lloyd, W. M. No. 14; T. Parkinson, P. M. No. 54; W. Stephenson, P. M. No. 14; J. Vink, P. M. No. 66; G. Wackerbarth, P. M. No. 66; H. B. Webb, (P.G.S.B.) P. M. No. 5.

GRAND CONCLAVE.

The Annual Meeting of the Grand Conclave was held, as usual, on the 11th April, being the Friday preceding Good Friday. The Most Eminent Commander, Sir Kt. Col. Tynte, *M. P.* presided with his accustomed talent and urbanity. There were present the Deputy Grand Master, Sir Kt. Stuart; the Provincial Commanders, Sir Kt. Col. Vernon, Sir Kt. Huyshe, Sir Kt. Dawes; the Sub-Grand Prior, Sir Kt. Carnac Morris, Sir Kt. H. Udall, Sir Kt. Davis, Sir Kt. Claydon; the Grand Chancellor, Sir Kt. Emly; Sir Kts. the Revds. E. More and J. E. Cox.; Sir Kt. Spiers, and many other eminent Sir Knights of the Order.

The principal business before the Grand Conclave was the reception of the report from the Committee of the Grand Conclave, on the subject of the revision of the language of the Ritual. Sir Kt. H. Udall proposed that the Ritual be adopted, and recommended for adoption throughout the Order; this was seconded by Sir Kt. Emly, and after some discussion was carried.

The M. E. Commander regretted that he was about to lose a most efficient officer, the Grand Chancellor, and the Grand Conclave passed a vote of thanks for his services to Sir Kt. Claydon.

Some discussion took place about granting a warrant when the application was signed by five only, and about the number necessarily present in the installation of a Knight into the Order: the general opinion seemed to be that five were sufficient, and that turned out to be the practice of some of the best London Encampments. No resolutions were come to on the subject.

The following are the Grand Officers for the year commencing April 11th, 1851 :—

M. E. and S. G. M. Sir Kt. Colonel C. K. Kemeys Tynte, ; Dep. G. M., Sir Kt. W. Stuart ; Grand Prior, Sir Kt. B. B. Cabbell; Grand Sub-Prior, Sir Kt. John Carnac Morris ; Grand Prelate, Sir Kt. Rev. C. J. Meredith ; First Grand Captain, Sir Kt. J. Masson ; Second Grand Captain, Sir Kt. R. J. Spiers ; Grand Chancellor, Sir Kt. H. Emly ; Grand Vice-Chancellor, Sir Kt. J. H. Law ; Grand Registrar, Sir Kt. J. A. D. Cox ; Grand Chamberlain, Sir Kt. W. H. Reece ; Grand Hospitaller, Sir Kt. R. H. Hartley; Grand Treasurer, Sir Kt. G. Wackerbarth ; First Grand Expert, Sir Kt. J. N. Tomkyns ; Second Grand Expert, Sir Kt. H. H. Burchell ; First Grand Standard Bearer, Sir Kt. Dr. Meadows ; Second Grand Standard Bearer, Sir Kt. W. Stuart, Jun. ; Grand Almoner, Sir Kt. M. H. Shuttleworth ; Grand Director of Ceremonies, Sir Kt. R. Dover ; First Grand Aide-de-Camp, Sir Kt. Rev. J. E. Cox ; Second Grand Aide-de-Camp, Sir Kt. F. Dee ; First Grand Captain of Lines, Sir Kt. Rev. E. Moore ; Second Grand Captain of Lines, Sir Kt. C. T. Townsend; Grand Sword Bearer, Sir Kt. Captain Mahar ; First Grand Herald, Sir Kt. G. Gregory ; Second Grand Herald, Sir Kt. M. C. Rea ; Grand Organist, Sir Kt. M. Costa ; Grand Equerry, Sir Kt. Barton.

The following are the Members of the Committee of the Grand Conclave for the year, exclusive of ex-officio members :—

The Most Eminent and Supreme Grand Master ; the Deputy Grand Master ; the Grand Prior ; the Provincial Grand Commanders ; the Grand Chancellor ; the Grand Vice-Chancellor ; Sir Knights Davis, Shaw, Spiers, J. A. D. Cox, and Rev. J. E. Cox, elected by Grand Conclave ; Sir Knights Auldjo, Claydon, Goldsworthy, and H. Udall nominated by the Grand Master.

The following alterations and amendments in the Statutes, were made by the direction of Grand Conclave :—Article VII. Sec. I.—In lieu of the words " at the Friday immediately preceding Good Friday " insert "second Friday in May." Article VII. Sec. 4.—After the words "Grand Prior" insert the words " Provincial Grand Commanders," after the words " Grand Vice-Chancellor " insert the words " and Grand Treasurer." Substitute the word " nine " for the word " seven " ; the word " four " for the word " three " ; and the word " five" for the word "four." Article VII. Sec. 6.—Substitute the words "June, November, and February" for the words "July, October, and January."

After the business of G. C. the Sir Knights partook of refreshment, and spent a happy evening, under the direction of the M. E. the S. G. M.

THE 33RD DEGREE FOR ENGLAND AND WALES, AND THE DEPENDENCIES OF THE BRITISH CROWN.

A MEETING of the Supreme Council of the 33rd Degree, was convoked at the Bridge-house Hotel, London Bridge, on Thursday the 8th day of May, A. D. 1851, for the purpose of filling up the legal number of Council — two vacancies having been declared at the last meeting of the Supreme Council. On this occasion Sir John Robinson, Bart., and Captain Hopper, who had attained to the rank of S. P. R. S. (the 32nd Degree), were regularly proposed for Sov. Grand Inspectors General of the 33rd and last degree. According to the grand constitutions of the Order, the election proceeded *vivâ voce*, and there being no negative voice they were declared elected. The solemn ceremony of inauguration was then proceeded with by the M. P. Sov. Commander, after which the Ill. Brethren, Sir John Robinson, Bart., and Captain Hopper, were inducted to the vacant stalls in the Supreme Council, as Sov. Grand Inspectors Gen. of the 33rd Degree. Proclamation was then made that the newly-admitted Illustrious Brethren possessed all the rights and privileges appertaining to that eminent degree and official dignity.

The M. P. Sov. Commander afterwards entertained the Members of the Supreme Council at a superb banquet.

All the Supreme Councils in the United Kingdom are now filled, and as the lists are not inserted in the English Masonic Pocket Book, as they are in the Irish, American, and Continental publications, we place them here for the information of the Brethren :—

Supreme Council for England and Wales, and the Dependencies of the British Crown.

HENRY BEAUMONT LEESON, Esq., *A. M.*, *M. D.*, of Trinity College, Oxford, and Caius and Gonville College, Cambridge ; *F. R. S.* ; Physician of St. Thomas's Hospital. Greenwich, Kent, and Pulpit Rock, Bonchurch, Isle of Wight.

MOST PUISSANT SOV. GRAND COMMANDER.

Rev. GEORGE OLIVER, *D. D.*, Scopwick Vicarage, Lincolnshire.

MOST ILL. LIEUT. GRAND COMMANDER.

(*Supreme Council for England, &c., continued.*)

HENRY UDALL, Esq., the Temple, London.
ILL. GRAND TR. GEN., H. E.

DAVYD W. NASH, Esq., the Temple, London, and Clifton, Bristol.
ILL. GRAND SEC. GEN., H. E.

RICHARD LEA WILSON, Esq., Streatham Common, Surrey.
ILL. GRAND MASTER OF CEREMONIES, H.E.

WILLIAM TUCKER, Esq., Coryton Park, Axminster.
ILL. GRAND ALMONER, H. E.

JOHN ASTELL D. COX, Esq., Richmond, Surrey.
SOV. GRAND INSP. GEN., H. E.

Sir **JOHN ROBINSON**, Bart., Arthur's Club, London, and Rokeby Hall, Dunlear.
SOV. GRAND INSP. GEN., H. E.

Capt. **ARTHUR QUIN HOPPER**, Bengal Army, Brompton Row, Middlesex.
SOV. GRAND INSP. GEN., H. E.

The following Members have retired from the Council, but are appointed, by patent, specially to assist the Supreme Council in superintending Provincial Districts:—

HENRY EMLY, Esq., Lincoln's Inn, London, and Gravesend, Kent; and
FREDERICK A. WINSOR, Esq., Lincoln's Inn Fields, London,
SOV. GRAND INSPS. GEN., 33RD.

Supreme Council for Ireland.

HIS GRACE THE DUKE OF LEINSTER.
MOST PUISSANT SOV. GRAND COMMANDER.

JOHN FOWLER, Esq.
MOST ILL. SOV. LIEUT. GRAND COMMANDER.

JOHN NORMAN, Esq.
ILL. GRAND SECRETARY, H. E.

RICHARD WRIGHT, Esq.
ILL. GRAND TREASURER, H. E.

GEORGE HOYTE, Esq.
ILL. GRAND CHANCELLOR, H. E.

Sir **J. WILLIAM HORT**, Bart.
ILL. CAPTAIN GEN., H. E.

(*Supreme Council for Ireland, continued.*)

THOMAS JAMES QUINTON, Esq.
Sov. Grand Insp. Gen., H. E.

THOMAS MACGILL, Esq.
Sov. Grand Insp. Gen., H. E.

Col. CHATTERTON, (Hon.)
Sov. Grand Insp. Gen., H. E.

Members of Foreign Councils recognised in the Irish Council by affiliation:

MICHAEL FURNELL, Esq.,
JOHN JONES, Esq., and
JAMES KENNEY, Esq.
} Sov. Grand Insps. Gen., 33rd.

Supreme Council for Scotland.

HIS GRACE THE DUKE OF ATHOLE.
Most Puissant Sov. Grand Commander.

Hon. A. JOCELYN.
Hon. Grand Commander.

J. WHYTE MELVILLE, Esq.
Most Ill. Lieut. Grand Commander.

SAMUEL SOMMERVILLE, Esq., *M.D.*
Ill. Grand Treasurer, H. E.

ANDREW MURRAY, Esq.
Ill. Grand M. C., H. E.

WILLIAM DONALDSON, Esq.
Ill. Grand C. G., H. E.

The MASTER OF TORPHICHEN.
Sov. Grand Insp. Gen., H. E.

G. A. WALKER ARNOTT, Esq., *L. L. D.*
Sov. Grand Insp. Gen., H. E.

Col. JOHN SWINBURNE.
Sov. Grand Insp. Gen., H. E.

J. LINNING WOODMAN, Esq.
Ill. Grand Sec. Gen., H. E.

The Supreme Council of the 33rd Degree held a solemn Convocation of the Order at their Grand East, Freemason's Hall, London, on Friday, the 16th day of May, A. D. 1851, for the purpose of installing into the rank of the 30th Degree of the Order, several eminent Brethren. After the Convocation had been opened, according to the ancient usage, the Brethren who had been elected were admitted, and the solemn ceremonies having been gone through, were declared Grand Elected Knights K. H. of the 30th Degree of the Order.

The Convocation having been closed, the Brethren banquetted together, it being the first meeting of "The High Grades' Masonic Union," which body will banquet together four times annually; no Brother being eligible for election, who has not attained the rank of the 30th Degree of the Order.

After the usual loyal and patriotic toasts had been given, the Ill. Grand Tr. Gen. of the Order, Henry Udall, (who presided in the absence of the M. P. Sov. Commander, Dr. Leeson,) proposed "the health of the M. P. Sov. Commander," which was received with great applause. He then proposed that the Brethren should drink with the highest honours of Masonry "the healths of the Patriarch of the Order, the M. P. Sov. Commander, J. J. Gourgas, and the Members of the Council over whom he presides." In proposing the toast, the Ill. Grand Tr. Gen. spoke of the M. P. Sov. Commander Gourgas in the highest terms of praise—for the clearness and good sense that characterised his correspondence—his honest and uncompromising career in the pursuit of the truths of Masonry; a career now extended above half a century as a Mason, and for forty-six years in the higher ranks of the Order, thirty-eight years of which he had been in the Supreme Council of the 33rd Degree for the Northern Division of the United States of America. He said that if anything was wanted to give a zest to the toast, which he could not believe, he would add that this Supreme Council owed its origin to that of the Northern Division of the United States. The toast was received with the most fraternal respect and with great applause.

The Ill. Tr. Gen. then gave "the healths of the M. P. Commander, the Duke of Leinster, and the Members of the Supreme Council of the 33rd Degree for Ireland." "The M. P. Commander the Duke of Athole, and the Members of the Supreme Council for Scotland." "The healths of the M. P. Commander, and the Members of the Supreme Council of the 33rd Degree for the Southern Division of the United States of America, at Charleston," adding to this toast, "all legal Supreme Councils."

The Ill. Bro. J. A. D. Cox then proposed "the health of the Ill. Grand Tr. Gen. Henry Udall," with thanks to him for having undertaken the duty of going through the brilliant ceremony of the 30th Degree at so short a notice.

After the toast was drunk, the Ill. Grand Tr. Gen. returned thanks, regretting that the M. P. Commander was unfortunately absent, although up to one o'clock that day he intended at all events to be present at the banquet—his public duties however had prevented his attendance. The healths of the Brethren who had assisted at the ceremonies were given, and duly responded to by the Ill. Brethren.

At this meeting a Board of Stewards was finally formed, of which the Illustrious Bro. Colonel Vernon is President, and the Ill. Bro. Stephen Henry Lee is Vice-President, for the purpose of entertaining at a banquet Members of other Supreme Councils, and such distinguished Masons of the higher degrees, strangers in London, as can be present on Thursday, the 3rd of July next. Brethren who have attained the degree of R. C. (the 18th Degree) are admissible to the banquet; but the Brethren are to appear in the Masonic costume assigned to the highest degree of the Order they have attained.

The Supreme Council have announced a solemn Convocation of the Order for that day at the Freemason's Hall, on which occasion a Grand Council of Grand Elected Knights K. H. of the 30th Degree will be opened for the reception of candidates; after which a Sov. Chapter of Princes R. C. of H. R. D. M. of the 18th Degree, will be opened, at which all Princes R. C. of H. R. D. M. will be admitted. It is expected that this meeting will be one of the most interesting that has ever taken place in the Order.

THE CHARITIES.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

The Anniversary Festival of this most excellent Institution was held in the Freemasons' Hall on Tuesday, the 27th May, when about four hundred of the Brethren were assembled under the banners of the following Board of Stewards:—Bro. J. J. Blake, P. Prov. S. G. W. J. W. Surrey, 1, *President*. Bro. Rev. E. Moore, G. Chaplain, Oxford, No. 425, *Vice-President*. Bro. J. Beaumont, P. Prov. G. D. Essex, P. M. No. 18, *Treasurer*. Bro. F. Crew, Sec. to the School, P. M. No. 1, *Hon. Sec.* Bros. P. Barfoot, No. 2; E. S. Snell, No. 5; J. Stohwasser, No. 8; F. Ledger, No. 11; G. Stroud, No. 12; R. Borras, No. 14; J. Symonds, No. 21; B. Webster, No. 23; W. Le Gassick, No. 25; W. Neats, Chap. 25; E. Warwick, No. 30; R. H. Townend, No. 36; A. Evans, No. 54; W. W. De Loitte, No. 72; D. Culhane, *M.D.* No. 91; W. Johnson, No. 108; J. Webber, No. 109; R. Brandt, No.. 116; G. H. Baskcomb, No. 167; J. Bell, No. 177; J. Carter, No. 203; H. T. L. Rooke, No. 233; J. Morris, No. 237; C. Agar, No. 246; J. Stewart, No. 248; W. R. Preston, No. 257; J. A. L. Barnard, No. 275; George Biggs, No. 312; T. E. Davis, No. 330. The R. W. D. G. M. for England, the Earl of Yarborough, whose unvarying exercise of those truly Masonic virtues, benevolence and charity, add lustre to the enrichments of his coronet, presided on the occasion, and was supported by the most deservedly respected noble Brother, the M. W. G. M. the Earl of Zetland, Bro. Benj. B. Cabbell, *M.P.*, the highly esteemed Treasurer of the Institution, the Rev. E. Moore, G. C., R. G. Alston, P. J. G. W., and many other distinguished Brethren.

The cloth having been removed, Grace was beautifully sung by the Misses Birch, Miss Ransford, Bros. Genge, and several other musical Brethren.

The Earl of Yarborough said, before he proposed the first toast, he would take the opportunity of requesting that, as the party assembled was unusually numerous, they would endeavour to keep order and silence, without which it would be impossible that they could go on to the end of the evening with that regularity which he could wish, and which it was desirable should mark a meeting of this description. He would now suggest to them that they should drink, "Her Most Gracious Majesty the Queen," (loud cheers;) and, frequently as he had seen the enthusiasm with which Her Majesty's name had been received in that Hall, he anticipated that on this occasion they would not be less loyal than the whole nation appeared now to be—for all persons seemed anxious to take every occasion of shewing their regard, their affection, their love for their Queen. (Loud cheers.) He begged to propose health and prosperity to the Queen, to which he would also add, as usual, "and the Craft." (Loud plaudits.)

God save the Queen.

The Earl of Yarborough said it had been his duty on more than one occasion in that Hall to propose the toast he was now going to ask them to drink; and on those occasions he had done so with great satisfaction; but he said now, without fear of contradiction, that there never had been a period when the health of Prince Albert could have been proposed with a better chance of being sincerely received, from the regard and esteem in which he was held in this country in consequence of the additional claim he had for the respect of the English nation; he would propose "The health of the Prince Albert, Albert Prince of Wales, and the rest of the Royal Family." (Loud and continued plaudits.)

Glee, "Now by day's retiring lamp."

The Earl of Yarborough was sure they were all anxious to drink the health of the M. W. G. M. (Cheers), and he would not delay them in the fulfilment of their wishes, if he did not feel he should be guilty of injustice towards Lord Zetland by not stating to them that he had come here to-day with great inconvenience to himself, because it was known that for many months he had been suffering from severe indisposition, nothing, he was sure, but his anxiety for the prosperity of this Charity would have induced his Lordship to have attended so large a meeting, and the special thanks of the Brethren were consequently due to him. He begged leave to propose "The health of the Earl of Zetland." (Loud plaudits.)

The Earl of Zetland could assure the Brethren that it was difficult for him to find words, by which to express his thanks for their having so kindly responded to the toast proposed to them by his excellent friend the D. G. M. He had told them that in the winter, for many months, he was suffering from severe indisposition, and he had to thank them for allowing him to be absent from his Masonic duties during that time; he had also to thank them for the kindness he had received in that Hall, and from the Craft in general. Thanks to the Grand Architect of the Universe, he was now restored to his usual health (loud cheers), and he trusted he should be able to perform the duties their kindness had imposed upon him. It was now little more than two months since the D. G. M. had presided at a meeting of the Boys' School, and they had this day the advantage of his presence at the meeting of this most excellent Charity. The noble Lord had also on many occasions filled the chair in Grand Lodge with so much ability, and with so much advantage to the Craft, that all were aware of the advantage of his presence and valuable assistance, and of the high qualifications he possessed for presiding over them upon those occasions. He trusted, therefore, they would join with him in drinking "The health of the M. W. D. G. M. (Loud cheering.)

The EARL OF YARBOROUGH, who was long cheered, said, he felt very sensibly the honor they had conferred upon him by receiving the toast with such enthusiasm. When he was requested to take the chair upon this occasion, it was represented to him that the G. M. could not do so from the state of his health; he had felt it his duty not for a moment to hesitate, and had said that if his presiding would be acceptable to the Craft, he would at once comply with the request. He hoped they would shew their sincerity in paying him this compliment, by the way in which they supported this Charity—that as he had done his duty, so they would do theirs. (Cheers.) No ordinary occasion had brought them together, and as it had brought so unusually large a number to Freemasons' Hall, he trusted it would also produce an unusually large amount of money. (Loud cheers.) He thanked them for their kindness, and begged now to propose "The health of the Grand Masters and Grand Lodges of Scotland and Ireland." (Cheers.)

Song, " Love rules the palace." Miss Ransford.

The Children, who are the grateful recipients of the bounty flowing from the Masonic and inexhaustible fountain of love for a Brother's offspring in distress, were, as is the custom at this period, conducted round the Hall by the members of the House Committee, and their healthy appearance, good conduct, and respectful demeanour, furnished ample proof that the same careful and judicious training, which has so long existed in the establishment, still prevails. When the Children had proceeded round the Hall, they sang the following Hymn, written by a Lady, and Composed for the occasion by the R. W. Bro. Hobbs, P. G. O., who had, with his usual kindness to the Children, assisted in teaching them to sing it.

To sing our great Creator's praise,
Let us our infant voices raise;
Untutored, simple, though they be,
They will be pleasing, Lord, to thee.
Bright angels round thy throne above,
In Hallelujah's hymn Thy love;
And we in grateful numbers stand,
To swell the song—a happy band.

Taught as we are in early youth,
To read the sacred word of truth,
O bless the kind instruction given,
And train our infant minds for heaven;
Our Patrons—Benefactors, bless,
Lord crown their labours with success,
Protected by their fost'ring hand,
Behold us here—a happy band.

Hail! Masonry! thy genial power
Bids widows—orphans—weep no more

Plants gen'rous love, and influence mild,
To save, protect, a Brother's child.
Here Hope shall dwell a welcome guest
And Faith direct to realms of rest
Whilst Charity, with open hand,
Still hither brings—a happy band.

CHORUS.

To God, our highest praise be given,
Hark ! the echo sounds from heaven,
Let every voice in concert raise
Loud Hallelujahs to His praise ;
Praise the Lord.
Hallelujah, Amen.

The Grand Master, (then said the noble President), had requested him to propose a toast, and he felt happy that no eloquence was required in recommending it to their notice. The sight they had now witnessed must be one to touch the heart, and as many might be now present for the first time, he would explain the nature of the Charity and its benevolent objects. The Institution was founded in 1778, by the Chevalier Ruspini. Since that period, 600 children had been educated, and it must be a circumstance both remarkable and gratifying, to know that of those 600 children educated in the School, not one had turned out ill. (Great applause.) This of itself must be an inducement to them to support the Charity, and must be an excellent example to the rest of the children. The School was conducted in a manner which deserved to be known. There were 65 girls now in the Institution; there was one matron, Mrs. Crook, who for nearly fifty years had devoted her whole time and attention to the benefit of the establishment; there was one schoolmistress, and one servant. The girls were taught the most useful employments, and they assisted in the general superintendence of the establishment, thereby rendering themselves fit to take situations in the world. There was one circumstance that called for the particular attention of the Brethren. The present School was situated in a bad and close locality; and, as the lease had nearly expired, it was desirable that an exertion should be made to remove the School to a more healthy and convenient situation. A site had been found on Wandsworth Common, which was conveniently suited for their requirements, being near a place of worship, and no great distance from a railway station. Bro. Hardwick, G. Sup. of Works, had prepared a plan, which no one could see, without being struck with the beauty of the design, and the convenience of the establishment; he thought it combined everything that could be desired for such a purpose. It was calculated to hold 100 children. The only thing he feared was, that sufficient funds could not be procured; but he felt confident that in so large an assembly as the present, the cause of charity—one of the brightest ornaments of the Craft—would be responded to (hear, hear); and although the sum required might not be immediately obtained, yet in no very long time all would be arranged. He was confident that all who had witnessed this exciting scene, and heard the musical talents displayed by the girls, would be highly gratified, and would endeavour in every way to support so charitable and excellent an Institution. (Loud cheers.) He begged to propose "The Royal Freemasons' School for Female Children, and prosperity to it." (Loud cheering.)

Bro. Crew then came forward, and, addressing the Earl of Yarborough, said he had the honor, as Secretary to the Institution, and on behalf of the House Committee, to present to his Lordship Mary Ann Kernot, who had been considered a good child—indeed they were all good children—but who had been considered the best girl, and by her general conduct had obtained the love of her fellow scholars, and the regard and best wishes of the Committee. Her father was resident at Reading; and, antecedent to his death, it was supposed little likely that he would have a child in this School. He had now to present her to his Lordship, and to ask him kindly to present her with the accompanying medal, feeling assured that it would be an event which would never be forgotten by her in after life, and would be an inducement to her to follow in the steps she had so well commenced, and to prevent her deviating from the path of rectitude. (Cheers.)

The Earl of Yarborough then addressed Mary Ann Kernot with much feeling, saying that it was his duty to present her with that medal which it had been decided she should receive for her exemplary conduct in the School in which she had been educated. Though he had no doubt that her conduct had been good, and that she had been brought up in such a way as would incite her to future good behaviour, yet he would tell her that that future behaviour would be watched with the most jealous attention; he had no doubt her conduct would always be good, and that she would in the world obtain that respect which she had gained while at school; but she must reflect that after her duty to God, she owed a duty to those by whose means she had been educated, and that that would only be discharged by good conduct and propriety in that situation of life in which she might be placed. He then placed the medal round the child's neck, and added, that if her course of life in future continued to be consistent with her past conduct, the presentation of that medal to him in any case of distress or difficulty, which might assail her in after life, would insure to her his assistance and support. (Loud cheers followed the expression of this noble sentiment.) He wished the other children also to recollect that it was in their power to obtain the reward which they now saw bestowed upon their schoolfellow. He would now mention for the information of the Craft and the ladies in the gallery, that among the children who had walked around the room, conducted by the Matron and the Schoolmistress, there were no less than five young women who had been educated in the School, who had felt such an interest in it that they had asked permission to be present at this interesting ceremony. (Cheers.)

The children then again proceeded round the room, the Brethren filling their little aprons with every bit of fruit and cake they could find on the table. They then sang "Good Night," and retired. We envy not the man who could witness this scene without being deeply moved.

The Earl of Yarborough then called upon the Brethren to contribute to the utmost of their power in aid of the building which it was contemplated to raise for the new School They would wish the morals of the children to be attended to, but then facilities must be afforded—the locality should be changed, as well for the children's comfort as for regard to their education. He thought the plan of Bro. Hardwick highly creditable to his reputation. He was sure they would desire that this School should not be behind other schools. (Cheers.)

Song, "All is lost now." Bro. Ernest Perring.

The Earl of Yarborough then proposed "The health of their Treasurer, B. B. Cabbell (loud cheers), who was one of the most benevolent contributors to the School. (Loud cheers.)

Bro. Cabbell, in returning thanks, enlarged upon the great advantages derived from the School.

The **Earl of Yarborough** then gave "The health of the House Committee, (Cheers.)

Bro. Crew then announced the list of subscriptions, which amounted to £1500.

Bro. Cabbell paid a due compliment to the Stewards, and proposed their health. (Cheers.)

Bro. Blake returned thanks.—Toast, "The Ladies in the Gallery."

Bro. Harker officiated as Toast-Master with his usual effect.

One very gratifying circumstance connected with this Festival is that the Provinces appear to be becoming better acquainted with this noble Institution than they seem to have been hitherto. We were highly delighted to find about twenty Brethren from East Lancashire (principally from Manchester) present, accompanied by Stephen Blair, Esq., *M.P.* for Bolton, R. W. D. P. G. M. for the Province of East Lancashire. Bros. John Bell, P.M. of the Lodge of Virtue, No. 177, and Charles Agar, W. M. of the Caledonian Lodge, No. 246 (both Manchester Lodges), acted as Stewards, and we are happy to say that the funds of the Institution were much benefited by their exertions, the former bringing with him contributions to the amount of £98 13*s.* 6*d.*, and the latter £40. It may not be generally known that the Brethren of East Lancashire have long had it in contemplation to establish a Charity in and for their Province, similar to the above Institution, but, after much consideration and enquiry, it was believed that there would scarcely be found a sufficient number of objects of the intended bounty in one province to justify the cost of a separate establishment of the kind; and some time ago, on the suggestion of Bro. Wolley Foster, of Manchester, a negociation was opened by him, sanctioned by the R. W. D. P. G. M., through Bro. Hopwood of London, with the Committee of the Metropolitan Institution, with a view to the Province acquiring a right to elect and send a limited number of children to that valuable establishment; and the erection of the intended new School-house and building on Wandsworth Common, seeming to present a favourable opportunity of extending the usefulness of the Charity in the manner suggested, a Sub-Committee was nominated to take the proposal into consideration. The Sub-Committee, consisting of Bro. B. B. Cabbell, G. T., Bro. White, G. S., and Bros. Stephenson, Patten, and Mills, appointed a meeting at the School-house for Thursday, the 29th ult., to receive a deputation from East Lancashire, for the purpose of conferring with them on the subject. The Lancashire deputation, which was introduced by Bro. Hopwood, consisted of Stephen Blair, Esq., *M. P.*, and R. W. P. G. M. for East Lancashire, and Bros. John Bell, Agar, Wills, T. Chadwick, Foster, Scattergood, Corner, and J. Chadwick. They explained fully their views and wishes, and after some discussion, a scheme was propounded for giving to the Province a right to elect and send any number of children, not exceeding eight, to the School. We believe the plan laid down was, that the Province should pay a sum of £800 as a sort of fund to meet a proportionate part of the charges for the building and establishment, and for securing the right of electing children (subject, of course, to the general regulations of the School), and then should pay an annual sum per head for the maintenance, &c., of each child sent. We

understand the deputation were highly pleased with their kind and Brotherly reception by the Committee, and with the liberality displayed by the latter during the discussion; and as we learn that the proposal was subsequently approved by the General Committee, there appears every reason to hope that the benevolent objects of the Lancashire Brethren will meet with the entire approval of the General Quarterly Meeting, before which the subject will be brought in July next.

The Provincial Brethren availed themselves of the opportunity of inspecting the establishment, and were much delighted with all the arrangements and management.

THE ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

At the Annual General Meeting held at Freemason's Hall, London, on Friday the 16th day of May, 1851, the Right Hon. the Earl of Zetland, M. W. G. M., President, in the chair, the Minutes of the Annual General Meeting on the 17th May, 1850, having been read and approved, the following Report from the Auditors was read and ordered to be entered on the Minutes, viz.:—

"We, the undersigned, having audited the Treasurer's Account from the 1st of April 1850, to the 31st March, 1851, inclusive, and the several Vouchers being produced, do find the same correct, and which appeared as follows:—

Balance as per Audit, 31st March, 1850				£422 9 4
SUBSEQUENT RECEIPTS.				
Royal Masonic Ben. Ins.—Annuities..		£1766 18 0		
Building ..		115 0 0		
			1881 18 0	
Freemason's Widow's Fund			754 16 0	
				2636 14 0
				£3059 3 4
DISBURSEMENTS.				
Royal Masonic Ben. Ins.		£1172 19 1		
Purchs. £425, 3 per Ct. Cons.	£411 11 8			
100, 3 per Ct. Redu.	96 10 0			
		508 1 8		
			1681 0 9	
Freemasons' Widows Fund............		£21 5 6		
Purchs. £200, 3 per Ct. Red.	£194 15 0			
350, 3 per Ct. Cons.	338 3 9			
		532 18 9		
			554 4 3	
				2235 5 0
Leaving a Balance in the hands of Messrs Willis, Percival and Co., Bankers of the Treasurer, of				£823 18 4

(Signed)
Henry T. Foreman,
William Ranger
Henry Muggeridge,
} Auditors.

Grand Secretary's Office, Freemason's Hall,
London, 9th May, 1851.

The following Report of the Committee of Management was then read and ordered to be entered on the Minutes, viz.—

The Committee of Management in presenting the Report of the Ninth Year of the Establishment of the Royal Masonic Benevolent Annuity Fund, and the first since the Union with the Asylum for Aged and Decayed Freemasons', (being to May, 1851), have the satisfaction to observe that the Institution continues to receive the support of the Fraternity which has enabled the Committee under the provisions of the 56th Rule, to increase the Funded Property for Annuities by the sum of £525, 3 per cents.

The number of Annuitants in May 1850, including those then elected was fifty, the aggregate amount of their annuities being £973, of that number nine have since died, leaving the number of the existing Annuitants forty-one, receiving amongst them £778. Ten are now to be elected, nine to fill up the vacancies, and one additional which will make a total number of fifty-one to participate in the benefits of this excellent charity; of the fifty Annuitants, after the election, in May, 1850, thirty-nine were Members of Country Lodges, receiving amongst them £763 per annum, and eleven Members of London Lodges, receiving amongst them £210.

The Commitee present a statement of the Finances of the Institution as Audited from the 1st April, 1850, to the 31st March 1851, inclusive:—

Balance as per Auditors Report to 31st March, 1850			£422 9 4
SUBSEQUENT RECEIPTS.			
Royal Masonic Benevolent Institution for Annuities:—			
Donations from Grand Lodge	£400 0 0		
„ from Grand Chapter	100 0 0		
„ from Lodges, Chapters, and Individuals	371 18 6		
Annual Subscriptions	716 9 6		
Dividends	178 10 0		
		1766 18 0	
Royal Masonic Benevolent Institution for Building:—			
Donations from Lodges, Chapters, and Individuals	101 17 0		
Annual Subscriptions	13 3 0		
		115 0 0	
			1881 18 0
Freemasons' Widows Fund:—			
Donations from Grand Lodge	150 0 0		
„ from Grand Chapter	26 5 0		
„ from Lodges, Chapters, and Individuals	535 8 0		
Annual Subscriptions	43 3 0		
		754 16 0	
		£3059 3 4	

DISBURSEMENTS.

Royal Masonic Benevolent Institution:			
Annuitants	£898 0 0		
W. Farnfield, Secretary	102 8 2		
Thomas Barton, Messenger	11 3 2		
John Nicholls, Collector, Commission	38 2 6		
A. U. Thiselton, for Printing	37 3 6		
S. W. Rowsell, for Books and Stationery	13 0 0		
W. Tite, for Surveying and Reporting on the Drainage of the Asylum at Croydon	26 5 0		
Warden, Gate-keeper, and Gardener at the Asylum	5 10 0		
Powers of Attorney to transfer Stock	2 3 0		
Postage, Advertisements, and Petty Disbursements	39 3 9		
		1172 19 1	
Purchase of £425, 3 per Cent. Consols	411 11 8		
Purchase of £100, 3 per Cent. reduced	96 10 0		
		508 1 8	
		1681 0 9	
Freemasons' Widows' Fund:—			
W. Farnfield, Secretary	15 0 0		
Thomas Barton, Messenger	1 10 0		
S. W. Rowsell, for Books and Stationery	4 15 6		
	21 5 6		
Purchase of £350, 3 per Cent. Consols	338 3 9		
Purchase of £200, 3 per Cent. reduced	194 15 0		
		554 4 3	
			2235 5 0

Leaving a Balance in the hands of Messrs. Willis, Percival, & Co. Bankers of the Treasurer, as per Auditor's Report to the 31st March last, of			£823 18 4
Which Balance belongs to:—			
Royal Masonic Benev. Inst.—Annuities	508 6 7		
Building	115 0 0		
		623 6 7	
Freemasons' Widows' Fund		200 11 9	
			823 18 4

And there is standing in names of Trustees the following amount of stock in the 3 per Cents., belonging to the Royal Masonic Benevolent Institution for Annuities,—Consols £3300, Reduced £3000; and the Freemasons' Widows' Fund, Consuls £350, Reduced, £200.

In accordance with the 16th Article of the present Rules and Regulations, communications were made to the several Annuitants, offering them the accommodation of a residence in the Asylum, seven of whom accepted, of which number one subsequently quitted at his own request, in consequence of the death of his wife, so that there are now apartments for eleven additional inmates. The Committee beg further to report, in relation to the Asylum, that there is now in the hands of the Bankers, towards completing the building, the sum of £685 19*s.* 10*d.*, and there will shortly be received, from the Executors of the late Brother Colville Brown, a legacy of £500, to be applied for a similar purpose. The Committee have much pleasure in announcing that upon the recommendation of the M. W. Grand Master, the Right Hon. the Earl of Zetland, the Grand Lodge has most liberally granted the sum of £500 to be invested as a portion of the separate fund for the repairs and sustenation of the building.

For the effectual regulation and preservation of order in the establishment, it became indispensable to appoint a Warden and Gate-keeper from amongst the resident Annuitants, and in consideration of their services to grant them a small pecuniary remuneration in addition to their annuities. That, upon the recommendation of the House Committee, the question was brought before the Committee of Management, of employing a man for the purpose of pumping up the water for domestic use, and also to mow the grass, and keep the walks of the ground in clean and proper condition, at a weekly payment of five shillings—and which payment was proposed to be made out of the fund for paying annuities. Upon this point much difference of opinion existed, it being felt by many that such payment, if made, ought to be taken from the Asylum fund; but, after much discussion, a Resolution passed, by a small majority, for the payment being taken out of the Annuity Fund; and the Chairman being requested to sign a cheque for the amount, stated: "That he believed it to be illegal, but that he would sign the cheque upon an understanding that the question should be brought before the General Meeting."

A Resolution having been passed by the Committee of the Asylum, prior to the amalgamation, that any lady who should, upon the consecration of the building, present a silver purse to the amount of five guineas, should be entitled to a number of votes equal to a subscriber of 10*l.* And the Committee beg now to recommend to the General Meeting to confirm such Resolution, by declaring that those ladies who made such presents shall in future be entitled to four votes each, in consideration thereof.

It is the duty of the Committee to state, that only five applications have been made by qualified candidates for participating in the benefits of the Freemasons' Widows' Fund; and, as the amount disposable, for the payment of annuities, under that head, is more than sufficient to grant to each the sum in accordance with the 3rd rule, the Committee therefore suggest, and do recommend, the General Meeting to declare the five approved candidates, viz.—Mary, widow of George P. Motton, of No. 184, Sheerness; Elizabeth, widow of Anthony Peverany, of No. 172, Deptford; Elizabeth, widow of James Humphreys, of No. 272, Ipswich; Lydia, widow of Austin Woods, of No. 234, London; Elizabeth, widow of William Whiting, of No. 671, Monmouth; elected without ballot.

The W. Brother Thomas L. Henley, P. M., of the East Surrey Lodge of Concord, No. 680, at Croydon, having kindly offered his professional services, gratuitously, to attend the inmates of the Asylum, the Committee beg to recommend that his liberal offer be accepted, and that he be now appointed Honorary Surgeon to the Institution.

(Signed) ROWLAND GARDINER ALSTON, *Chairman.*

Grand Secretary's Office, Freemasons' Hall,
London, May 14th, 1851.

After the reading of this Report, it was moved and seconded :—

"That the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, consists of three separate and distinct Branches, each having its separate and individual Fund; consequently, that it would be contrary to law, and a breach of faith, to apply any portion of the Funds and Monies subscribed for one branch to the objects or purposes of either of the other branches, nor is power vested in any body so to do."

On which Amendment was moved and seconded to the following effect:

"That the proceedings of the Committee of Management, in reference to the payment of a man for the purpose of pumping up the water for domestic use, and also to mow the grass and keep the walks of the ground in clean and proper condition, be approved."

The question being put on the Amendment, it passed in the affirmative.

Upon Motions severally made and seconded, it was, in accordance with the recommendation of the Committee of Management, Resolved—

"That those Ladies who, upon the Consecration of the Building, presented a silver purse to the amount of Five Guineas, should for every such sum be entitled to the same number of Votes as a Subscriber of Ten Pounds."

"That this General Meeting do declare that the Five Approved Candidates, on the Freemasons' Widows' Fund, be elected Annuitants without Ballot."

"That the W. Brother Thomas L. Henley's liberal offer be accepted, and that he be appointed Honorary Surgeon to the Institution."

The noble Chairman stated that the Brethren would have to elect three Brethren to form part of the Committee of Management in lieu of Bros. J. Udall and S. B. Wilson (Vice Presidents), and T. Pryer (deceased), and three Brethren as Auditors.

The following Brethren were proposed to fill the Vacancies in the Committee of Management, H. B. Webb, J. Hill, and H. Lloyd, no others being put in nomination they were declared Elected.

The following are on the Committee of Management for the ensuing year:—

J. N. Bainbridge, *M.D.*, P. M. No. 329; H. Faudel, No. 113; J. Hill, No. 212; J. Leach, No. 109; H. Lloyd, W. M. No. 14; T. Parkinson, (P. J. G. D.) P. M. No. 54; W. Stephenson, No. 14; J. Vink, No. 66; G. Wackerbarth, No. 66; H. B. Webb (P. G. S. B.), No. 5. Bros. H. T. Foreman, W. Ranger, and H. Muggeridge being severally proposed, were declared re-elected Auditors for the year ensuing.

Brethren were then nominated to receive and examine the Balloting Papers, and other Brethren to act as Scrutineers.

His Lordship being obliged to retire, the W. Bro. J. Savage, a Vice President of the Institution, was called to the Chair.

It was then Resolved unanimously—That the cordial thanks of this Meeting are due and hereby tendered to the R. Hon. the Earl of Zetland, M. W. G. M., President of the Institution, for his presence in the Chair this day, and for his constant regard and attention to the interests and prosperity of this Institution.

The Scrutineers reported the result of the Ballot as follows:

T. Hardy, 11528; G. Wainwright, 6811; A. Yule, 6240; J. Pierce, 6240; J. Purton, 6155; T. Miller, 5933; J. Marshall, 5781; H. du Jardin, 5690; J. Brown, 5344; W. Riding, 4566; H. G. Richards, 2602; S. Ashton, 1140; J. Price, 524; W. Chittem, 510; J. Mott, 379; T. Lancaster, 362; J. Whitehouse, 286; E. Dann, 246; J. Hogg, 202; A. Wade, 192; J. Pitman, 118; J. Potts, 97; J. Dixon, 83; W. B. Slater, 77; S. Bromley, 60; J. Williamson, 48; G. Gregory, 37: G. Barlow, 24; R. Stuart, 22; T. Hobson, 22; J. Harper, 20; W. Povey, 20; T. Platt, 14; T. Barker, 13; J. Jowett, 11; R. Fitton, 7; J. Isherwood, 4; J. Murray, 4; W. Johnson, 3; F. Esterford; W. Dent; B. Crompton; none.

The first Ten were declared duly elected.

It was then Resolved—That the thanks of this Meeting be given to the Scrutineers; That the result of the Ballot as to the successful Candidates be advertised in the Times, Daily News, and Advertiser Morning Papers, and the Globe and Standard Evening Papers; That the proceedings of this day be printed, and circulated amongst the Lodges under the Grand Lodge of England; and, That the thanks of this Meeting be given to the W. Bro. John Savage, for the manner in which he has presided subsequently to the M. W. Grand Master's leaving the Chair.

METROPOLITAN.

Presentation of a Testimonial to Bro. Watson.—The M. W. Grand Master having been pleased to grant a dispensation for the Brethren to appear in Masonic clothing at the Freemasons' Tavern, on Tuesday, April 29, to present a testimonial of respect to Bro. Watson, P.M., Nos. 23, 25, and P. Z. of 25, 29, Chap., Bro. Beadon, P. J. G.W., kindly and most efficiently presided, supported by Bro. Blackburn, W. M. of 23 as S. W., and Bro. Archer, W. M. of No. 25 as J.W.

Bro. Beadon presented the testimonial, which was a splendid tea service of the most elaborate and massive description, consisting of an elegant tea and coffee-pot, ewer, sugar-basin, salver, tongs, spoons, and forks, to the value of one hundred guineas, and a gold Masonic jewel of a most elegant design, manufactured by Bro. Evans, of Great Queen-street, at the cost of fifteen guineas. Bro. Banks, of Hatton-garden, manufactured the silver service.

The Brethren sat down to the number of one hundred and twenty, among them we noticed several Members high in the Craft, Bros. B. Webster, J. Savage, Archer, Temple, Brydges, C. Fox, Newton, Kirby, Ledger, Slater, Morgan, Pye, and several distinguished Members of the Polish National Lodge, including Bros. Shulzewski, Jablonski, Lemanski, Michalski, Guilgud, Detikins, &c.

Bro. Beadon, in presenting the testimonial, said he felt honoured by being present on the occasion, for one felt pleasure to step out of the way to do honour to whom honour was due, to prove to the individual that we appreciate it. Bro. Watson had rendered the Craft great service, having installed forty-three Masters in twenty-three different Lodges, and arch-installed ninety-six. He had served on the Board of General Purposes two years, and General Committee of Grand Chapter four years; was a Past Grand Steward, a Life Governor of the Masonic Benevolent Fund, the Boys' School, &c. He had received many well deserved honours, and had been so promoted because he was determined to carry out all the Masonic principles of the Craft. It was not of this, however, that he would speak, but of the immense time he had bestowed in giving instruction to others. (Cheers.) "I speak" (added the worthy Brother) "for myself and many brethren, who gratefully received, and who truly thank him for the kind and fraternal manner in which that time was rendered, and which always meets its own and due reward. He can consecrate our Lodges, which very few can do. All who have heard him must consider it comes from the heart, and those who were present at his consecration of the Polish Lodge must bear witness to the beautiful manner in which it was performed, for it brought the tenets of Masonry from abroad closer among us than ever. (Cheers.) "He that is a good Mason must be a good man;" therefore, on behalf of the brethren, and with sincere pleasure, he presented Bro. Watson with this magnificent testimonial of their regard and esteem, trusting he might live long to enjoy its use with his family, whilst we may have his society, advice, and aid for many years to come. (Loud cheers.)

Bro. Watson, in returning thanks, feared he was more indebted to the kindness of the Brethren than to any talents he had displayed; but whatever he had done was for love of the Masonic Fraternity, the interest of which he was so anxious to promote; when he first saw the light he found this society grounded on principles of friendship and benevolence; and the more he sought into its mysteries, the higher opinion he had formed of its moral and religious tendencies, to promote the brotherly love and feeling, and universal friendship throughout the whole Fraternity; he had found every Brother anxious to give him the necessary instructions to carry out the principles of the Order, and as freely as he had learnt them, he as freely taught those who were desirous of learning. In adverting to the jewels he wore, which were given by his pupils, or the Lodges and Chapters over which he had presided, he considered them as the honourable marks of their approbation. With regard to the present substantial mark of their esteem, he was unable adequately to express the feelings of gratitude which he owed to each Brother, there assembled to confer the high honour which they had been pleased to bestow upon him that evening; he should prize it to the latest hour of his existence, and hand it down to his children, and trusted that his sons would transmit it to their children's children. Bro. Watson was here evidently very much affected, and said in conclusion, I beg again to thank you, and may that Omnipotent Power have you in his keeping, at whose command the world burst from chaos to perfection, and all created nature had its birth, whose infinite wisdom governs, and whose unspeakable goodness rules and directs every work that proceeds from His hand.

Bro. P. M. Webster, having been intrusted with the ⚒, called upon the Brethren cordially to second the toast he was about to propose. He had no doubt they were already prepared in their own minds as to the nature of the subject, viz., to do honour where honour was due. They had that evening the pleasure of being presided over by one well known in the Craft, who, although wearing on his breast many distinguished marks, jewels so much and so anxiously sought after by Brothers aspiring to high positions in the Fraternity, as showing how they had progressed in the Craft, still had set in his own true heart, that brightest of all jewels, "Charity:" for never did there exist a more staunch or warm supporter of their benevolent Institutions, than Bro. Beadon, who was ever ready to respond to any call that might be made upon him from childhood to old age; who yet, from his arduous duties as a magistrate, which took up so much of his valuable time, could spare a portion of it for the cause and interest of Freemasonry;—indeed he could speak of him from knowledge, having been initiated into Masonry by him; he therefore considered him as his Masonic father. He called upon the Brethren to fill bumpers to "the health of Bro. Beadon, and prosperity to his family."

The toast was drunk and responded to in the most warm and enthusiastic manner.

Bro. **Beadon**, in rising to return thanks, said it was most gratifying to him to preside over so numerous a company of distinguished Masons, and more especially on this occasion, when he had already spoken upon the merits of the Brother, to whom they had met to pay a mark of respect and esteem. He felt proud of the compliment which Bro. Webster had been pleased to pass upon him, and the manner it had been responded to by the Brethren, and in return he begged to drink all their healths and prosperity.

The Chairman gave "the Treasurer and Secretary." Bro. Brydges returned thanks.

The next toast was "Bro. Archer and the Committee." Bro. Beadon in calling upon the Brethren, felt fully convinced that it required but few words from him to state how much they were endebted to the Committee in carrying out the Testimonial to Bro. Watson, more especially when they found among their number a hoary headed Patriarch, with the younger Members of the Fraternity, ready to pay that tribute of respect to Bro. Watson. It only showed to those recently initiated, in what respect and esteem Brethren high in the Craft are held by their Brothers, who think it a pleasing task to render honour to those who have done suit and service to the Order.

Bro. P. M. **Archer** in returning thanks, said he was really at a loss to find words to express his feelings, and to do justice for his Brother colleagues; he wished it had fallen upon a more able Brother, but he would not shrink from his duty; he would not trespass long upon their time; he however could not help adverting to the Worshipful Chairman's remark, upon a hoary-headed Patriarch; he would not dilate long upon the subject, suffice it to state, that Bro. Beadon first introduced him into Masonry; then how old must be his father? and again, here was his elder Brother B. Webster, likewise initiated by the W. President. Bro. Archer in conclusion, said, on behalf of himself and the Committee, he felt that they had only been doing that duty which every Brother ought to do, to stimulate the rising Brethren in the Craft to follow the steps of Bro. Watson, and on the part of himself and Brethren of the Committee, he returned them their sincere thanks.

Bros. F. Chatterton, F. Smith, and James Perring delighted the Brethren with their talent to a late hour, when every one left with the great principles of Freemasonry, brotherly love, and affection, deeply impressed upon their minds.

ANNIVERSARY MEETING OF THE LATE BRO. PETER THOMSON'S LODGE OF INSTRUCTION.—The thirty-fourth Anniversary of the Lodge of Instruction, under sanction of the Lodge of Stability, No. 264, (meeting at the George and Vulture Tavern, Cornhill), was specially held at the London Tavern, Bishopgate Street, on Friday evening, the 25th April, last. Bro. Henry Muggeridge, P. M. 227, successor of the late Bro. Peter Thomson, as W. M., when the Lecture in the First Degree was worked in sections by the following Brethren:—

1st Section, Bro. Richard Sharpe, S. D., 225.
2nd „ „ David Samuels, W. M., 364.
3rd „ „ James H. Townend, W. M., 36.
4th „ „ Charles W. Steel, S. D., 18.
5th „ „ Richard Bevington, J. W., 36.
6th „ „ James Morris, — 227.
7th „ „ Richard H. Townend, P. M., 36.

After the business of the evening had been satisfactorily completed, the Brethren partook of a very elegant cold collation. The W. Bro. John Havers, P. G. S. D., presiding as Chairman, supported on the right by the Worshipful Bros. R. G. Alston, P. J. G. W.; Potter, P. J. G. D.; Philipe, P. G. S. B.; Patten, P. G. S. B.; Breitling, G. P.; and Bonorandi, Rep. of the Grand Lodge of Switzerland: on the left by Bros. Muggeridge, John Savage, Satterly, Crew, R. Barnes, Sen., and about 150 Brethren.

Grace having been sung by Bros. Jolley, Genge, Smith, and Jolley, Jun., the Chairman rose to propose the first toast, in doing which he said—If there be one nation on the face of the globe which may be reasonably and naturally proud of its sovereign, and of its institutions, that nation is our own. If there be a country in which a sovereign reigns, not by the terror of the laws, but in the hearts and affections of the people—that country is happy England. If there is one nation more charitable than any other—more loyal than another, it is our own,—and if there is a society more charitable and loyal than another, it is our own time-honoured Order. I therefore give you "the Queen, God bless her, and the Craft." Immense applause followed this toast, and the National Anthem was then sung by the vocalists, in which the company rapturously joined.

The next toast was "the Earl of Zetland, M. W. G. M." The Chairman availed himself of this opportunity to eulogise the noble earl, as the friend and benefactor of the Craft, and congratulated the Brethren on his Lordship's recovery from the effects of intermittent fever, and the prospect of his being sufficiently recovered to preside at the Grand Festival. The cordial and warm manner in which the health of the M. W. G. M. was received, was another proof how much his worth is appreciated by one and all of the Brethren.

The CHAIRMAN then proposed the healths of the "Earl of Yarborough, D. G. M., Bro. R. G. Alston, and the rest of the Grand Officers," paying a high and well-merited compliment to the active services and zeal, for the cause of Masonry, of Bro. Alston. A letter was here read from Bro. Bellamy Webb, P. G. S. B., regretting that he was prevented being present by severe indisposition.

Bro. R. G. ALSTON returned thanks in a most eloquent speech, and expressed the great gratification he felt at the admirable working of the Lodge of Instruction: he also expressed regret at the absence of his Brother, Francis B. Alston, the S. G. Warden, who had appointed to meet him there, but who was, doubtless, unexpectedly and unavoidably prevented doing so.

The next toast was "the Visitors, coupled with the name of Bro. Bonorandi, the worthy and esteemed representative of the Grand Lodge of Switzerland."

Bro. BONORANDI responded for the visitors, expressing his acknowledgements for the honour done to himself, and to his country. He assured the Brethren that Freemasonry in Switzerland was esteemed most highly; that Lodges existed in good working order in eight Cantons, and in six of those Cantons there were sixteen Lodges of one thousand Members, in which Masonry was well supported and carried out.

The CHAIRMAN then rose to propose the next toast, in doing which he said—If I consulted my own feelings, I should have proposed this toast without any comment, but I owe it to many present, who did not know Bro. Thomson so well as I did, to say that thirty four years ago, in conjunction with Bro. Broadfoot and Satterly, he founded this Lodge of Instruction, during which long period he was constantly engaged in giving instruction to the Members of the Craft, or working its beautiful lectures: many of those present knew his intrinsic worth, his irreproachable life, his extensive charity; though the voice is now hushed, which so long stimulated Freemasons to perfect themselves in the beautiful working of the Craft, yet long will his memory dwell with us. On my left hand sits one who was his most intimate friend and pupil, whose greatest ambition, I know, is to endeavour to supply his place in this Lodge of Instruction. I therefore call upon you to drink to the "Memory of the late Bro. Peter Thomson." —(Drunk in silence.)

The CHAIRMAN said—I have now another toast to propose, in which I am sure all present will concur. Although it is advantageous, in some respects, to follow in the steps of a great man, it is also disadvantageous in many others: the successor is expected to do not only as much, but frequently a great deal more than his predecessor; for myself I feel a peculiar interest in this Lodge of Instruction, it was here I gained my Masonic knowledge, and I am sure Bro. Muggeridge will carry out Bro. Thomson's system in all its purity,—I therefore give you "The Lodge of Instruction, and Bro. Henry Muggeridge."

Bro. MUGGERIDGE said, in rising to return thanks for the good wishes and kind feelings which have been manifested towards this Lodge of Instruction, and myself, I assure you I do so with mingled feelings of sorrow and gratification. It would be strange, indeed, if I did not feel sorrow when I look around in vain for that old friend and instructor, with whom I have been so intimately associated for years past, but sorrow will not bring him back; and the best proof we can give of veneration for his memory is to endeavour to maintain the efficiency and permanency of the Lodge of Instruction in which he took such strong interest, and to promulgate the beautiful system which he worked and taught for nearly half a century. I am happy to say, that through his kindness I trust I shall be found capable of disseminating that knowledge, and shall always consider the office to which I have succeeded, as held by me in trust—every instruction I can give is freely at the service of any Brother who may claim it at my hands; in every respect I will endeavour to carry out Bro. Thomson's principles and his system to the utmost. I thank the Brethren for their patient attention this evening, and for the satisfaction they have expressed; I trust they will excuse any defects they may have found, as no arrangements could obviously be made till a very late period of the session; next year there will be more time, and we then hope to be better enabled to elucidate the more advanced portions of our beautiful science.

After the address of Bro. Muggeridge, which was very cordially received,

Bro. R. G. ALSTON proposed the health of "the Chairman." In doing this, he spoke very highly of the splendid talents of Bro. Havers; and expressed his gratification at having, through Masonry, been enabled to enrol him amongst the number of his friends.

Bro. HAVERS returned thanks with feeling and eloquence, bearing testimony to Bro. Alston's remark that Masonry, if it had no other merit, might at least boast of bringing together in social and benevolent intercourse, the good, the great, and the titled of the land; and concluded by proposing the health of "the Brethren who have worked the Sections," expressing his entire satisfaction at the correct manner in which they had performed their several parts, a subject on which he felt competent to give an opinion, having himself formerly assisted on similar occasions.

Bro. R. H. TOWNEND, the S. W., rose to reply, and spoke in the following terms:—On behalf of the Brethren who have had the honour to work the Sections this evening, whose names you have brought so prominently before the Brethren, I beg to offer my most sincere thanks. Some of them have had the pleasure to appear before this Lodge on former occasions. In prosecuting the duties with which we have been intrusted, we have invariably found it to be, as Bro. Alston has stated, that an attentive study of the principles of Freemasonry brings with it its own reward; and we ourselves know of instances, more than one or two, which have come under our own immediate notice, in which the inculcation of those very principles have been acted out in the life, and have been made the means of restraining the pernicious habits of intemperance and vice. We have been reminded this evening of the severe loss we have sustained during the past year, a loss we had at one time considered to be irreparable, but we rejoice to know that the mantle of the former Instructor has fallen on the shoulders of another, and though Bro. Peter Thomson has been removed from the sphere of his labours on earth, we believe Bro. Henry Muggeridge, who has been called to fill his place, will be found to be an equally efficient, willing, and competent Instructor. The Great Architect of the Universe has thought fit to call away Bro. Peter Thomson and Bro. Pryer, but the structure of which we form a part, is not like the idol temple of Dagon in Philistia of old; it depends not for its support on two pillars alone, however solid or stately. Death, like Sampson, may grasp Jachin and Boaz, the one with his right hand, the other with his left; he may bow himself with all his might, and lay both pillars in the dust, yet the foundation of Freemasonry remaineth, and so long as that foundation is fixed on the Volume of the Sacred Law, and the key or cape-stone of the building is that pure disinterested charity, which forms the brightest gem in the system of Freemasonry, the superstructure can never fail; and we pledge ourselves to uphold this Lodge of Instruction to the utmost of our ability, as a means of carrying out and supporting that system so time-honoured and so noble, in which we delight, and which we are satisfied is so well calculated to benefit the world at large. It is not to be supposed that any Brother can know anything of the beauties of Masonry by merely listening to the ceremonies; it is only by a close study and acquaintance with the lectures, of which you have heard a small part this evening, that its various beauties can be understood and enjoyed.

The speech of Bro. Townend, of which the above report is but an imperfect outline, made a great impression on those who heard it, and will doubtless serve as a stimulus to increase their exertions in behalf of a society, which possesses the many valuable qualities, upon which the Brother dilated so feelingly and appropriately.

The CHAIRMAN next proposed "the Masonic Charities, viz. the Girls' and Boys' Schools, and the Widows' and Annuity Funds," charities of which Masonry might well be proud. He fully expected to have seen the respective Secretaries of those Institutions present, but no doubt they were unavoidably absent; he was glad, however, to see in his place Bro. Crew, the excellent and indefatigable Secretary of the Girls' School, whose worth every one present must appreciate. He gave "the Masonic Charities, and Bro. Crew."

Bro. CREW returned thanks at some length: in the course of his observations he stated, that he had the pleasure to assure the Brethren that the Girls' School was in a very prosperous condition, so much so that the present premises having been found inadequate for the accommodation of the children, and their lease having nearly expired, the House Committee had been able to purchase and pay for a new piece of ground, on which to erect a suitable building, and that the plans and specifications had been supplied by the W. Bro. Phillip Hardwick, G. Sup. of Works, who had estimated the cost at 7000*l.*

After several other toasts, enlivened by very excellent and appropriate music, the meeting separated at low twelve!

We cannot conclude this notice without recommending this and similar Lodges of Instruction to all Brethren; we sincerely congratulate this Lodge in particular, on the great benefit it has conferred on the Craft by such meetings, such excellent working, and the exhibition of such good and kindly feelings as pervaded this crowded assembly; all of which not only do honour to the Craft, but tend, more than we may be generally disposed to think, to the advancement of the best interests of Masonry, as well as to the qualification of young Masons for the duties which will speedily devolve upon them.—ESTO PERPETUA!

NEPTUNE LODGE, No. 22.—A meeting of this Lodge was held at the King's Head Tavern, Poultry, Wednesday, the 11th June, on which occasion three Brethren were initiated, two passed, and one raised. After the business of the evening, a number of Brethren and Visitors sat down to an excellent banquet. Among the Visitors was Bro. Charles Mackie, of the Celtic Lodge, Edinburgh, who appeared in the Highland costume. The health of this Visiting Brother was proposed in a separate toast, and received with much enthusiasm.

Bro. MACKIE, in returning thanks, expressed his admiration of the whole proceedings of the evening; he had been both delighted and instructed, for in the midst of the cares of business he required to be reminded of many things; and he felt highly gratified by the kind invitation he had received from the W. Master, Bro. Feast, and the Brethren of that highly respectable and prosperous Lodge. When he revisited his native land, he would feel great pleasure in relating the kind manner, in which he had always been received by his English Brethren, and especially by the Neptune Lodge.

The harmony of the evening was kept up with great spirit, and the hospitality stopped within the limits of good order.

POLISH NATIONAL LODGE, No. 778.—At the meeting of this Lodge on Wednesday, the 25th inst., Bro. Lord Dudley Coutts Stuart was installed W. M. by Bro. Watson, who performed the important ceremony in his usual excellent and impressive manner. After the business of the Lodge had been concluded, the Brethren retired to refreshment, when the following toasts were given: "The Queen and the Craft;" "Prince Albert and the rest of the Royal Family;" "The Earl of Zetland, M. W. G. M.;" "The

Earl of Yarborough, Dep. G. M.;" and "The G. Officers." The W. M. expressed the satisfaction he felt in being able to connect with this toast the names of two distinguished guests—R. G. Alston, and W. White, G. S. With Bro. R. G. Alston he had long had the honour of being on terms of intimacy, and to Bro. White the Craft was much indebted for the skill and talent which he had displayed in the discharge of the duties of his high position.

Bro. ALSTON returned thanks, and, in doing so, congratulated the Polish National Lodge on the acquisition of such a W. M. as Lord D. Stuart. It told well for Masonry, and for that Lodge in particular, that a nobleman so eminent for his private virtues and his public talent had accepted the Presidency of the Lodge. He had long been anxious to visit this Lodge on account of the very excellent reports he had continually heard of its prosperity and usefulness; and he rejoiced that upon the occasion of his first visit he should have witnessed the installation of his old and valued friend, Lord D. Stuart. Having now had a fair introduction, he should take frequent opportunities of enjoying their hospitality, and witnessing their excellent working.

Bro. White, G. S., having also briefly returned thanks,

The W. M. proposed "The Visitors," for which Bro. Bridges, W. M., No. 169, returned thanks.

The W. M. then proposed "Bro. Sczulcweski," and invested him with a P. M. jewel, voted him by the Lodge for his services as W. M. during the past year.

Bro. SCZULCWESKI returned thanks, and proposed the health of the W. M. He thanked the Earl of Zetland, G. M., for his kindness in having granted a Warrant of Constitution to this Lodge, which enabled his countrymen to form themselves into a Society for the purpose of carrying on the grand principles of Masonry. He congratulated the Lodge upon their position, and in a very feeling manner spoke of the connexion existing between the Poles and his Lordship. Although Lord D. Stuart was the first English Brother who had been placed in the Chair of the Polish National Lodge, yet the Lodge had lost nothing of its character; for the name of Lord D. Stuart was as dear to the sympathies of every Pole, as it was respected by the English Brethren; and if it ever should be that the Poles were restored to their native land, they would leave behind them, in the person of Lord D. Stuart, a representative who would continue to identify the name of Poland with that of this Lodge.

LORD D. STUART returned thanks, and stated that he felt very deeply how honourable was the position which he had been called upon to fill, and although, from the great demands made upon his time, he feared he should not be able to give so much suit and service to the business of the Lodge as previous Masters had done, he would still devote all the time he could spare from his public duties to promote the happiness and comfort of his Brethren. He loved Masonry for itself. The glorious principles upon which the Order was founded—Brotherly Love, Relief, and Truth—had enabled it to withstand all opposition, and raised it so high on the pinnacle of Sociality and Benevolence, as to become the model for all other benevolent structures. He concluded by proposing "The health of the P. M.'s."

Bro. Wiercinski returned thanks.

Several other toasts and replies followed of a most interesting character.

PROVINCIAL.

Cornwall.—Redruth.—On Monday, April 28th, a very interesting event in Freemasonry took place at Redruth in the revival of the Druids Lodge of "Love and Liberality," which originally stood No. 113 on the list of lodges on the Register of the United Grand Lodge of England, but which for the last twenty years, in consequence of uncontrollable events, had ceased to meet. Some of the Brethren of the old Lodge at Redruth,—who, though the iron hand of time has pressed heavily on them, still possess the faithful heart and kindred feelings of Masons, in conjunction with some younger Brethren of the Fraternity,—resolved to resuscitate the ancient "Druids," which for so many years was a guiding star amongst the Lodges of the province. Accordingly they presented a memorial to the Grand Lodge to grant them a fresh constitution under the old title, which the Grand Master complied with, the only difference being that the re-constituted Lodge now stands 859 on the Register instead of 113 as formerly. At five o'clock, the Lodge was close tiled, when the D. P. G. M. for Cornwall, Bro. Ellis, took the Master's chair, and as it was the occasion of re-opening the Lodge, he appointed the officers for the day chiefly from those holding offices in the Provincial Lodge, and exclusively from other Lodges, the new officers of the Druids taking their places on the left of such officers. The Lodge was then opened with solemn prayer, and after the Dispensation was read, and the usual ceremonials on re-constitution had been duly concluded, two candidates for initiation were introduced, and were regularly admitted into the mysteries of the Craft, with all ancient usages and customs; two other candidates were also named, but they postponed their honours to a future occasion. In addition to the Brethren of the Lodge many attended from various towns in the county; the "Phœnix," of Truro, being fully represented by its Master and all his officers. After the business was concluded, the Brethren were called from labour to refreshment, and proceeded to the refectory in Masonic procession, where they found a luxurious repast provided for them by their newly initiated Brother, Charles Andrew, who, although he has so lately succeeded the former respected and lamented hostess, has well and worthily sustained her reputation, and given a promise of the hotel being conducted under his judicious management, with credit to himself and satisfaction to his guests. The repast was all that could be desired. In the course of the evening the usual Masonic toasts were given and suitably acknowledged, and the Brethren separated, at an early hour, much gratified with the proceedings of the day.

Dorset.—The Christchurch Masonic Lodge (the Lodge of Hengist) opened at the Belle Vue Hotel, Bournemouth, on Friday May 9th, with the usual ceremonies. At eight o'clock in the evening the Lodge was opened by Bro. J. Sydenham, P. M. of the Lodge of Amity (Poole), assisted by other officers of that Lodge. Bro. Samuel Bayly was then unanimously elected as W. M. of the revived Lodge, and being invested with the badge of office, took the chair, when, the other preliminaries having been arranged, he proceeded to appoint his wardens and other officers for the current year. At the close of the business, a party of about twenty Brethren of the Lodges of "Hengist" and "Amity" adjourned to an adjoining room, to partake of the refreshment which there awaited them, to which, after the exertions of the evening, it is needless to say, ample justice was done. Numerous Masonic toasts, introduced by appropriate speeches, followed the removal of the cloth; the speakers in several instances not failing to allude to the various charities connected with the Craft; whilst the voting paper was filled for the election of annuitants, which then was about to take place. The proceedings throughout were conducted with that harmony and Brotherly feeling, which always attend the assemblages of Free and Accepted Masons. It affords us much pleasure to add that the Lodge of Hengist is now revived under very favourable auspices.

GUERNSEY.—On Thursday, June 19, the R. W. John J. Hammond, Prov. G. M. for Guernsey and its dependencies, held his annual Grand Lodge at Doyle's Masonic Hall, Berthelot-street. The Lodge was close tyled at 12 A. M. The business being concluded, the Brethren separated only to re-assemble at the festive board, where a handsome banquet attended them, prepared by Bro. Greenwood.

The cloth being removed, and the usual loyal toasts drank, the R. W. the Prov. G. M. proposed "the health of the Right Hon. the Earl of Zetland, M. W. G. M. of England," which toast was received by the Brethren with every mark of respect and attachment; that of "the Right Hon. the Earl of Yarborough, D. G. M. of England," was proposed and drank with the same warmth of feeling. The Rev. Bro. H. O. Wood, D. Prov. G. M. for Guernsey, then proposed "the health of the Prov. G. Master," which was received by the assembled Brethren with rapturous applause, and drank with all the honours.

The R. W. Bro. HAMMOND, in returning thanks, remarked that he deeply felt the warmth of manner in which the toast had been received, and expressed his pleasure in presiding as Prov. Grand Master over Guernsey, that his attachment to the province increased daily, and he was glad to see it reciprocal on the part of the Brethren; he was, moreover glad to know that Masonry was in so flourishing a condition; already one Lodge (the Hammond) had been formed since the establishment of Guernsey into a Masonic province, and another (the St. Ann, of Alderney,) was about to be constituted, where he hoped again to meet the Brethren. After some further remarks, the R. W. Brother sat down amidst the cheers and applause of the Brethren.

"The health of the D. Prov. G. Master" was likewise drank with much feeling.

After the health of the officers of the Prov. Grand Lodge and Masters of the subordinate Lodges in the province had been drank, the Prov. Grand Tyler gave the concluding toast, after which the Brethren separated, delighted with the pleasures of the evening.

LANCASHIRE, WEST.—LIVERPOOL—The annual Prov. G. L. was held at the Adelphi Hotel, at ten o'clock on Tuesday 29th April. The Craft Lodge was opened by the Prov. G. Sec., in the absence of the Worshipful Master of Lodge No. 35. At the appointed time the procession of Grand Officers entered the room, and were received with the usual honours. The Prov. G. L. having opened in solemn form, the minutes of the last Prov. G. L. were read and confirmed, and the customary business entered upon. A testimonial of respect was then presented to the late D. G. M., Bro. Drinkwater. After the transaction of the routine business, the G. L. was closed, and the Prov. G. Officers retired. The Craft Lodge was then closed.

The Brethren re-assembled at four o'clock for refreshment, when Bro. the Rev. G. Robinson, D. G. M., occupied the chair. The cloth having been drawn, the first toast was "the health of her Majesty the Queen," which was responded to with much enthusiasm, and followed by the National Anthem. The toast "Prince Albert, Albert Prince of Wales, and the rest of the Royal Family," was next given from the chair. The R. W. D. P. G. M. said the G. L. was held earlier than usual this year, because a great number of Masons desired to visit the Grand Exposition, which was to bring all nations in peace and amity together in Hyde Park. A number of foreigners were expected there from all parts of the world. It had been said that when English Masons went abroad their foreign brethren did not behave to them as they ought to do; but when they came to this country, he hoped the English Masons would extend to them the right hand of fellowship. (Applause.) The Chairman next gave "the Earl of Zetland, M. W. G. M." He said that Freemasonry in England was considered to be worked to perfection, and they had at their head one of the finest specimens of the Craft. "The Earl of Yarborough, R. W. D. G. M., was the next toast, followed by "Le Gendre N. Starkie, R.W. P. G. M. West Lancashire." The Chairman regretted the absence of Bro. Starkie, who was unable to attend this meeting. He (the Prov. G M.) had intimated to him that he possessed a sufficiency of this world's goods, and his desire was that a portion of his property should be devoted to purposes of kindness, and he (the D. P. G. M.) hoped, and indeed had no doubt, that Masonic charity would extensively participate in his bounty. (Applause.) "The Earl of Ellesmere and Lord Combermere, the R. W. P. G. Masters for East Lancashire and Cheshire," were next honoured. Bro. Samuel proposed "the health of Bro. Rev. G. Robinson." He said that although that gentleman had only recently been appointed, they found him always at his post—a working Mason, who had the welfare of this province at heart. The toast was most heartily responded to by the Brethren, and the D. G. M. replied.

After several other toasts, the Grand Lodge retired in procession about ten o'clock.

Hampshire.—Portsea.—The Companions of the Royal Sussex Chapter, No. 428, assembled on St. George's Day, for the purpose of installing the principals for the ensuing year, &c.; Comp. Dr. Meadows, *M. D.*, P. Z. of the Phœnix Chapter, No. 319, attended, and, in a very impressive manner, installed Comp. Joseph Ogburn (the Junior Grand Warden of the province of Hampshire), as Z. of the Chapter for the ensuing year, Comp. Capt. Elliot as H., and Comp. Harrington as J. The following Companions were invested with the collars and jewels of their respective offices:—Comp. Gillmore as E., Comp. Geo. G. Palmer as P. S., Comps. Weeks and Slade as Assistant Sojourners, and Comp. P. Z. Lea as Treasurer. At six o'clock the Companions adjourned to the Banquet, and St. George's Day was never more appropriately celebrated than on this occasion: at eleven o'clock the Companions separated, highly pleased with the proceedings of the day.

Leicester.—On Wednesday, April 23rd, there was an unusually large assembly of Freemasons in this town, brought together for the purpose of installing a Provincial Grand Master for Leicestershire, in place of

Lord Rancliffe, deceased. As it is between twenty and thirty years since his lordship was appointed to the distinguished post, the ceremony has of course been witnessed by a few only of the present race of Masons, and therefore the interest of the occasion was materially enhanced. But the feelings paramount over all others, which drew the Masons of the province together, were the profound respect and zealous regard which the pre-eminent Masonic attainments, the great experience, the uniform affability, and the genuine benevolence of Sir Frederick Fowke have always inspired in the minds of the members of the Fraternity throughout the province. The Brethren assembled about three o'clock in the Masonic Hall at the Bell Hotel.

When the Brethren had assembled—numbering more than sixty—the doors were close tiled, and the Lodge duly opened, the Grand Registrar, Bro. Dobie, presiding. The ceremony of installation was then proceeded with, the patent of appointment under the seal of the Grand Lodge being produced; after which the newly installed Master being enthroned, appointed and invested the various officers, and the other affairs of the Lodge were transacted. The Lodge being closed, preparations were made for the banquet. The following Brethren were present at the ceremony, with many others too numerous to mention;—Bros. Sir F. G. Fowke, Bart., P. G. M.; A. Dobie, P. G. M. for Surrey; W. H. White, Grand Sec. of the Order; Laurence Thompson, P. J. G. D.; R. Stott, Past P. G. S. W. for Warwickshire; T. B. Miller, Past P. J. G. W. for Leicestershire; W. G. Palmer, of Loughborough, Past G. D. for Leicestershire; Richard Allen, Prov. S. G. W. for Notts.; W. Cooke P. G. Secretary; Rev. G. C. Fenwick, P. G. Chaplain; John Mortin, Past P. G. S. W.; Chas. Mavins, P. G. Organist; Dr. Irwin, P. P. S. G. W.; W. Kelly, P. P. S. G. W.; T. H. Wheeler, P. P. S. G. W.; W. Pettifor, P. S. G. W.; Thos. Cooper, P. G. I. W.; Robt. Crawford, P. G. Treasurer; John Prett, P. P. J. G. W.; Thos. Moxon, P. P. G. Director of Ceremonies.

At refreshment Bro. Sir F. Fowke occupied the chair, who, after the cloth was withdrawn, gave the following toasts:—The "Queen and the Craft," (which was received with full Masonic honours, and was followed by "God save the Queen." "Prince Albert and the rest of the Royal Family;" "the M. W. G. M. the Earl of Zetland;" "the Deputy Grand Master, the Earl of Yarborough;" "Earl Howe, the past Deputy Grand Master" (who was unable through illness to attend); and "Brother Dobie, Grand Master for Surrey, and Grand Registrar of the Grand Lodge of England."

Bro. Dobie responded in an able and appropriate address, and proposed "the health of the newly-elected Provincial Grand Master," which was received with loud and long-continued plaudits.

Sir Fredrick Fowke said it would be affectation in him to say that he did not feel deeply the honour conferred upon him that day. He had a few remarks to offer, which he had committed to writing, and he would therefore read them. The Chairman then read the following very interesting narrative of Masonic experience, which was listened to with most marked interest, and frequently interrupted by tokens of pleasure and approbation:—

Brethren, I consider it to be my duty to give you a very brief sketch of my Masonic career for a period of nearly forty years, and to lay before you, as it were, my credentials, which I trust you may think in some degree may qualify me for the office, which, by the unsolicited favour of the Grand Master, the Earl of Zetland, I have now the honour to hold. Brethren, I shall commence by stating that I hold in my hand a document, the discovery of which first gave me the idea of becoming a Mason. It is my father's appointment as Provincial Grand Master for Leicestershire, in the year 1774, by Lord Petre, the then Grand Master. I also found this square and royal arch jewel (Sir Frederick here produced them), emblems which excited in me a curiosity to know the meaning assigned to them; and I entertained at once a pre-conceived opinion of the usefulness of our Order. A relation of mine happening to be a member of the Prince of Wales's Lodge, in London, I requested him to propose me as a candidate for initiation, and I was accordingly initiated in that Lodge, in the year 1813, by Brother Waller Rodwell Wright, a barrister, one of the greatest ornaments of our Order, and possibly the ablest and most accomplished Mason of his day. No wonder then, when I was ushered into the Order under such distinguished auspices, that I should have become warmly attached to it, and endeavoured to perfect myself in the various ramifications of its hidden treasures. I soon joined other Lodges in the metropolis, and served those minor offices, the duties of which every Mason should discharge, in order to qualify himself progressively, step by step, for future advancement. (Applause.) Among these offices I was Junior and Senior Warden of that admirable Lodge, the Lodge of Antiquity, presided over by H. R. H. the Duke of Sussex, Grand Master, who twice offered me the Mastership, but I was obliged to decline taking the chair by my absence abroad.—His Royal Highness, with his usual discrimination, observing that I was a tolerably industrious workman in the Masonic vineyard, and that I appeared to take an interest in its prosperity, was pleased to appoint me S. G. Deacon, and afterwards, in the year 1821, S. G. Warden. I was acting Master of the Prince of Wales's Lodge for some time, and was Deputy Master of the Lodge at the installation of H. R. H. the Duke of York, in the year 1823, the arrangement of the whole of which ceremony devolved upon myself*. This was truly a proud day for the Lodge, and I may add for the whole Fraternity. After the secession of Brother Wright from the Lodge, who had accepted an office under government, that of Assessor of a Code of Laws at Malta, the Lodge declined in numbers, when I proposed that it should memorialize the Duke of York to accept the chair vacant by the accession to the throne of the Prince Regent, afterwards George IV. His Royal Highness acceded to our wishes, and it is truly gratifying to me to know that it is now one of the most respectable and thriving Lodges in the metropolis. I was in due course a Grand Steward, and served the office at our annual grand festival. I was Steward at the anniversary of the Girls' School in 1820, and of the Boys' School in 1822, and became a Life Governor of each. Here perhaps, I may be allowed to say (in order to encourage others "to go and do likewise"), that I induced my better half to be in some measure useful to our Order (although she, in common with many of the fair sex, had no very great affection for *our dark and mysterious secrets*), by becoming a Life Governor, as well as myself of the Girl's School.—Though mentioned last, it is not least in my estimation, that I joined St. John's Lodge in this town, in the year 1817, to which I have continued a subscribing member ever since; and I believe, at the present moment, I am Father of the Lodge. Brethren, I cannot speak of St. John's Lodge (of which I was Master for two successive years), without expressing my grateful feelings for the many attentions I have received from its members; nor can I ever forget their kindness in presenting me with a beautiful cup as a testimonial of their regard, through the hands of my noble brother, the Past Deputy Grand Master, Lord Howe, whose absence I have now so much reason to regret. It also affords me great satisfaction to say that I am a member of the second Lodge at Leicester, the John o' Gaunt Lodge, which I trust will long continue to flourish in happy union and harmony with its elder brother of St. John's. I became a member of the Chapter of Observance and the Encampment of Mount Carmel, two Lodges of Masonic Knight Templars, and am now Provincial Grand Commander of the Order in this County. I am also Provincial Grand Superintendant of Royal Arch Masonry for Leicestershire. Brethren, believe me, I have not mentioned these facts by way of boast, but that you may know them, and pronounce your own judgment as to whether you consider they are in any shape qualifications for the office of Ruler of this Province; and to show you that I have not been merely a nominal member of the Order, but have worked my way to my present position, not only with a view to my own improvement, but, so far as in me lay, to serve the Craft at large. (Loud applause.) I have now to add a few words with respect to the relative position between the late lamented Provincial Grand Master, Lord Rancliffe, and myself, as regards this office. His lordship's father and my own were officers in the Guards together, and were Equerries at the same time to H. R. H. the late Duke of Cumberland, the brother of George the Third, who was Grand Master for several years, and this, in all probability, was the reason of their both becoming Masons, and subsequently Provincial Grand Masters for Leicestershire. I may, perhaps, be allowed in this assembly of Brothers to state, that there was one peculiar coincidence in our family history. The Duke and Duchess of Cumberland were sponsors to Lord Rancliffe and to my sister Mrs. Colonel Burnaby, both of whom took the Christian names of their Royal Highnesses, namely, *Henry Ann Parkyns*, afterwards Lord Rancliffe, and *Henry Ann Fowke*, afterwards Mrs. Burnaby, the gentleman taking the Christian name of a lady, and the lady a gentleman's. The Duchess of Cumberland was, I believe, the first Patroness of the Girl's School which was then called the Cumberland School, established, I fancy, originally by the Chevalier Ruspini, but afterwards encouraged and brought into note by the Duke of Cumberland. I have also here an old printed paper purporting to be a list of the shareholders in a Tontine for raising £5,000 towards building Freemasons' Hall. My father was one of them, and there are here the printed receipts for his share. Amongst the names is that of the Bishop of Osnaburg, one of the lives in the Tontine (age 12), who was no less a personage than the late Commander-in-Chief, the Duke of York, although, at that time, he was only known as Bishop of Osnaburg, and wore the costume of a Bishop, and went to court in lawn sleeves. I should wish, before I conclude, to say one word in respectful memory of our late Provincial Grand Master, for whom I had a sincere regard. There was an openness, sociability, and liveliness, and what I may term a *bonhommie* of character about him that made him popular amongst a large circle of friends and acquaintance, by whom he was much beloved, and especially so by those who best knew him. He had often said to me that he was conscious of his many deficiences and omissions as Provincial Grand Master. Of this, however, I am certain, that he was proud of the honour, and anxious to do all in his power, to perform the duties of the office.—Peace to his manes!—Brethren in concluding the affairs of the Province I trust I shall be ever careful to observe that "*sauviter in modo,*" which is so essentially necessary in every society; but it will be also my duty, in all cases where my authority may be required for the good of Masonry, not altogether to lose sight of the "*fortiter in re.*" Brethren, it cannot be expected, now the verdure of earlier days has been succeeded "by the sere and yellow leaf" of three score years and ten, that the same activity in your service as formerly can be displayed—of this, however, I feel conscious, that I am animated by the same zeal for the Order I ever possessed, and I trust, with the aid of my Wardens and the other officers of the Provincial Grand Lodge, the province may continue to flourish; for I should indeed grieve if Masonry declined in it under my too feeble sway and superintendence.

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* The Prince of Wales's Lodge subsequently presented Sir Frederick with a splendid Masonic Jewel, in commemoration of his services to the Lodge.

The address being concluded the Prov. G. M. gave the health of Bro. W. H. White, Grand Secretary, who recited some of his remembrances of Sir F. Fowke's early Masonic career, corroborating what was stated in his address, and mentioning the high estimation, in which he was held by the late Duke of Sussex, Grand Master of the Order.

The next toast was that of Bro. Laurence Thompson, Past Grand Deacon of the Grand Lodge, who suitably responded.

The Prov. G. M. proposed "Success to the Boys' and Girls' School."

After which the "Provincial Grand Wardens and the rest of the officers," was given, which was acknowledged by Bro. Pettifor.

Bro. Dobie wished to propose a toast to those who were absent, those whom they would like to have present with them, the ladies. Let them not be wanting in honour to that toast. They had heard of the lady of the Prov. Grand Master being a life governess of the Children's Schools; and he had been present at the inauguration of the Asylum for Aged and Decayed Freemasons, where the ladies had lent their powerful assistance. Had he not promised to acquaint them with the secrects of the Masons he would not, however, have got so much money from their pockets. In giving the health of Lady Fowke, he hoped to see the scions of that house following in the footsteps of their father.

The Prov. G. M. acknowledged the compliment, and then gave the name of a Bro. who had for very many years held a prominent post in the Grand Lodge—Bro. Cooke, the Secretary.

One or two other toasts followed, after which the Prov. G. M. retired, a most pleasing evening having been spent, and every Brother being delighted with the day's proceedings.

Monmouthshire.—Monmouth.—On Monday, April 20, the Free and Accepted Brethren of the flourishing Loyal Monmouth Lodge, installed their newly-elected W. Master, Bro. J. Pearce King. The Lodge has recently rejoiced in the acquisition of several "good men and true," and is on the high road towards securing a high and proud position in the world of Masonry. On this occasion there was a large muster of the Brethren, who united in one cordial sentiment of congratulation at the selection made of a presiding officer. Bro Crook acted as Installing Master.

The Worshipful Master presided at the banquet; and there were also present—Bros. J. E. W. Rolls, D. P. G. M.; T. Dyke, S. W.; T. Prosser, J. W.; J. Rogers, S. D.; James Powell, J. D.; James Mayon and W. Mills, Stewards; Joshua Williams, Treasurer; Roger Bevan, Secretary; John Chilcott, Master of the Ceremonies; A. Rolls, P.M.; T. Swift, P.M.; W. Davis, P.M.; Justly Pearson, P.M.; G. Crook, P. M.; Capt. Steward; W. F. Price. *M. D.*; J. Ward (Chepstow); D. Baker (Chepstow); W. Sheriff, T. Watkins, J. Webb, J. Embrey, Wood (London), H. Dyke, T. Spacey, — Swabie (London), W. Cowles J. Morgan, John Rees, James Preece, &c.

On the removal of the cloth, the President proposed, as the first toast, "the Queen and the Craft," which was right loyally and Masonically received.

"Prince Albert and the rest of the Royal Family," and "the Earl of Zetland," were the toasts which followed.

The President then said, they would now come nearer home, and he would direct their attention to a toast which he was sure would be to them, as Masons, most satisfactory. He proposed to them the "health of their R. W. P. G. M., Colonel Tynte."

The President—Very happily for him, the next toast would require but few words of comment to recommend it to their notice. He was convinced that it was only necessary for him to mention the name of Bro. Rolls, their R. W. D. P. G. M. They all knew the urbanity of manner, and the hearty good feeling, exhibited by Bro. Rolls on all occasions, and his meeting them that day, when he had a number of friends at his own house, showed that he had the interest of Masonry at heart. He would give them, "Health and long life to Bro. Rolls," which he was sure they would drink with all their hearts.

Bro. Rolls, on rising to reply, was received with renewed cheering. He said, it was a source of sincere satisfaction to him to have his health proposed and received in so enthusiastic and gratifying a manner. He congratulated them all on the flourishing way in which Freemasonry generally was progressing, and particularly on the rapid strides it was making in Monmouth. Under the able superintendence of their W. M., and his efficient staff of officers, there was no doubt but that their Lodge would continue to increase and flourish, to the great satisfaction of the Craft, and to the good of Freemasonry. He begged leave most sincerely to thank them for the honour they had conferred upon him: but before he resumed his seat he would direct their attention to the next toast which he saw upon the list. It was the health of a gentleman well known to them all, and of whom they had shown their appreciation by choosing him as their W. M. He did not think they could have made a better selection than in his friend, Bro. Pearce King. He begged leave to propose the health of their W. M., a most active and zealous Mason, and one who would exert himself to advance the interests of their Lodge.

Bro. King said, he rose with a great deal of pleasure, as well as pride, to return thanks for the compliment which they had been pleased to pay to him, and to their D. P. G. M. for the flattering way in which he had introduced his name. It was sometimes customary on these occasions to expatiate on the beauties and advantages of Freemasonry; but they had all been brought from darkness to light, and this was no new science to most of them. Those who had been recently initiated into the mysteries of their Order, he hoped would attend to their duties with diligence during the ensuing year, and he trusted he should be able, by working out the lectures, to make them know something of Masonry. Thus he hoped by their assistance to carry on the campaign with profit and pleasure. Happily they had met, happily might they part, and many times happily meet again.

The President then gave, "Prosperity to the Provincial Grand Lodge of Monmouthshire," and with that toast coupling the name of the worthy Secretary of that Lodge, Bro. Crook.

Bro. **Crook** responded to the toast, thanking the Brethren for the cordial manner in which they had wished prosperity to the Prov. G. L. He was sure that as long as the Prov. G. L. was supported by the good wishes and feelings of the Brethren, it could scarcely fail to flourish.

The President next gave "the health of the Visiting Brethren," coupling therewith the name of Bro. Swabie, whom he introduced as the member and representative of Freemasonry in Scotland.

Bro. **Swabie**, in responding to the toast, expressed his admiration of Freemasonry in general, and of the *modus operandi* in the Monmouth Lodge in particular. He had experienced great pleasure in being present amongst them.

The President proposed "the health of the Past-Masters," who had all done their duty admirably, and in whose steps he hoped to follow. He would particularly direct their attention to their immediate P. M., Bro. Justly Pearson, whose valuable services they all appreciated.

Bro. **Justly Pearson** returned thanks, and in conclusion remarked, that so long as they remembered the grand principles of Masonry, "Fortitude, Temperance, Prudence, and Justice," their Lodge would flourish and be prosperous.

The President next proposed "the health of the S. and J. Wardens," which toast was responded to by Bros. Dyke and Prosser.

The President then proposed in succession "the healths of the Treasurer and Secretary," to which those Officers briefly replied.

"The health of Bro. Capt. Stewart, the Steward of the P. G. Lodge," was the next toast.

"The Deacons," and "the healths of Bros. Dr. Price and H. Dyke," followed. "The health of Bro. Ward and the Chepstow Brethren" was next proposed, and a hope was expressed that, ere long, an efficient Lodge would be formed in Chepstow.

The President next proposed "the Tylers," and other toasts followed. The speeches were interspersed with appropriate songs, and a most pleasant evening was spent.

Staffordshire.—Walsall.—*The Lodge of St. Matthew*, No. 786, celebrated their Anniversary on Tuesday, April 1st, when they were honoured by a numerous attendance of the Brethren from the neighbouring Lodges. Amongst whom were Dr. Bell Fletcher, P. D. P. G. M., Warwickshire; Bro. Dee, P. G., Sec., Staffordshire; Bro. Lloyd, W. M., Howe Lodge; Bro. Capt. Molloy, Western Australia.

Bro. Thos. James, W. M., installed his successor, Bro. Dr. Burton, and before retiring from the chair presented to the Lodge at the request of Mrs. James, a splendid silk banner, which she had worked as a mark of her esteem and respect for the Members of the Lodge. The banner which excited universal admiration, had a full length figure of St. Matthew on one side; and on the reverse the name and number of the Lodge, with the square and compasses, and the motto, "Audi, Vide, Tace," richly embroidered.

Bro. Burton's first act was to present to Bro. Thos. James, in the name of the Lodge, a beautiful Past Master's jewel, and took occasion to observe that without at all detracting from the merits of the previous Masters, the chair of a Lodge had never been more ably filled, the ceremonies more correctly worked, nor the true principles of Masonry better observed than during the presidency of that Brother. The Jewel bore the following inscription :—

> "Lodge of St Matthew, No. 786. To Bro. Thos. James, P. M., as a testimony of their esteem and appreciation of his valuable services to the Lodge. April, 1851."

The Lodge having been called from labour, the Brethren partook of a banquet, which reflected great credit on the hostess of the New Inn. Several most excellent addresses were delivered, and the attention of the Brethren to the Masonic charities was eloquently enforced by Bro. Bell Fletcher. Bro. Dee congratulated the Members of the Lodge of St. Matthew on their present high position. As Prov. Grand Secretary he has an opportunity of knowing the progress of the various Lodges in the Province, and though having been in existence only four years, there was none making greater strides than this Lodge. Brotherly love and harmony prevailed till past low time, when the Lodge was closed and the Brethren separated.

May 6.—The Brethren of St. Matthew's Lodge met for the purpose of Initiating a gentleman into the Mysteries of Freemasonry, far advanced in life, of the name of James, Father and Uncle to several of the Members. By the kind permission of the W. M., Bro. Dr. Burton, on this occasion, the chair was occupied by a Son of the Candidate, Bro. Howard James, P. M., and all the other Officers officiating at this most interesting ceremony were members of his family, viz.—Bro. Thomas James (Nephew), S. W., Bro. W. James (Son), J. W., Bros. John and Frank James (Nephews), Deacons, and Bro. Sydney James (Nephew), I. G. The Initiation of this Brother must shew to the popular world the value of Freemasonry, and be an assurance that the good conduct of his Sons and Nephews, has led him to form the highest opinion of the principles by which they have been actuated ever since they became "good and faithful" Members of the Order.

WARWICKSHIRE.—BIRMINGHAM.—*Faithful Lodge*, No 696, *April* 8. —The Brethren of this Lodge mustered strongly. The W. M. elect, and other officers for the ensuing year, were regularly installed and invested.

Lodge of Light, Dee's Royal Hotel, *May* 13.—This being the usual day for the installation of the W. M., and appointment of other Officers for the ensuing year. a goodly number of the Brethren attended. The ceremony of installation was performed by Bro. William Lloyd, P. G. Treasurer. The new Master went through the ceremonies of initiating a candidate and raising two F. C.'s in a very creditable manner. The banquet was served in Bro. Dee's usual good style.

We were pleased at receiving a visit from an old veteran in the Craft, Bro. J. V. Douglass, who was initiated in the mother Kilwinning, more than fifty years back.

Athol Lodge, No. 88.—This old Lodge has removed its quarters, and is now held in a noble room, at the White Hart Inn, Digbeth.

WILTSHIRE.—SALISBURY.—The interesting ceremonial of the installation of the first W. M. of the new lodge of Elias de Derham, lately established in this city. took place on March 11, the honour of filling the presidential chair having been unanimously conferred upon Bro. Dr. T. R. Moore (who also enjoys, by special dispensation from the M. W. G. Master, the Earl of Zetland), the somewhat unusual privilege of being at the same time W. M. of the Lodge at Southampton. The ceremony was ably performed by Bros. Stebbing, Slade, and Coxwell (a board of P. Masters from the last-mentioned Lodge), after which the newly installed W. M. proceeded to appoint his officers for the year ensuing. Several joining members were ballotted for, and the names of two candidates for initiation proposed and accepted. At the conclusion of the proceedings, the members and visiting Brethren partook of the hospitality of the W. M., who in the proposition of the various loyal, Masonic, and complimentary toasts, delivered some appropriate remarks, expository of the duties and principles of Masons in general, and pointed out the course to be steered by the members of this Lodge in particular, with a view to its stability and permanency.

WORCESTERSHIRE.—WORCESTER.—The Prov. Grand Lodge of Ancient Free and Accepted Masons of England, for the province of Worcester, held a grand meeting in this city on Tuesday, June 17th, in the Lecture Hall of the City and County Library, Pierpoint Street, on which occasion the installation of the recently appointed Prov. G. M., Henry C. Vernon, Esq., (of Hylton Park, Staffordshire, P. G. W. of the Grand Lodge of England), took place. Being an event of rare occurrence, and the ceremony one of a very imposing character among the Fraternity of Freemasons, great interest was excited, and early in the morning an unusual number of gentlemen were observed making their way to the place of *rendezvous*, where about two hundred of them had assembled at the hour appointed in the official circular for the commencement of business. Among them were Brethren from Kidderminster, Dudley, Bromsgrove, Alcester, Stourbridge, Cheltenham, Upton, with many Masters and Past-Masters of Lodges, with their banners. &c. Several Grand Officers from the neighbouring provinces of Stafford, Hereford, and Warwick were also present.

The business was commenced by the Lodge Semper Fidelis, No. 772, of this city, which was honoured on this occasion by the selection of the Prov. G. M. as the place of meeting. The Prov. Grand Lodge was shortly after introduced, and the imposing ceremony of the installation of the W. Prov. G. M. of the Province of Worcester was proceeded with, which was conducted by the Prov. G. M. of Dorsetshire, William Tucker, Esq. An admirable address was afterwards delivered by the newly-installed Prov. G. M., who subsequently appointed his officers.

Business being thus far concluded, a procession of the Officers and Brethren was formed, which moved off from Pierpoint Street, shortly before three o'clock in the afternoon, to attend divine service at All Saints' Church, being preceded by the fine band of the Queen's Own Worcestershire Yeomanry, in military uniform. The weather being delightfully fine the streets were thronged with spectators; the windows and balconies were crowded by fair occupants, whose smiles lent an attraction to the scene, and every available eminence from which a view of the proceedings could be commanded, was eagerly attained. The bells rang merrily, and amidst these festive demonstrations the procession wound on its way along Foregate Street and Broad Street.

Arrived at the Church the band drew up on each side of the gateway, and played the National Anthem, during the performance of which, the Brethren and others forming part of the procession entered the sacred edifice. The crowds assembled in the vicinity were immense, but the strictest order and decorum prevailed. A pleasing feature was the appearance of the school children, who were drawn up on the terrace in front of the church, bearing a number of handsome banners, suitably inscribed. The Prov. G. M. was conducted to a principal raised seat in the church, and the Mayor, preceded by the civic officials, to the seat appropriated to that officer on state occasions, over which was placed the civic sword. The church was well filled, and many elegantly-dressed ladies were present.

Full choral service was performed; the prayers were intoned by the Rev. C. Eckershall, Rector, and the second lesson read by the Rev. Bro. Paskowitch. Four other clerical Brethren were present, attired in their robes. The musical arrangements for the service were entrusted to Bro. Jabez Jones, the Prov. G. Organist, who secured the valuable assistance of several of the instrumental and vocal members of the local societies. The pieces were beautifully chaunted by the Rev. Bro. Eckershall, and Tallis's responses given with excellent effect by the choir. The Psalms were sung to Havergal's Festival Chant, and the Canticles to Cooke's service in G. The choruses, "And the glory of the Lord," "Lift up your heads," and the "Halelujah" from the *Messiah* formed the other portions of the service, the whole of which was performed in a manner which gave the most perfect satisfaction and added materially to the completeness of the day's proceedings. The band was led by Bro. D'Egville, and Mr. Sefton, organist of the church, conducted; Bro. Jones presiding at the organ.

The sermon was preached by the Rev. Bro. C. Eckershall who selected for his text the 2nd chapter of St. Paul's Epistle to the Ephesians, verses 20, 21, 22; "And are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye are also builded together for an habitation of God through the Spirit." The Rev. Brother founded an admirable discourse on these words of the Apostle, and at its conclusion a collection was made, which, with additional donations subsequently received, amounted to twenty guineas, which we understand will be thus disposed of—ten guineas to the Girls' School attached to the Order of Freemasons in London, and ten guineas to be left in the hands of the Rector for charitable purposes.

The procession then re-formed, (being marshalled by P. G. S.W. Bennett, with his usual accuracy in all matters connected with the Craft), and returned in the same order to Pierpoint Street, where the business of the Grand Lodge was completed. The Brethren again formed in procession and marched to the Guildhall, where a banquet was provided for them, under the care and superintendence of Mr. Barnett, of the Crown Hotel.

The Chair was taken by the Prov. Grand Master, who was supported on his right by Bro. J. B. Hyde, (the newly appointed Deputy Prov. Grand Master), Bro. William Tucker, (the Prov. Grand Master for Dorsetshire,) and Bro. Edmund A. H. Lechmere, (Prov. Senior Grand Deacon), Bro. the Rev. George R. Portal, (Prov. Senior Grand Warden of Oxfordshire), Bro. W. Lloyd, (Prov. Grand Treasurer for the Staffordshire and Warwickshire Grand Lodges); and on his left by Bro. the Rev. Dr. Bowles, (Prov. Grand Master of Hertfordshire), Bro. Col. Burlton (Prov. Grand Master of Bengal), the Worshipful the Mayor, Bro. W. S. P. Hughes; Bro. George Scarsbrook, (Prov. Grand Secretary for Hertfordshire), Bro. F. T. Elgie, (Prov. Grand Treasurer for Worcestershire), Bro. G. Hallam, (Past Prov. Grand Senior Warden for Staffordshire,) and Bro. Cobley, the Worshipful Master of

Lodge Semper Fidelis, 772. The company numbered upwards of 130.

The cloth having been withdrawn, and thanks returned by the Chaplain to "The Great Architect of the Universe," for blessings received upon that, as on all other occasions, the P. G. M. retired, in consequence of indisposition, when the chair was taken by Bro. Hyde.

The first toast of the evening was "the Queen and the Craft," which experienced that reception which is usual among all classes on the mention of the name of the Sovereign, and more particularly among Freemasons.

A number of other toasts followed, including "the Grand Master of England, the Earl of Zetland;" "the D. G. M. of England, the Earl of Yarborough, and the other Grand Officers," to which Bro. W. Tucker replied in the following terms:—

My Brethren,—Often as I have been called upon to make a speech at a Masonic Banquet, never did I feel so diffident as on the present occasion, because I am now, for the first time, called on to return thanks for our Grand Master, the Earl of Zetland, a nobleman, who, in whatever light he is considered, either as a private gentleman, or as a public character, is alike kind, gentlemanlike, and affable to all, and eminently fitted to fill the chair as the chief of the Masonic Craft. In the Earl of Yarborough, the D. G. M., you have also a nobleman, who has distinguished himself in his Parliamentary career, not more than he has endeared himself to all, who honour him for his many private virtues: as D. G. M., I must say I have never seen any one who has, as a chairman, conducted Masonic meetings more ably. For and on behalf of the G. M. and D. G. M., with the other officers of Grand Lodge, I return you my best thanks. But to ourselves: you have done me the honour of drinking my health as the Installing Master, this day; I do feel particularly proud of having been invited to perform this highly honourable office; and more so, as I see, on my left, Dr. Bowles, whom I had the great pleasure of placing in his chair. at Hereford, last year. It is indeed a circumstance that rarely occurs for one brother, in so short a period, to place two such Masonic chiefs at the head of their respective provinces—men who cannot fail to throw a lustre on whatever they undertake, and under whose guidance and advice, Masonry is sure to flourish. We must now come directly home, and to ourselves, to look at our own P. G. M., Bro. Vernon, whose installation we have this day witnessed; in him, you have a good man and true, one who obeys the moral law; one, who having ever acted on the Masonic principles in every relation of life, has justly and properly become beloved and respected by all, more particularly by the Masonic Fraternity; such a man has the G. M. chosen, and such a man I have had the high honour of installing; the whole Craft, searched and researched, could not have found a Brother more eminently calculated for the position of your P. G. M. Let me then congratulate you, on this occasion, as your Masonic chief, a congratulation, in which, I am certain, every good man and Mason will join, when they see that our Bro. Vernon possesses every moral and social virtue which can adorn the human character. It is indeed a pleasure to look on so bright a picture; but it cannot be denied that there are occasionally to be found, in our ranks, bad men, bad Masons, men who have not acted up to the solemn and serious vows which they have taken; still in a society, so vastly extended as that of Freemasonry, this is not to be wondered at; all large flocks contain a few black sheep, but when such men are found in our Order, they are most justly punished, by being despised and scorned of all, as unworthy Members. Such a one is the man who swears to his neighbours and disappoints him; such is the man who makes Freemasonry subservient to dishonourable purposes, who receives his brother's secrets as a brother, and sells them for filthy lucre. Should such a man, I say, be found, he deserves the severest censure, and will sooner or later meet with condign punishment;—so long as he continue in the Craft *unrepentant*, he stands before all honest men and Masons as a wilfully perjured individual. I trust that I can flatter myself that no such character exists among us here present, that Freemasonry has taken too deep and lasting a hold on us to permit of such apostacy from our Order. If such an one does exist, and is present, let him turn from the error of his ways, and repent. I thank you all for your attention, and beg, in conclusion, to propose for your acceptance "the health of the Prov. Grand Master, Bro. H. C. Vernon," and I congratulate you and the province generally on the presidency of so intelligent and efficient a Mason, and so excellent and worthy a citizen.

The toast was drank with enthusiasm. Want of time, as well as of space, precludes our doing justice to the several admirable addresses generally delivered on the occasion. On "the health of the Prov. Grand Master of Herefordshire," however, being proposed, and drank with great cordiality, Dr. Bowles rose and spoke to the following effect:—

"We have heard some beautiful addresses to-day, which prove that out of the abundance of the heart the mouth speaketh. I cannot approach unto such eloquence, for it is my misfortune to belong to that numerous class of persons who find it so very much easier to swallow good things than to utter them, and in whose post-prandial speeches there is always such a somniferous resemblance that they are only endurable in proportion to their brevity. (Laughter.) I heartily wish, Brethren, both for your sakes and my own, that upon the present occasion it were in my power to flavour the *toast* which has just been so eloquently proposed, and so well received, by pouring over it a few drops of your far-famed Worcestershire sauce, which, if we may credit the advertisements, imparts an exquisite relish to everything, and possesses so many tonic and invigorating properties. As it is, I can only bespeak your fraternal indulgence, begging of you to accept with kindness the thanks which I offer with sincerity, and entreating you to believe that my heart feels what my tongue utters when I declare that I have derived unmingled satisfaction from the entire proceedings of this day. I lament that illness has compelled the absence of my Hon. Friend from the chair, and nevertheless I congratulate him on his having been selected to preside over a province so rich in recollections of the past; so hopeful in anticipations of the future. (Cheers.) It is indeed a proud and dignified position to be the Masonic chief of this ancient and noble city—a city which, as the motto which I observed over the portal on entering your hall to-day, has won the proud name of the faithful city—a city in which the first Christian church in this diocese was planted, upwards of eleven hundred years ago; which can name amongst its bishops the brave and noble-minded martyr, Latimer; the pious and learned Stillingfleet; the classical philologist, Hurd; and where the men have ever been renowned for their loyalty, and the women justly celebrated for their beauty and revered for their virtue. (Cheers.) These glorious reminiscences of the past, Brethren, will shine upon your onward path and stimulate your Masonic exertions for the future, and therefore do I hope, and therefore do I believe, that under the able government of my Hon. and valued friend, you will become zealous working Masons, in all the duties of charity, mutual good offices, and brotherly love; and that ever remembering your Masonic obligations, you will be the helpers of right, the redressors of wrong, a blessing and an example to all around you. (Great applause.) It is true, indeed, as we were told this morning, that having ceased to be practical Masons, we can no longer rear those stupendous material structures which were the glory of their own age and continue to be the admiration of ours; but, if animated by that true spirit of Masonry which inspired the patriarchs, when they erected altars to the Lord, we can all be the builders of the far more glorious temple of moral, religious, and universal brotherhood—a temple whose foundations rest upon the Rock of ages, and whose top-stone shall reach to the throne of God." (Long continued cheering.) He continued, "Brethren, I ought to apologise for detaining you so long, but an incident happened to me to-day, which, although one of the realities of life, might well be told in the pages of romance. On entering your Lodge-room to-day I was so much struck by the strong resemblance which one of the gentlemen present bore to my late father, that I requested my Hon. Friend, the Prov. Grand Master for Dorset, to introduce me, and after a few minutes' conversation I found to my surprise and delight, that in Col. Burlton, the Prov. Grand Master of Bengal, I had met not only with a Brother Mason, but with one of kindred blood. The gallant Colonel's mother was a Bowles of the same family as my own, and here we met to day for the first time in our lives. My gallant relative has expressed a wish, to which my heart warmly responds, that henceforth we may be united in the bonds of friendship as well as by the ties of kindred, and thus prove that it is 'good for brethren to dwell together in unity.'"

This toast was followed by that of Bro. Col. Burlton, the Prov. Grand Master for Bengal, who, in returning thanks said—

Right Worshipful Sir and Brethren, I am a rough soldier, more accustomed to wield the sword than the pen—more at home in a jungle than in the attempt to make a speech. I cannot address you with the wit, humour, and nervous eloquence of my relative Dr. Bowles, but I heartily thank you both for the manner in which you have received my health, and for the sympathy with which you heard my cousin relate the singular discovery we made to-day. I recognize most gladly a relation of whom I had before only heard, and I am proud of having been descended from so ancient a family as ours, and I hope to transmit our escutcheon to my children as untarnished as I received it from our ancestors. (Cheers.) The gallant Colonel stated that he had been in India for more than forty years, without visiting England, therefore it could not be surprising to the Brethren that he had lost sight of so near a relative, even as the Rev. Doctor; but he imagined they could well conceive the delight he experienced in meeting with such a kind reception on that day in his native land, and at the unexpected family recognition which had occurred. (Applause.)

The **Chairman** then gave, in most complimentary terms, the health of his Worship the Mayor, thanking him for the honour he had done the Lodge and the Brethren, by his condescension in honouring them that day; not only as a Mason, but in his official capacity as Chief Magistrate of the city. (This toast was received with deserved and oft-repeated plaudits.)

His Worship neatly and briefly returned thanks, and complimented the Brethren on their loyalty to the throne, reverence for the laws, and willing and cheerful obedience at all times to constituted authority. (Great applause.)

Upon the health of "The Visitors" being proposed, Bro. George Scarsbrook thus replied: — It has been said this evening that out of the abundance of the heart the mouth speaketh, but if I might, without presumption, be permitted to say so, I would venture to suggest that there might be an exception to this general rule; indeed my experience at this moment tells me that it is so, because I feel that my heart is full to overflowing with gratitude for the honour which you have conferred upon me in proposing my health, whilst my tongue falters in giving utterence to those sentiments. (Applause). From the Masonic proceedings of to day I have received instruction, encouragement, and delight—instruction by the very admirable manner in which the working of the Lodge was performed; encouragement to render myself, by studious research, better enabled to understand the mysteries, and practice the precepts of Masonry, and delight at having formed the acquaintance of so many distinguished Brethren. (Continued cheering). My first wish to become a Mason arose from my having heard of its excellent and truly noble Charities—charities by which the young are trained up in the paths of virtue and religion, and where expiring age finds a shelter from the storms of life. (Hear, hear). He concluded an eloquent address by remarking that Charities, such as those of the Brethren, bless the givers as well as the receivers, for,

> "Each act of charity and mercy done
> High o'er the wrecks of time shall live alone,
> Eternal as the Heavens, and beauteous bloom
> In other worlds and realms beyond the tomb."

The following toasts were given in the course of the evening, and were suitably acknowledged, viz:—"Bro. J. B. Hyde;" "the Rev. C. Eckershall," and thanks to him for the excellent sermon he had preached on the occasion, with a distinct wish that he would allow the same to be published; "the Master of the Semper Fidelis Lodge, No. 772," and thanks to him for the reception which had been given to the Brethren, and the admirable manner in which the proceedings had been conducted; "the Brethren who conducted the musical performance," &c.

The Lodge was closed about ten o'clock, when the Brethren separated highly pleased with the successful termination of the day's proceedings.

YORKSHIRE.—DEWSBURY.—*Masonic Ball.* — The annual Masonic Ball came off on the 27th February last, in the beautiful room of The Three Grand Principles, Lodge No. 251, Dewsbury. There was a somewhat smaller attendance than usual, owing to deaths and other causes in the families of the Brethren. No sooner however had the dancing commenced, than the Brethren and their fair partners, forgetting the paucity of numbers, appeared to make up in spirit and enjoyment what was wanting in other respects; so that the blush of rosy morn, ushering in the king of day, had begun to unfold, ere many who had "tript the light fantastic toe" through every dance, thought fit to lead their partners to their homes, to dream of smiles and jocund strains in the arms of the drowsy god Morpheus.

LEEDS.— The Provincial Grand Lodge of West Yorkshire was holden in the Lodge Room of the Alfred Lodge, No. 384, at the Griffin Inn, West-bar, Leeds, on Monday, January 6. Present:—

Bro. C. Lee, D. P. G. M., and the rest of the Prov. Grand Officers; Bro. J. W. Collins, Minerva Lodge, No. 311, Hull; and W. Masters, P. Masters, Officers, and Brethren, from Lodges Nos. 73, 179, 251, 298, 322, 330, 342, 364, 365, 379, 382, 384, 385, 642, 727, and 763.

The Lodges having been called over, the Prov. Grand Lodge was opened in form, with solemn prayer. The minutes of the P. G. L., held at Heckmondwike, June 21, 1850, were read and confirmed. The petition of Bro. J. Brown, of Lodge No. 365, was presented and read, when it was resolved, that the sum of 10*l.* be appropriated to the relief of the petitioner. The D. P. G. M. called upon Bro. Perkins, of Lodge No. 364, and complimented him upon an instructive Masonic Lecture, delivered to the Brethren of his Lodge; and upon Bro. Smith, of Lodge No. 365, and congratulated him on the receipt of a fraternal Masonic token from a venerable and respected Brother of that Lodge. The Brethren from Lodge No. 727, were called for and complimented on the respectable manner in which they had conducted their Masonic Ball, for which a dispensation had been granted; and the D. P. G. M. took the opportunity of stating to the Brethren that he should deem it to be his duty to withhold the grant of any dispensation, on any future application, if the slightest departure from right order and propriety should be permitted in any Lodge, to which dispensation for such festive purpose had been granted. The Prov. Grand Lodge was then closed in form with solemn prayer.

After the business of the Lodge was concluded, the Brethren sat down to refreshment, prepared for the occasion; and when the usual toasts, had been drank, Loyal and Masonic, each departed to their homes like honest men, good and true."

WAKEFIELD.—A Provincial Grand Lodge was held on Saturday, the 29th of March, for the purpose of paying honour and respect to the memory of Bro. George Henry France, P. G. D. C. and P. P. S. G. W., lately deceased; at which the following Grand Officers and other members of the Craft were present: Bro. C. Lee, D. P. G. M., and the rest of the Prov. Grand Officers, together with Masters, P. Masters, Officers and Brethren from Lodges Nos. 73, 174, 179, 251, 364, 365, 379, 382, 384, 529, and 727.

The Lodges having been called over, the Brethren formed in Masonic order, and proceeded, seniors first, to the late residence of the departed Brother, where, facing about, the funeral cortege moved to the parish church, the juniors going first, and the Prov. Grand Lodge last, all in full mourning, with black crape rosettes on the aprons, black crape covering the collars. Silence reigned throughout the ranks. On reaching the church, the Brethren opened to the right and left, and when the mourning family had passed, the D. P. G. M. and the Brethren in succession followed into the ancient church, and filing right and left took their seats in the aisle of this venerable edifice.

The Rev. Samuel Sharp, the vicar, read the beautiful service of the church for the dead, in a most impressive manner. Bro. White, the Prov. Grand Organist, presided at the organ, whose tones struck with deep and solemn effect upon the mourners' ears, as the sad procession moved from the church towards the last resting-place of the departed Brother.

After the funeral obsequies had been concluded, the Brethren followed the bereaved family in procession, to the late dwelling of him whom they had long loved, whose loss they all so deeply deplored.

The Brethren returned to the room in which they had at first assembled, when the Lodge was opened in the first degree, under the direction of Bro. C. Clapham, P. M. of Lodge No. 179, of which Bro. France had for many years been a member, and of which he was a bright ornament and a zealous supporter. The Prov. Grand Chaplain read an impressive Masonic funeral service with great pathos and effect, and the silent honours to departed worth were given. The Lodge closed, and the Brethren separated, deeply sorrowing.

ROYAL ARCH.—WEYMOUTH.—On Thursday, May 29, being Ascension day, a solemn Conclave of the religious and military Order of Knights Templar, was held in the Sovereign Order of the R. C., which commenced by distributing the benefactions of the Knights to twelve of the aged and infirm poor of the town, who will be continued on the list as pensioners for the annual distribution. Seats were arranged for them in a semicircular form in the centre of the chapel, facing the east, where they rested until the whole had arrived, the Organist in the mean time giving them a kindly welcome with a voluntary on the organ. Each person received a loaf of bread and some new coin, which drew forth many expressions of gratitude from them; they also appeared pleased at the privilege of being introduced into the interior of a Mason's Lodge, so elegantly arranged as that at Weymouth. After they had withdrawn, the Knights repaired to their stalls for the private duties of the Order, during which one of the Knights of St. John of Jerusalem was installed as a S. P. R. C. A short and interesting lecture suitable to the day was delivered, and the proceedings closed at half-past nine o'clock, when the company immediately separated as is customary with them. This being also the Thanksgiving Day for the restoration of the Royal Family to the throne of these realms, the subject was loyally and properly introduced. The Prov. Grand Lodge for Dorset will be held at Weymouth for the present year, when it is probable a Provincial Encampment will also be held at the same time, to afford an opportunity to those Brethren of the other Lodges for taking their degrees, who may be desirous of doing so, this being the only Lodge in the province, with an Encampment attached to it.

SCOTLAND.

ABERDEEN.—March 21st, the City Provincial Lodge met in the Masonic Hall Union Street; in the absence of Bro. Alex. Hadden, P. G. M., and his depute and substitute, the chair was filled by Bro. J. Rettie, the W. M. of St. Machar's Lodge, No. 54. The Lodge was opened in form, and after the minutes of the last meeting were read and confirmed, the election of those office bearers who are annually chosen by the Lodge took place, after which they were installed by the acting P. G. M., who regretted that the P. G. M. was not present to perform that duty himself. The P. G. Secretary read a letter from Bro. Beveridge, Secretary to the Aberdeen Masonic Club, requesting the P. G. L. to give their opinion with regard to the conduct of the Club in issuing a circular to the Lodges throughout Scotland on the Proxy question, which had been characterised by the Secretary of the Grand Lodge as incorrect and not consistent with fact, although the Club had obtained documents to prove the correctness of the statements made in that circular; the Club therefore wished the opinion of the P. G. L. upon these points; after discussion it was moved by Bro. Stabler, W. M. of Old Aberdeen Lodge, and seconded by Bro. Farquhar, W. M. of St. Nicholas Lodge, that the letter be laid on the table for consideration at the next meeting—Bro. Stabler said, that as a Member of the P. G. L., he could not recognise Masonic Clubs—he was not a Member of a Club—and as there was no such bodies as Clubs authorised by the Laws and Constitutions, he thought that the subject of the letter could not be entertained; at the same time he thought that there could be no harm in its being laid upon the table for the next three months, and moved accordingly. Bro. Winchester, G. Secretary, moved that the letter be not received, which being seconded, the acting P. G. M. stated that a vote might be avoided if Bro. Beveridge would agree to withdraw his letter, and come before the P. G. L. as a Brother of the province, or a Member of the P. G. L., and state the case to the effect that he wished to have the opinion of the Lodge with regard to the enclosures, which the letter contained; this the Bro. declined to do, and Bro. Stabler's motion was carried.

Bro. Stabler then rose and said, that, as Master of his Lodge, he had received the roll from the Grand Lodge, containing a letter or circular from the Grand Secretary to all the Lodges, which he had no doubt the Brethren had seen; although not a member of a Masonic Club, and, although he could not recognise the Clubs as Masonic bodies, he wished to move a protest against the circular issued by the Grand Secretary, as he considered it subversive of Masonry, which was free; and with every wish to give obedience to the Grand Lodge, and to act in accordance with its laws, yet he could but protest against the principles implied in that circular; as although it might do very well for the Grand Lodge to lord it over Lodges that were dormant, he, for one, could not allow it now to try and lord it over those, which were not in that position; he concluded by reading the Protest, and moving that it be entered in the minutes, and that a copy be sent to the Grand Lodge, in order to show its Members that sterling and manly Masonry still exists in Aberdeen. Bro. Findlay, of St. Nicholas Lodge, seconded the reception of the Protest, which was as follows:—

The Aberdeen City Prov. Grand Lodge, having taken into their consideration the letter issued by the Secretary of Grand Lodge to the Masters of Lodges, 21st February, 1851, are of opinion that such a circular should not have been issued, and protest against the opinions expressed in it; as not only derogative to the character of the Craft in Scotland, but diametrically opposed to the ancient customs and established usages which have hitherto been inculcated among Freemasons. As Brethren are taught that it is the duty of Master Masons to give instruction in Masonic subjects, according to their ability, those Brethren who are less informed—whether the subject be the routine of ceremonial, or the Laws and Constitutions of Grand Lodge, have an undoubted right to meet when and where they will, to discuss such matters for their own information, so long as they do not infringe the landmarks, or violate the Laws and Constitutions. This Provincial Grand Lodge protests against such penalties, as "suspension," and "expulsion from the Order," against Brethren who may think it necessary to use the press, as a means of communicating their ideas on Masonic subjects. "Masonry is free," and unless Brethren, when they use that most powerful instrument, trespass the landmarks, or circulate falsehoods concerning the Brotherhood, they ought not to be punished. The press is now called in to aid the discussion of almost every subject, to investigate right from wrong, truth from falsehood, and it is the opinion of this Prov. Grand Lodge that Freemasonry should form no exception to this rule. The A. C. Prov. Grand Lodge protest against the interference of the Grand Lodge with any unauthorised Masonic bodies, over whom she can have no control; as such a step is likely to lead to a result similar to that which took place in 1818, when she interfered with another Masonic body.

The Aberdeen Prov. Grand Lodge are of opinion that information is much wanted by the Lodges; that intelligence on Grand Lodge business, the state of Lodges generally, and other topics connected with the Craft, ought to be transmitted in a more ample manner than has hitherto been the case. Such a step would be a great improvement, and would tend to foster that respect and esteem, which it is the duty of Lodges to pay to the Grand Lodge—which a Circular such as the one under consideration, cannot but alienate.

The Protest was carried over an amendment "that it lie on the table for three months;" three of the Brethren dissented from this resolution. Some minor business being settled, the acting P. G. M. addressed the Lodge, again stating that he regretted the absence of the P. G. M. and the other officers appointed by the P. G. M. with Commissioners, that during the last year, the P. G. M. had only been once at the Lodge, the substitute P. G. M. twice, and one of the Wardens once; that it had fallen to his lot as W. M. of St. Machar's Lodge, to preside over this Lodge twice in that time. Such lack of attendance was ample proof that there was much need of reform in the system at present employed in the constituting Prov. Grand Lodges; and whilst such was the case with them, it was no great wonder that there were complaints about the Grand Lodge itself. It was the duty of Lodges to examine and consider the Laws and Constitutions, that they might take such steps as are necessary to put the Craft upon a right footing; the Lodges alone could do this, and they would be in a more likely position to carry out the principles of Freemasonry, if those, in each province, had power to elect their own office-bearers: the same power which is invested in every individual Lodge in Scotland. Bro. Findlay asked if there would be any objection to a report of the proceedings of this meeting, and circulating the same amongst the Lodges in Scotland, as it might be of advantage to the Craft generally, to show what was doing in the north. Bro. Winchester, the P. G. Secretary, stated that he did not think that any report of the meeting could be circulated, and that, in his opinion, it would be an infringement on the Laws.

The acting P. G. M. put an end to the discussion by giving, as P. G. M., full liberty to any Brother or Brethren to print, publish, or circulate, a full, true, and particular account of the proceedings of the meeting—there being no rule or law in the Constitutions of the Grand Lodge of Scotland against it; he held in his hand a report of a meeting in Glasgow—or a speech of the substitute P. G. M. of that province—which was in itself evidence that the Lodge required very much information on Masonic matters generally. The Lodge was then closed in form.

GLASGOW.—*Grand Masonic Demonstration.*—The Victoria Bridge, of which the foundation stone was laid on Wednesday, the 9th April, replaces "Old Glasgow Bridge," which, erected before the middle of the 14th century, has existed for more than 500 years. At that early period the Masonic Craft in Scotland possessed the secret of rearing enduring structures, if they were not always distinguished for the conveniences of modern times. On this occasion, all the grounds round the cathedral, and the rising ground of the Necropolis in the distance, were crowded to excess by the multitudes attracted by the display. The bands of the Lodges lined the walk from the gate to the cathedral, and played several national airs as the Lodge filed into the edifice. The magistrates and council of Glasgow, the bridge trustees, and other civic authorities, met in the Lady Chapel of the Cathedral, at half-past eleven o'clock. Previously to taking their places in the choir of the cathedral, the Grand Marshal, Capt. J. Smart, arranged them according to the programme. The Grand Lodge having closed and opened in the Chapter-house at half-past eleven o'clock, the other Lodges closed and opened in their respective halls, when they afterwards assembled in the nave. Divine Service in the cathedral commenced at twelve o'clock, the sermon being preached by the Rev. Bro. Leckie, of Shuttlestone, Deputy Grand Chaplain. The text selected was from Ephesians v., verse 2—"And walk in love, as Christ also hath loved us." The Lord Provost and magistrates occupied the front gallery, and the Duke of Athol occupied a pew in the gallery between the middle pillars, on the left of the pulpit, Sheriff Alison being on the left hand of the Grand Master. Immediately after the service the procession was marshalled, the Masonic Lodges numbering forty-three. On arriving at the site of the bridge, the Lord Provost, magistrates, councillors, bridge and river trustees, judicial and civil officers of the corporation, sheriffs, members of Parliament, lieutenancy, justices of peace, military officers, took their places in the enclosure on the platform, on the east side of the foundation stone. When the Junior Lodge arrived at the gate of the enclosure at the foot of Stockwell-street, it remained stationary, opening right and left, and so on with all the Lodges, to the Grand Lodge. The Grand Lodge then advanced through all the Lodges, entering the enclosure followed by the other Lodges in seniority.

The area, when the Masonic body had fairly drawn up, presented one of the most brilliant spectacles ever witnessed. The banners of the Lodges, with their devices waving in the gentle breeze—the sashes and the emblems decorating the Brethren—the flags floating hither and thither, wherever a staff could be planted, and the varied hues of the ladies' dresses on the platform made up an elegant *ensemble.*

When silence was proclaimed by the Grand Marshal, the band played the National Anthem. When the Anthem was finished, the Lord Provost, in the name of the bridge trustees, asked the Grand Master to proceed with the ceremony of laying the stone. The Grand Chaplain then advanced, and offered up prayer. The Grand Treasurer then deposited a glass bottle, hermetically sealed, containing specimens of all the gold, silver, and copper coins of the present reign. The Grand Secretary then deposited another glass bottle, hermetically sealed, containing records, &c.; and the Grand Clerk read the inscription on the plate, and deposited it in the foundation stone. The inscription was as follows:—

VICTORIA BRIDGE.

"From the continued increase of the City of Glasgow and surrounding districts, and to provide more ample means of communication between the north and south side of the city, the ancient bridge formerly called the Bishop's Bridge, and latterly the Stockwell Bridge, has been taken down; and by the favour of the Almighty God, in the presence of Sir James Anderson, the Lord Provost, and the other magistrates and councillors, His Grace the Duke of Athol, Master of the Grand Lodge of Freemasons in Scotland, assisted by the other Lodges, laid the foundation stone of this bridge, to be called the Victoria Bridge, on the 9th day of April, Anno Domini 1851, and of Freemasonry, 5851, and in the 14th year of the reign of our Gracious Sovereign Queen Victoria."

The names of the Lord Provost, magistrates, and councillors of the city, the names of the bridge trustees, of the builder, and other gentlemen connected with the erection of the bridge followed. The operatives having completed their part of the ceremony, the Grand Wardens delivered to the Grand Master the level and the plummet. The Substitute-Grand Master delivered to the Grand Master the mallet. His Grace then laid the foundation stone of the bridge, with all the honours usual on such occasions, pronouncing the benediction:—"May the Grand Architect of the Universe enable us successfully to carry on and finish the work of which we have now laid the foundation stone, and every undertaking which may tend to the advantage of the City of Glasgow and its neighbourhood, and may this bridge be long preserved from peril and decay." The Substitute Grand Master then delivered to the Grand Master a cornucopia, the Senior Grand and Junior Grand Wardens silver vases, with wine and oil. The Grand Master, having spread a sheaf of corn on the stone, and poured out wine and oil, conformably to ancient custom, said:—"Praise be to the Lord, immortal and eternal, who formed the heavens, laid the foundations of the earth, and extended the waters beyond it—who supports the pillars of nations, and maintains in order and harmony surrounding worlds. We implore Thy aid, and may the continued blessing of an all-bounteous Providence be the lot of these our native shores; and may the Almighty Ruler of events deign to direct the hand of our Gracious Sovereign, so that she may pour down blessings upon her people; and may her people, living under sage laws, and a free government, ever feel grateful for the blessings they enjoy."

At the conclusion of the prayer, the Brethren gave three cheers, while the band performed the Masons' Anthem. The treasurer to the bridge trust then presented to the senior master builder, Bro. York, a purse of gold, saying, that it was the pleasure of the Grand Master that those who hewed the stones, and those who laid them, and all who assisted, should "rejoice in the light."

His Grace the Grand Master ascended the platform to the site of the stone, and addressed the assembly.

Sir James Anderson, Lord Provost of the city, then, in name of the bridge trustees, returned thanks for the services which the Duke had rendered. He said, "When we contemplate, my lord duke, the state of things at the time when the foundation of the former bridge was laid, and contrast it with that which exists now, how striking is the change! At that time the population of this city probably was not the hundredth part of what it now is. The river, at the point, at which we now stand, might have been, without much difficulty, waded across, and no vessel approached within many miles of the Broomilaw. Now there is an extensive harbour, crowded with ships from all parts of the world, and the requirements of the present time, accordingly, are very different from what they were then. We are now going to erect a bridge of sixty feet in width, where one of only twelve feet in width stood then.

The ceremonial was then concluded with three cheers.

The Lord Provost, magistrates, councillors, and trustees, and other civic bodies, then returned to the City-buildings, Wilson-street, followed by the Grand Lodge. The duty of the civic bodies there terminated. The Grand Lodge closed in the Burgh Court Hall. The other Lodges retired from the site by the west door, opening to Clyde-street, and returned to their respective places of meeting.

Masonic Festival.—The Lodge St. Mark held their annual festival this year in the Merchants' Hall, Glasgow, on the 25th April, the feast day of their titular saint. The attendance of the Craft was more numerous than on any former occasion, and the affair went off with more than the usual spirit. The Brethren of the Lodge of Glasgow, St. John, and the Kilwinning No. 4, appeared in great force, and there were respectable deputations from the St. Mungo's of this city, and the Thistle and Rose from Stevenston. Along with the latter of these was the venerable minstrel, Bro. Francis Love, well known throughout Ayrshire for his popular lyrics, and for his amiable qualities. Besides these, the festival was honoured by the presence of many of our most respected citizens, including some of the civic dignitaries, and other gentlemen of merit and distinction. The excellent band of the 93rd Regiment, under the conduct of Bro. Signor d'Angelis, added greatly, by their spirit-stirring strains, to the delights of this joyous evening. We have also reason to know that, in addition to the aid at all times so fully rendered to the poor and worthy Masonic applicant, a liberal sum is to be presented to one or more of the public Charities—an example, every way worthy of imitation.

IRELAND.

Limerick, *Masonic Ball 23rd April.*—This magnificent festive assembly responsive to the appeal of Charity, was held at the Theatre Royal, Henry Street, and was attended by the *élite* of the gentry of this and the surrounding districts.—A special railway train, from Tipperary arrived at nine o'clock, with a number of the Craft, ladies, gentlemen, and military officers. The Worshipful Master of the Lodge No. 13, Bro. Lloyd, at ten o'clock, received the Grand Master of North Munster, Bro. M. Furnell, with the customary forms and observances of the ancient and honourable Order of Masonry; on which important occasion the Master also was attended and assisted by the Wardens, Officers, Committee, Past-Masters, Stewards, &c.

The ancient and honourable Fraternity may exult with feelings of laudable gratification upon the eminent success attending this grand festive exhibition. "Peace, love, and harmony," the fundamental rules of this admirable Institution, gladly imparted their hallowed influence, upon this happy occasion, to the sacred claim of Charity, through the zealous efforts of the Masonic Brotherhood. The Master's throne was raised upon a dais in the centre and above the other Masonic stalls, the banner with coat of arms of each Knight being suspended above his stall in pictorial tableaux. At 10 o'clock the G. M. of North Munster, Bro. M. Furnell, arrived in full Masonic costume, and was received in the vestibule with all the honours of the Craft, by the W. M., Bro. H. V. Lloyd, and officers of Lodge 13, and was preceded by the members of the Lodge, two and two, and having made a measured circuit of the ball room, to the tune of the Masonic Anthem, was conducted to the throne of state, where being duly installed, he received the obeisance of the brethren, with the well known fraternal salute. After this ceremonial the stewards gave the welcome signal for opening the ball, and dancing commenced.

COLONIAL.

Australasia.—From those regions of the antipodes it is satisfactory to be able to furnish information, of a particularly gratifying character. We find on reference to the "Freemason's Quarterly Review" for June, 1839, that our Bro. the Rev. Charles Woodward, B. C. L., then Chaplain to the British Lodge, No. 8, took leave on a Government appointment, on which occasion the Lodge presented him with a very handsome jewel as a token of their esteem. The remarks of the Editor on that occasion, that the Brethren in the southern hemisphere would find an able and zealous adviser, have, we are happy to say, been fully realized. He is now very recently returned amongst us, and by the same mail we have received a number of the *Sydney Herald* containing the following report, &c., of a parting dinner to our Brother, and the presentation of a purse of 100 guineas, as a substantial memorial of their sympathy and esteem. We subjoin an account of this, as it will, we are sure, be a satisfactory proof that Masonry is flourishing in this colony. Since the patent for constituting a Prov. G. L. was forwarded from England, Bro. Woodward appears to have laboured hard to organize the proceedings of the Craft in the double capacity of Provincial Grand Chaplain and Secretary. In so extensive a territory it must have been attended with considerable labour and correspondence. The result, however, has been the establishment of various Lodges in different parts of that vast country, under the English Constitution. In the metropolis of Sydney the Lodges are working well, and we have before us a copy of the Oration delivered by Bro. Woodward at the consecration of the Provincial Grand Lodge and Installation of the Master, on which occasion there was an assemblage of more than two hundred Brethren.

New South Wales.—Sydney.—The following interesting correspondence has lately passed between the Goulbourn Lodge, New South Wales, and the Rev. Bro. C. Woodward, upon his leaving the colony to return to England:—

To the Chaplain and Provincial Grand Secretary of New South Wales.—Rev. Sir and Brother,—We, the Worshipful Master, Officers, and Brethren of the Goulbourn Lodge of Australia, having learned that you are shortly about to proceed to Europe, and aware of the deep interest you have always taken, and the valuable services you have rendered to the cause of Masonry in this distant colony, beg leave to address you previous to your departure for England, and to convey to you as well our regret at your departure as the high sense of esteem and respect for yourself personally.

We are aware, Sir, that to your fostering care and zealous exertions may be attributed the formation of a new Lodge in the metropolis, viz., the Sydney Samaritan Lodge, which we believe bids fair to add strength and stability to the ancient and honourable institution of Masonry in this remote colony.

For the prompt and courteous attention paid to our communications to you in your capacity of Prov. Grand Sec., of New South Wales, when desirous to establish this Lodge, we beg to express our cordial thanks and gratitude, and to assure you that we look forward with pleasure to the time when you will again return amongst us to encourage and promote by your zeal the ancient and honourable institution of Masonry.

Wishing yourself and family a prosperous and pleasant voyage, with the pleasing hope that we may yet live to meet you here in Brotherly love and harmony.

We are, Reverend Dear Sir and Brother, fraternally yours,

(Signed) Wm. Ross, W. M.; N. Maudleson, P. M.; David Patterson, S. W.; Edward Hillyard, J. W.; Dennis Gillespie, S. D.; S. Emanuel, J. D.; J. Davis, Treasurer; James Lyon, Sec.; William Dignan, J. G.; Minian Telfer, Tyler. Francis McArthur, Joseph Collins, Moss Menks, William Davies, Philip Dignan, Lewis Jones, N. C. Philips, Robert Waugh, F. Webster, Jas. R. Styles, Robert J. Sherriff, S. Moses.

Goulbourn, 8th August, 1850.

To the Worshipful Master, the Rev. Wm. Ross, and the Officers and Brethren of the Goulbourn Lodge.—Dear Brethren,—Under the circumstances of my departure for England, the result of unsuccessful efforts on my part to be employed in my proper vocation as Her Majesty's Chaplain in this colony, which for three years past I have been denied, it is deeply gratifying to me to receive the Testimonial presented personally by Bro. Francis McArthur.

The manner in which you have been pleased to advert to my services, and the interest which I have taken to promote the cause of Masonry, is on your part expressive of a kindness too favourable; on mine, permit me to assure you that in upholding the valuable principles of the Order, although it has exposed me to be called in question, I derive the best satisfaction in the "Mens sibi conscia recti," and consolation in your approval.

Believe me, that I respond to your wishes for my return amongst you with the utmost sincerity, since it is with regret that I leave this colony, to which I have been attached for eleven years past, and am about to quit, with much sacrifice, from a bounden duty to my professional position and other causes.

Committing myself and family to the protection of the Great Architect and Ruler of the Universe, at whose divine command the waters were gathered together, I trust that your fraternal wishes for our prosperous and pleasant voyage may be realized.

Accept my earnest prayer to Him for your individual and collective happiness.

I remain, Dear Brethren, ever affectionately, fraternally yours,

C. Woodward.

Sydney, 4th Sept, 1850.

Masonic Dinner.—On the evening of Friday, 27th Dec., 1850, St. John's Day, about a hundred of the Masonic body dined together at Mr. Clarke's Rooms, Elizabeth-street. The Brethren, however, had not so much in view on this occasion their ordinary celebration of the festival of St. John, as the bestowal of a mark of respect upon their Prov. Grand Chaplain, the Rev. C. Woodward, on his departure from the colony.

The office of President was filled by the Prov. G. M. Capt. Innis, and other Senior Officers of the Province presided in the south, the west, and the north. The Masters sat at the upper table, in the vicinity of the P. G. M. In the same position of honour were seated the guest of the evening, the Rev. C. Woodward, and Sir O. Gibbs, Bart., D. P. S. W., of Weymouth, and Dr. Bland.

After dinner the customary loyal toasts—the Queen, Prince Albert, and the Royal Family—were given by the P. G. M. with a good terse speech to each, in which the loyalty of feeling inculcated by Masonic principles was maintained. "The Three Grand Lodges" was also proposed by the same officer. This and other Masonic toasts were drunk with the honours of the Craft.

The next toast was "The health of the Prov. Grand Chaplain." Dr. **Bland** in proposing it, expressed in strong terms the pleasure which he felt in being selected not only to propose the health of their dear and Reverend Brother, C. Woodward, but to present that gentleman with an address and testimonial in the name of the Craft, as a mark of their affection and esteem. A long course of usefulness and a strict adherence to the broad principles of rectitude under trials of the most painful nature had, he said, well earned for their Reverend Brother their esteem and good wishes, which would follow him to his native land. The address and testimonial were then presented. The address was in the following terms:—

"*To the Rev. Charles Woodward, B. C. L., late Provincial Grand Chaplain of Freemasons in New South Wales, under the constitution of the United Grand Lodge of England, Worshipful Master of the Sydney Samaritan Lodge, &c., &c., &c.*

"Reverend and Dear Sir and Brother,—On the eve of your departure from this colony to return to the mother country, it well consists with our principles of Brotherly love as Members of the Ancient Fraternity of Free and Accepted Masons, to record our esteem and affection towards you for your uniform zeal and fidelity in the cause of our Order.

"More especially should we fail in our duty were we not to offer you our sincere and fraternal sympathy on account of the peculiar circumstances of trial and discouragement which have compelled your decision; and while we carefully abstain from commenting on those circumstances, we cannot refrain from expressing our regret that they should have interrupted the course of usefulness so worthily pursued by you for the period of more than eleven years.

"In testimony and as a substantial proof of the respect and fraternal regard which the Masonic Body in New South Wales entertain towards you, we beg, in their name and as their united contribution, your acceptance of this purse and its contents, and in bidding you farewell, we earnestly pray that the Great Architect of the Universe, whom we all acknowledge and adore, may have you and your family in His holy keeping, enabling you to overcome all your difficulties and making all your paths peace.

"Signed, on behalf of the Brethren,

"W. M. Leinster Marine Lodge of Australia, No. 266.
" " Lodge of Australia, No. 548.
" " Australian Lodge of Fidelity, No. 267.
" " Australian Lodge of Harmony, No. 814.
" " Sydney Samaritan Lodge."

The purse, containing one hundred guineas, was presented upon a silver salver.

The health of the Reverend Gentleman having been drunk with enthusiasm, and with high Masonic honours, he proceeded to acknowledge the testimonial and the toast, in a speech of considerable length, and of much feeling. While appealing to his conduct for the last eleven years, as an evidence of the principles by which he had all along been guided, he denied that he had done anything more than his duty as a man and a

Christian. This testimonial of their approbation, however, was peculiarly grateful to his feelings, and he should not only treasure up their address as a most precious document to the last hour of his existence, but should hand it down as an heir-loom to his posterity. His son, who was now at an age to appreciate its value, and whom he hoped soon to see received into the bosom of Masonry, would see in this document an additional incentive to virtue—an additional encouragement to struggle onward in the paths of honour and rectitude, with a full confidence in the great Architect of the Universe as to the result. That man should pass through life without trial was not to be expected. His own troubles had been severe, and grievous to bear; but he trusted in the Divine Master, and in this trust he felt himself secure. He had been asked by many why it was he was about to leave them? It was not until he was wholly unable to avoid this step, without completely abandoning his profession, and sacrificing the interests of his family, that he had determined upon it. From a sense of what was due to his sacred calling, he had, amidst all the persecution to which he had been subjected, abstained from entering into any newspaper controversy, or from thrusting himself forward in any way. The Reverend Gentleman pronounced a warm eulogium upon the Masonic body of the colony, not only as regarded the respectability of its Members, but as to their earnestness in the cause of charity, and the warmth of their Brotherly unity. These feelings he dwelt upon as having been strongly exemplified towards himself; and he concluded by assuring them of his lasting affection and esteem, and of his prayers for their welfare. (He was warmly cheered by the Brethren throughout the whole of his address.)

Bahamas, Nassau, New Providence.—The Provincial Grand Lodge, under the English Constitution, met on Tuesday evening, April 29. The R. W. P. G. M. appointed and installed his Officers for the year. Stephen Dillet, P. P. S. G. W. had the rank of Past Deputy Provincial Grand Master conferred upon him by the P. G. M.—*Bahama Herald* of May 3, 1851.

Canada, West.—Toronto.—St. Andrew's Royal Arch Chapter, No. 487, E. R.—working under the authority of the Supreme Grand Chapter of England, Earl of Zetland, Z., Earl of Yarborough, H Rowland Alston, J.—held a meeting on Wednesday evening, the 29th of January, 1851, at the Masonic Hall, Church-street, Toronto, when the following Comps. were duly installed Officers of the Chapter for the current year:—

M. E. C.—T. G. Ridout, 1st P. Z.
M. E. C.—Hugh Scobie, 2nd P. H.
M. E. C.—Nathan Gatchell, 3rd P. J.
E. C.—John Tulley, S. E.
E. C.—Thomas Paul, S. N.
E. C.—G. B. Spencer, T.
M. E. C.—S. B. Campbell, P. S.
C.—W. A. Campbell, A. S.
C.—James Patton, A. S.
C.—W. M. Jamieson, J.

WEST INDIES.

Trinidad.—Port of Spain.—At a General Meeting of Free and Accepted Masons, held at the Philanthropic Lodge, No. 585, on Monday evening, the 10th day of March, 1851. Brother the R. W. D. Hart in the chair.

Bro. Hart—as Chairman of the Committee appointed at the meeting held at Mount Moriah on the 19th November last, for the purpose of framing rules and regulations for the government of the Trinidad Masonic Benevolent Institution—stated that the present meeting had been convened for the purpose of submitting those rules which the Committee had framed, as also for the election of Office-Bearers. He would, therefore, call on the Secretary to read the Rules.

The Rules were read accordingly; after which the Chairman addressed the meeting on the advantages which would be derived from such an Institution, and called upon the Brethren present to give their support in carrying out the same.

It was moved and seconded, that the Rules read be adopted.—Carried unanimously.

The Chairman then stated that the meeting would proceed to the election of a President, Vice-President, Treasurer, and Secretary.

The following Brethren were unanimously elected:—The R. W. Bro. Daniel Hart, President; the R. W. and Rev. Bro. Thomas Gilbert, Vice President; Bro. Henry Louis Jobity, Treasurer; Bro. Kenneth Clarke, Secretary.

It was unanimously agreed that the President should order from England 150 printed copies of the Rules and Regulations.

It was moved and seconded that Bro. Hart vacate the Chair, and that Bro. Wilson do take the same. Brother Wilson having taken the Chair, a vote of thanks was unanimously passed to Bro. Hart, for the manner in which he had conducted the proceedings of the meeting, and for his indefatigable exertions in the general cause of Freemasonry.

It was agreed that the proceedings of the present meeting be published, after which the meeting separated.

We are happy to find that the gentlemen appertaining to the Order of Freemasons have determined on establishing an Institution for the relief of their indigent Brethren, as also the Widows and Orphans of Freemasons left in indigent circumstances. Having been promised a perusal of the rules and regulations by which the "Trinidad Masonic Benevolent Institution" is to be governed, we shall, on a future occasion, return to the subject. Whilst noticing matters of Freemasonry, we feel it due to the Members of the Philenthropic Lodge to notice the progress they have made towards the building of their new Temple, the first floor of which is completed; and we are led to understand that the building will be entirely finished, and ready for consecration on the 24th June next. Its dimensions are 50 feet in length, 25 feet in width; the first floor 11 feet, and the second 10 feet high in the clear; the inner part of the roof will be finished in the Gothic style, and somewhat like that of Trinity Church.—*Port of Spain Gazette*, March 25, 1851.

AMERICA.

Centennial Anniversary of the Initiation of Washington.—It will be seen from the subjoined resolutions that the Grand Lodge of Mississippi has recommended to the Lodges under its jurisdiction, that they celebrate the approaching centennial anniversary of the initiation of Washington into the Masonic Fraternity. It also recommends that the other Grand Lodges adopt a similar course, and thus make the celebration general throughout the country. The proposition strikes us agreeably, and as being eminently proper. Washington was initiated on the 4th November, 1752—passed to the degree of Fellow-Craft on the 3rd of March, 1753, and was made a

Master Mason on the 4th of August following, in the Lodge at Fredericksburg, Va., then working under a Dispensation from the Grand Lodge of Massachusetts. We shall take occasion to refer to the subject again:—

Extract from the Minutes of the Proceedings of the M. W. Grand Lodge of the State of Mississippi, at Natchez, 3rd Feb. A. D., 1851, *A. L.* 5851.

Resolved,—That this Grand Lodge recommends to all Lodges under its jurisdiction, that they celebrate in an appropriate manner, on the 4th day of November, 1852, the One Hundredth Anniversary of the Reception of the Illustrious Washington, into the Masonic Fraternity.

Resolved,—That this Grand Lodge respectfully recommends the adoption of similar Resolutions to all Grand Lodges with which it holds correspondence, and that the Grand Secretary communicate a copy of these Resolutions to the said Grand Lodges.

A true copy—Attest: WM. P. MELLEN, G. Secretary.*

LITERARY NOTICES.

Stuart of Dunleath. By the Hon. Mrs. NORTON. Three Vols. London: Colburn.

Though it is now a long time since Mrs. Norton favoured the literary world with one of her productions, it will scarcely be regretted that she has so long abstained from taking her part in a circle, of which she is one of the most intelligent and clever, inasmuch as she has availed herself of this holiday to produce the most remarkable volume of the season, and one that will be read everywhere with the greatest avidity. The story is clever and truthful, free from extravagance, elegant in diction, and one of real life. We cannot but think that many incidents in her own unhappy lot have given a colour to several of the most emphatic passages in these volumes; the intense feeling with which she has delineated them marks that the circumstances described must have been felt to be so thoroughly natural. The opening pages of the first volume will go home to many a heart, as evidence of accurate observation, for few have passed through the chequered scenes of life without having witnessed and experienced much that is said of the receipt of the daily post.

The Cricket Field; or the History and Science of Cricket. London: Longmans.

Now that the season for the pursuit of this manly and truly English game is commencing, this book will doubtless have a rapid and extensive sale, amongst all those who take part in a pastime which braces the sinews and invigorates the frame. The game in itself is far superior to any other which has ever been invented. There is a degree of science and skill about it which affords many opportunities for elucidation; and though a certain philosopher of the 19th century once expressed himself, when asked what he thought of it, that to his mind "there was nothing else in it than knocking a ball about according to rule," yet had he given himself the trouble to analyse its regulations, and examine all the bearings of its principles, he would have found that intelligence, no less than practice, is required to render a person adroit both as a good batsman, wicket-keeper, long-stop, fieldsman, &c. There is not, in fact, a single subject on which something is not to be learned, as this book incontestably shows; and whilst it will make many, like ourselves, long for the times of our boyhood, when, free from the cares which journalism engenders,

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* Freemason's (America) Monthly Magazine for June, 1851.

> "Redolent of joy and youth,
> To breathe a second spring,"

we enjoyed the pure country air, and disported ourselves in this glorious exercise on the village common or green, it will instruct all those who are still able to follow the sport, in which we can ourselves only long to participate, but long in vain.

The Cricketer's Manual. By BAT. London. Baily Brothers.

This book is equally valuable in its way, as it contains a brief review of the character, history, and elements of cricket, with the laws appertaining thereto, as revised by the Marylebone Club, from which all the directions of the game, and for the formation of other clubs emanate. It will be a useful companion to the cricketer, being of a size which may be easily carried about with him, as a means of reference in all cases of dispute.

Some Recollections of Mrs. Anderson's School. A Book for Girls. By JANE M. WINNARD. London: A. Hall, Virtue and Co.

This little work is calculated to be exceedingly useful in forming the minds of female children. The authoress entirely meets our own views in her preface of what female education ought to be, and, in her portraiture of a well regulated school, shows what course of instruction is best suited to make pupils self-relying and intelligent in after life. She aims at practical results; and thus is in advance of the advocates of those theoretical systems, which would constrain the youthful mind by artificial and too often insincere regulations, which, once allowed to take root, too often produce the fruits of incurable misery and discomfort in after life.

Masonic Songs. Adapted to Modern Melodies. By Bro. S. N. EVANS, Lodge of Honor, 769, Wolverhampton. Dedicated, by permission, to the Right Hon. the Earl of Zetland, G. M London: R. Spencer.

This little *brochure* supplies a *desideratum* long required in the Craft. The old Masonic musical compositions have gone nearly out of date, and scarcely any attempt has been made to supply their places. Bro. Evans has, however, done much to make up for an acknowledged deficiency by providing the words in Masonic phraseology, which may be adapted to the best modern songs at present in vogue. The poetry is of the very best kind, and such as does him the largest amount of credit.

The White Chief's Urn, and other Poems and Contributions. By JANE MARIA DAVIS. London: R. Spencer.

By an oversight, from which we cannot but express our deep regret, this volume of poems has too long escaped our attention; for which we are anxious to make amends by stating how deserving it is of consideration, not only because the versification is far above mediocrity; but because the fair authoress has many claims upon us for consideration, inasmuch as she has endeavoured to assist the several Masonic charities, and to spread their diffusive excellences as far as possible by the exercise of her talents. Amongst the most interesting features of her poetic flights, are several Odes to Charity, some of which abound in fervent language and beauties of no ordinary excellence. These qualities ought especially to recommend the work to the patronage of the Craft, who in aiding it will pay no more than a merited debt of gratitude to one who has used her best exertions to make those principles known, which she has heard, form the basis of the integrity of the Order, Brotherly Love, Relief, and Truth.

BRO. WYLD'S GREAT GLOBE.

The public will be amply compensated for the delay which occurred in opening this highly interesting exhibition, the interval having been actively employed, not only in completing the external portion of the building, and the approaches thereto, but in the decoration of the interior, and rendering the gigantic model itself as accurate in its proportions and finished in appearance as will comport with the ideas of the scientific proprietor. The defective iron palisading round the square has been restored. The grounds within are being ornamentally laid out, and the paths newly gravelled. The noble portico at the north or chief entrance is finished externally, beneath which is laid a paving of Orsi and Armani's patent metallic lava, while the flooring of the vestibule within is covered with the same material, but of an ornamental description, representing inlaid marble. The design displays an elegant centre-piece, with floral decorations, in brilliant colours, enclosed in a square of white, surrounded by broad borders alternately in coloured and black and white inlaid, the whole having a chaste, novel, and brilliant effect. The corridor surrounding the model has seats covered with crimson cloth ranged around, and to soften the glare of the numerous glass lights above, a lining of white muslin has been affixed; the diagonal supporters of the globe have been relieved of their somewhat unsightly appearance by the introduction of a series of light pillars, surmounted by curiously formed curvilinear heads or arches, ornamented with tasteful pillarets, and decorated with scrolls, foliage, &c., in mazarine blue, relieved with fawn colous and light blue, the whole termed Byzantine, and designed after the style of the Alhambra. The convex surface of the sphere, as seen from the corridor, has a covering of blue, upon which the celestrial bodies will be depicted. On the lower portion the interstices are filled in with numerous ranges of drawers for the reception of the best editions of all the known geographical works; and the inside wall of the corridor will be entirely covered with maps, so that the visitor will be enabled, in addition to the inspection of the stupendous model, to spend a day in actual study. The building has been well executed by Mr. G. Myers, of the Belvidere-road.

The Globe within which we enter is placed vertically north and south, the unknown regions of the south pole making way for a staircase and galleries, and those of the arctic for the illumination and ventilation of the interior. The diameter is called 60 feet, and the circumference about 190 feet, affording a surface of above 10,000 square feet. Within the structure are four galleries, affording near views of several zones of the earth's surface; but it is most desirable in the first instance to ascend to the upper gallery or platform, when a remarkable sight presents itself. Modelled on a colossal scale are Europe, North America, and North Asia in their familiar features, with the expanse of the oceans. The rivers are seen minutely depicted, the mountain chains represented in their various peaks and branches, their snowy heights and hollow volcanoes. Above us the ice-bound realms of the north gleam under a blueish light. While we are struck with the greatness of the picture in contemplating those lands less known to us, when we turn away from the great continent of North America, with the proud feeling that such vast districts belong to us, we are struck with surprise to find our own island no bigger than the sheet of paper before our readers. Yet there it is with every well known stream and hill, its cliffs, its bays, and its creeks, so well laid down that as we look at it through a glass, we may fancy ourselves viewing the wide scene from the peak of Snowdon, Ben Nevis, or other towering mountain. In the design and execution of this great undertaking, Bro. Wyld has displayed great ability and resources, and he has been well seconded by those who have co-operated with them. Bro. Wyld has scrupulously guarded himself against anything but natural and permanent types. There is no writing on the surface, no artificial lines; nor are there even indications of the phenomena of isothermism, electromagnetism, atmospheric and oceanic currents. The seas are marked of blue, the land in green tints, except in the frigid zone, where it has a glittering icy covering; the mountains are ranged according to their heights; the volcanoes shown with hollow peaks, the line of perpetual snow indicated by the absence of colour, the rivers marked with lines, the large towns by spots, the sandy deserts of the Sahara by a glare of red. Except the towns, the only vestige of human occupation is the line of the great wall of China, dimly dotted down. By the arrangement of the opaque colours, as well as by media stopping off the light, great variety of surface is produced. Altogether this is one of the most remarkable works of the year. The Crystal Palace is remarkable for its variety, but as a single work this model globe stands unsurpassed, nor is it likely to be wanting in interest to the public, for, while the idlest spectator must be attracted by curiosity, there are few who have not some distant relative whose station they wish to mark out, or whose line of voyage they seek to know, and before the great model globe all other globes and modes of geographical representations fade into comparative insignificance.

THE GREAT EXHIBITION.

Among the articles exhibited in Class 3, under the title of "Substances used in Food," only one house has contributed specimens. We allude to the firm of Batty and Feast, the eminent sauce and pickle manufacturers, Finsbury-pavement. Their pickles and preserves, which are enclosed in large bottles or globes, attracted the marked attention of Her Majesty and the Prince, on the occasion of a late visit to the Exhibition.

Formerly such condiments were of foreign invention, and it must be gratifying to know that we can have all these luxuries furnished by manufacturers of our own nation, who have increased the number, improved the quality, and cheapened the production of those viands, which minister to our palates and increase our comforts.

We have seen the articles exhibited by Messrs. Batty and Feast, and we cannot deny that we have tasted them more than once, and from the specimens we have had of their enterprise and skill, as inventors and manufacturers, we have no hesitation in stating that they have no rivals in the trade. The pickles exhibited being warranted free from deleterious acids, which we believe are too frequently introduced by small pickle merchants, cannot fail to please. Their specimens of vinegar are in the highest state of purity. The salads of extreme brilliancy. There are also some very pretty bottles of preserves. Among others a pine-apple, with roots and leaves; an orange tree; bunches of citron and fruit; and part of a French olive tree, the only specimen of the kind we have seen in England.

The day being rather hot, when we visited the Crystal Palace, we could not help casting a long and lingering look at a beautiful *globe* of calves-foot jelly, of which the exhibitors and the original inventors had sent a specimen; but it was hermetically sealed. Among other novelties is a specimen of a sauce appropriately named in honour of the "Great Exhibition."

THE

FREEMASONS'

QUARTERLY MAGAZINE

AND REVIEW.

SEPTEMBER 30, 1851.

THE GENERAL COURT, SUB-COMMITTEE OF THE GIRLS' SCHOOL, AND THE NEW SCHOOL-HOUSE.

It is by this time very well known by most of the members of the Craft, both Metropolitan and Provincial, that the lease of the Freemasons' Girls' School-house, occupied since its foundation, in St. George's Fields, Westminster Bridge Road, is nearly run out. It is also equally well known that the situation has for some years past been unsuited in many respects to the continuance of the institution in that locality. From these causes the Quarterly General Court some time since determined to remove the youthful inmates of this valuable educational Asylum to another locality; and in pursuance of this determination an eligible site has been purchased at Wandsworth, and an elegant and appropriate design selected from the plans of Bro. Philip Hardwick, the worthy and much esteemed Grand Superintendant of Works of the United Grand Lodge of England.

All this is as it should be. The approval of the M. W. the Grand Master had been obtained ; all the preparations were *en train*, and the prospects of a satisfactory commencement of "the work" were bright and deeply interesting.

But at this stage of the proceedings, and at the very moment when this auspicious change might have been expected to commence with some *eclát*, "a hitch" has occurred, which places the Quarterly General Court of the Girls' School in a disagreeable—if not in a ridiculous or somewhat worse—position.

It has been the custom amongst Masons from time immemorial, at the rearing of all noble and stately edifices, to meet and lay the first stone with suitable honours, and appropriate ceremonies. In ancient times,—nay, within our own recollection,—no building of any importance was ever begun in this country, without the Craft of Freemasons being called upon to take their part in the initiatory ceremony, for "the work" would have been thought to have been only half begun, if the M. W. the Grand Master, or his Deputy, had not attended with his respective officers, to lay and prove "the perfect ashler," and to invoke a blessing from T. G. A. O. T. U. for the success of the undertaking.

Since the death of the M. W. the Grand Master, H. R. H. the Duke of Sussex, THIS CUSTOM HAS BEEN DISPENSED WITH. Many noble and stately edifices in London and other places have been begun, and their cape stones placed, without the Freemasons of England being called upon to perform those duties, in which they had taken part from time immemorial. Singular to say, this anomaly has again and again been passed by without protest, and without any apparent feeling being evinced or entertained about the consequences.

It may be, that a certain amount of delicacy in some instances prevented the putting in of the claims of the Craft, at least to be present at the placing of the first stones of public buildings. It is to be regretted that the first Prince of the realm, His Royal Highness the Prince Albert, is not a Craftsman. In consequence of this illustrious personage having undertaken to perform the work of the Grand Master of Masons on several occasions, it may have been thought improper to interfere, whilst the authorities of the Order could have no wish to come into collision or contact with those architects and builders, corporations and committees, who care nothing for time honoured customs, provided they can only secure the fleeting patronage of royalty to their undertakings, and anticipate the probabilities—thrown out in dim shadow—of baronetcy or knighthood in perspective. But the abstaining from protest in such cases has at length produced results, which are now beginning to be seen and felt in the conduct of Masons themselves, as tending to the abrogation of the very principles, which they, as Craftsmen, are bound to maintain and observe. We know not whether Freemasons have been present, or have taken part in the ceremonies of placing first stones at the N. E. corners, or at any other parts of public buildings; the probabilities are that they have been so present, for we can scarcely suppose that amongst such gatherings as took place when the primary work of the Royal Exchange, for instance, was commenced, no member of the Order would have been found. If this were the case, most certainly

" Evil communications have corrupted good manners."

Time-honoured customs and ceremonies have been thus supplanted by a spurious imitation, and because royalty happened to be present to grace the pageant, the Order and its privileges—to which, and to which alone, every country of the world is largely indebted for its stateliest piles—has been first pushed aside, then sneered at, and now positively insulted in the persons of members of its own Fraternity.

No better proof can be offered of the injury, which such negligence has occasioned to the interests of the Craft, than the facts of

" That plain unvarnished tale "

we will now unravel, relative to the commencement of the building of the new Girls' School.

It appears that no sooner was the elegant and commodious plan of Bro. Hardwick agreed upon, than it was at once and most properly determined that "the first stone" should be laid with appropriate Masonic honours. A Sub-Committee, consisting of several members of the House Committee, was nominated to wait upon the M. W. the Grand Master, with the Grand Superintendent of Works, to request that he would do them the favour to appoint a day, on which he would perform this important duty. We are credibly informed, that this Sub-Committee assured the Earl of Zetland that every preparation would be ready in a fortnight from the time of their waiting upon him. The Grand Master, however, with his usual consideration and urbanity, in order that ample opportunity might be given for the perfecting of every necessary arrangement, suggested that a little longer time should be allowed, and therefore himself *fixed the day a week beyond the time* SAID TO BE *sufficient.* The Sub-Committee left the Earl of Zetland with the full impression, both on his and their own minds, that the matter was definitely settled. They undoubtedly congratulated themselves—as all good men and Masons would have done—that one of the noblest institutions of the Order would be honoured as it ought to be, and that the preliminaries of the important work would be settled under the happiest auguries for its future prosperity and extended usefulness.

A few days after this most interesting and satisfactory interview—only two or three it is said to have been—a Quarterly General Court of the Girls' School was held, when in spite of the arrangements between the Grand Master and the Sub-Committee, "IT WAS RESOLVED, *That there not being time,* (!) the laying of the first stone should be postponed TILL NEXT YEAR, THE WORKS IN THE MEANWHILE TO PROCEED VIGOROUSLY." So that, after the Irishman's fashion, "the beginning is to commence with the conclusion!"

We know not of what members the Quarterly General

Court was composed on the day, when this "pretty piece of work" was accomplished; nor do we care to know. They certainly did neither themselves nor the Subscribers, whom they misrepresented on the occasion, any honour; and if they had intended purposely to insult the Grand Master, and to thwart the interests of the institution—which we do not suppose was the case,—they could not have more perfectly succeeded. The Sub-Committee and their Report we should suppose, were overruled. The members of that Committee most assuredly could not have stultified themselves, by first arranging with the Grand Master that the initiatory process should be performed "decently and in order," and then have given their adherence to the views of the intelligent members of the Quarterly General Court. They could not thus have "blown hot and cold." Neither could Bro. Hardwick have assented to as gross an act of disrespect towards the Grand Master as can well be conceived. The Quarterly General Court must, therefore, take the credit of the proceeding, and may they find the honour they have thrust upon themselves both agreeable and creditable.

But the farce—if it be nothing worse—does not end here. After the Quarterly General Court had first, by its Sub-Committee, arranged a day with the Grand Master for laying the stone, and then told him and the Sub-Committee *that there was "no time"* to get ready—after, too, be it remembered, that the Grand Master had of his own accord extended the time asked for, which the Grand Superintendent of Works had said to be sufficient,—it is positively asserted that it was agreed upon to ask the Grand Master *to lay the first stone next year*, when of course more than half of the building will be nearly ready for the placing of the cape-stone, if "*the works are in the meanwhile to proceed vigorously!*" What infatuation could have fallen on this enlightened body on this occasion? Had any one of the members given himself a moment's consideration, he must have seen how truly ridiculous was the whole proceeding,—nay more, there is not one of the whole body, who ought not to have known that this conduct towards the Grand Master was neither courteous, respectful, nor decent.

Let it be supposed that the Grand Superintendent of Works had found that a mistake had occurred in the calculation of the time, and that a longer period than three weeks would be required to get the work forward enough to be ready by the day of the Earl of Zetland's appointment; would it not have been more gracious to have consulted him, as to whether he could remain in London, or whether, if he were compelled to leave, he would come up to town later in the autumn, to comply with their request that he should inaugurate the proceedings? A moment's reflection might have suggested that the probabilities were—that the Grand Master would come up for the September Quarterly Communication of Grand Lodge, and that then the whole ceremony might have been arranged to come off; for if it were not too late in the year to begin the works, and "*to proceed vigorously with them,*" in order that the first stone might be laid, when the building was pretty well nigh its completion, it certainly would have been early enough to enable the Grand Master to combine the two pleasurable duties, which he might be expected to visit London to perform. The notion of "want of time" is, however, too absurd to be for a moment entertained. "Where there is a will there is a way." Had the Quarterly General Court been disposed even to have put themselves a little out of the way, they might easily enough have managed the whole matter, so as to bring it to a happy conclusion. Two or three active Members of that Court might have most satisfactorily accomplished the whole affair, had they been permitted to do so; and a noble gathering of Brethren from all parts of the kingdom could have been secured, and a numerous company of foreign Brethren now visiting London, might have been drawn together to witness a splendid Masonic *re-union* which would have gladdened their sight, and cheered their hearts, and induced them to go away from our shores with the impression that Masonry amongst us is something better than a social and benefit society, in which, in too many instances, very hasty and imperfect "work" is but the prelude to excellent eating and extensive drinking.*

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* What the impression of foreign Brethren on this subject is, may be gathered from the following observations, which we find in the Boston (United States) "Freemasons' Monthly Magazine," for August, under the head "Masonry in London," which we especially commend to the consideration of the Craft in general. It will be seen that the American impression of our customs is not very creditable to the Metropolitan portion of the Craft; and that the remarks upon the noise at the Grand Festival are a rebuke, which is not the less severe, inasmuch as it is but too well deserved.

The American Brother, to whom we refer, thus writes:—

London, Eng., April 30, 1851.

I thank you, my dear Doctor, for the honour I enjoyed this evening in being invited to the Easter meeting of the august and splendid "United Grand Lodge of England." I have just returned, after witnessing the re-installation of the Earl of Zetland, as Grand Master, and the Earl of Yarborough, as Deputy Grand Master. These gentlemen are Lords of the Realm, and are zealous, attentive, working Masons. After the business of the Grand Lodge was over, we were marched into the Masonic Banqueting Room, a truly gorgeous and capacious hall, adorned with nine full length portraits of the various Grand Masters (among them George IV.) after the style and size of our Washington and Lafayette, in Congress Hall; a colossal marble statue of the late Grand Master, the Duke of Sussex, and a silver temple of one thousand ounces of silver, of dazzling workmanship, which was presented to the Duke, but returned, at his death, by the Duchess (of Inverness), on condition that she should have it whenever she might dine his friends. Five tables, running down this immense hall, with one cross, or head table, containing the *distingues*, were groaning under smoking soups, fish, English mutton, (such as you can't taste in America,) capons, wines, fruit, and *every* thing that is delicious, awaiting the onset of nearly five hundred hungry Masons just from the "work." A gallery, at the end of the hall, was embellished with a gay array of about one hundred English beauties, who looked on for awhile, and then, themselves, retired to an elegant dinner, provided for them by the Stewards (or managers.) We were entertained with the best Opera singers in London; four "professionals" were paid five guineas each, to sing for us! There were toasting, and singing, and speaking; **BUT THEY WERE THE NOISIEST FELLOWS I HAVE EVER SEEN!**

I presented your letter to the Grand Secretary only three days before this meeting, and he immediately invited me to attend this great celebration. I have been introduced to the Earl of Zetland, Grand Master, who is a very clever gentleman and good Mason.

May 11.—I have been invited to three Masonic dinners. *They are*

The Craft has much reason to be annoyed with the whole of this proceeding; and were it not that the warm interest felt throughout the Fraternity for the prosperity of the Girls' School is much too strong to permit an affair like this to militate against it, great injury might result from the blundering pertinacity of the few subscribers, who have so thoroughly spoiled what might have been a most brilliant affair. We say SPOILED,—for none of that body, after a moment's thought, can suppose that the Earl of Zetland will stultify himself—if the absurdity of asking him to lay THE FIRST STONE *of a building nearly finished* be persisted in —by consenting to do so. Even now it is not too late, but that the matter may be rectified, unless infatuation reigns supreme in the parlour of the Girls' School House. October is generally a fine month. Why should not the works be at once stopped, as they are begun, and arrangements be instantly entered upon "to wipe out this foul disgrace?" We doubt not that the Grand Master would overlook the disrespect which has been offered to him, if the *amende* were made at once, by determining, before October has passed, to ask him to commence this important work *Masonically;* for we maintain that it will not be so commenced, unless the first stone be laid after the ancient manner and time-honoured customs of the Craft. Of one thing we are certain, that the Grand Master will not take part in any proceeding next spring, if "*the work in the mean-while proceeds*

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splendid affairs. A dinner is always served at the meeting of every Lodge. *The Englishman believes in eating.* The Lodges have now adjourned for the season, 'till September. I witnessed the conferring of the 1st, 2nd, and 3rd degrees in the Blue Lodge. *It differs very materially indeed from ours. There is more ceremony with us.* **OUR WORK IS MORE IMPOSING AND IMPRESSIVE, AND, I THINK, MORE TRULY MASONIC.**"

We would observe that the passages in distinctive type are so set out by our own direction. We have purposely made them thus conspicuous that they may catch the eye, and command attention, in the hope that the severe reproof they convey may not be without its advantage to the general interests of Freemasonry, and to many a Lodge in particular.—ED. F. M. Q. M. and R.

vigorously;" and, after the conduct, to which we have been compelled indignantly to refer, it is more than doubtful whether he could assist at the *Consecration* of a building, which, intended for Masonic purposes, has not been reared after its "just, perfect, and regular" proportions. It will be useless to urge the instance of the Old Man's Asylum as a precedent; it would be an utter mistake to do so; for in that case *the first stone was laid* Masonically, by its originator and founder, Dr. Crucefix, who was too good a Craftsman to allow of the violation of a single formulary, which would interfere with the time-honoured landmarks of the Order. There is no analogy between the two cases, should it be attempted to be proved; and if the course of the Quarterly General Court of the Girls' School be still persisted in, the Craft will positively possess a building, which has been begun in disorder instead of regularity, and cannot by any possibility be conducted in Peace, completed in Harmony, or be "honorable to the builders."

We should indeed write on Freemasonry—"ICHABOD, THE GLORY IS DEPARTED," if this occurrence were to pass unrebuked. The cowan has already, in too many instances,—as we have already shewn,—shut out the Mason from his office, and endeavoured to perform his work without him; but it remained for a body of Masons to put the finishing stroke to the anomaly, of which they have been the victims, by stultifying themselves, and shewing to "the popular world" that they so value their customs as to think it unimportant to do their utmost to preserve and maintain them.

We ask the Quarterly General Court whether they would have dared to act as they have presumed to do, had the late M. W. Master, the Duke of Sussex, been living? They know they would not have dared to do so. But, is it any reason, because Royalty does not now deign to smile upon the Order, and a nobleman of singular urbanity, gentle bearing, and kind feeling occupies the high and important office of Grand Master, that the common courtesies of life should be omitted, and disrespect be wantonly offered? We do not suppose that one member of the Quarterly General Cour tintended *wilfully* to act disrespectfully to the M. W. the Grand Master, but of late years the Managing Committees of the Girls' School have become accustomed to transact the business of the Charity as they please, as if they were irresponsible, and considered the Institution all their own, and that they, and not the Grand Master, were supreme. That they have now outstepped the bounds of decency and discretion, and fixed themselves in as uncomfortable a dilemma as can be well conceived, can scarcely be denied. Fortunately, however, the scheme is all their own; for, intending, undoubtedly, to be very clever, and exceedingly astute, they have made themselves supremely ridiculous, and a laughing-stock to the entire Craft.

We trust that the folly—to speak in the mildest terms—which we have been compelled to castigate, will teach the Quarterly General Court of the Freemasons' Girls' School a lesson, and that we may yet learn, that they have done their best to wipe out a reproach, which will adhere to them through their Masonic life, unless they immediately reconsider and rescind their vote.

THE ASYLUM FOR AGED AND DECAYED FREEMASONS.

"Why is the Asylum for Aged and Decayed Freemasons, at Croydon, allowed to remain in its present unfinished state?" is a question, which is frequently asked, not only amongst Masons, but in the general society of "the popular world." BECAUSE ABOUT 1,200*l.* ARE REQUIRED TO COMPLETE THE BUILDING, AND THERE HAS NOT YET BEEN FOUND SPIRIT ENOUGH IN THE ORDER, EVEN TO ATTEMPT TO RAISE THIS SUM!

We appeal, under such circumstances, to the Craft in general, whether this state of things shall be allowed to continue. We believe there is both the spirit and the will to raise this 1,200*l.* *within six months from the present time,* if a plan be only proposed, and set about with proper regularity and system. No Mason, who understands the terms of his O. B., could hesitate "to put his shoulder to the wheel," if he would only set himself to see what HE could *individually* effect towards the completion of an edifice, which affords a home and a shelter to many a poor and decayed Brother, whose lot would else be the Union Workhouse.

It is the boast and pride of the Order, that Charity is its ruling principle. In the spirit of "Brotherly Love, Relief, and Truth," all the heartburnings, and opposition, which once existed towards this Asylum, have been completely allayed. *It has become one of the permanent Institutions of the Order.* It has been recognised by the M. W. the Grand Master, and by the United Grand Lodge of England, and has been amalgamated with the fund for granting annuities to poor and distressed Masons and their widows. The building was last year consecrated by Bro. Alexander Dobie, Prov. Grand Master for Surrey, under the immediate cognizance, sanction, and patronage of the Earls of Zetland and Yarborough, and 500*l.* have been voted by Grand Lodge upon the *proposition of the Grand Master himself,* for the permanent repair and maintenance of the structure; and yet only half of it is finished, and when the other half will be added, seems to be postponed to "the Greek Calends."

Efforts have been made by several earnest and energetic Brethren to induce the Grand Lodge to lend the money from its fund for "General purposes," for the completion of the undertaking; but to this proposition, insurmountable difficulties have arisen, which these Brethren have been themselves the first to recognise and admit. Hitherto, however, no general call has been made upon the Fraternity to come to the rescue, or to unite "heart and hand," to remove a blot from the escutcheon of English Freemasonry, and to make the Old Man's Asylum perfect, as to its internal and external arrangements.

But we are not going to find fault with the present state of things on Croydon Common, without attempting to suggest a remedy. We have at present much faith in the sincerity of the charitable profession, which most members of the Fraternity are loud in making. Neither do we believe that our confidence will be shaken, or that we shall have to learn that "there is much cry, but little wool," in the unceasing assertion, that Free and Accepted Freemasons spend more in charity than any other two institutions in combination in England. We fear that this assertion is not quite correct, *though it ought to be so;* but nevertheless, we have yet to learn that the members of the Order, *as a body,* when appealed to, have ever, or will ever, disgrace their profession.

Well, then, THE OLD MAN'S ASYLUM is incomplete, and will remain so, no one knows how long, unless an immediate effort be made to finish it. The Masonic season is now commencing in London, and in the provinces. It may be fairly calculated that in every Lodge within the London district, and in the country, there is at least one spirited individual. Let such a Brother bring THE OLD MAN'S ASYLUM before his Brethren "in open Lodge," and move that something—however small that something may be—be voted towards the completion of this institution from their Benevolent Fund. If no such fund exist, let him propose, that in the course of the ensuing season, there be one Banqüet less than usual, the cost of which shall be transferred to the defraying of the necessary expenses of this noble design.

So much, then, for Lodges! If our appeal be only *tolerably responded to, the London Lodges alone ought to be able to raise at least half the required sum.* But now as to individual members of Lodges; *let each give what he can afford* UP TO ONE POUND! A shilling subscription from the poor and needy Brother will be as acceptable, and perhaps in some instances, even more valuable, than the sovereign from his wealthier Masonic relative; for it is our own experience,—which is not small in such matters,—that the poorer members of society invariably give more in proportion to their means, than those whom T. G. A. O. T. U. has blessed with more ample resources.

The Lodges having responded to this appeal, as we believe they will, and the Brethren having contributed, as they can afford, their shillings, half crowns, five shillings, half sovereigns, and sovereigns, it may be inquired, how shall the sums be remitted, and to whom? There will be no difficulty about this. Bro. Farnfield, the worthy and indefatigable Secretary of the Institution, * will only be too glad we are confident, to receive remittances, and to place them to the account of the Asylum, with the Grand Treasurer, Bro. Percival, of the firm of Willis, Percival and Co., Bankers, London; and, independently of this means of sending up such remittances, we will ourselves gladly undertake to receive them, if made payable through Bro. Richard Spencer, † our publisher; and hold ourselves responsible to see them faithfully applied, and properly accounted for.

"But what will the Grand Lodge of England say to this scheme?" some over-scrupulous Brother may be disposed to ask. We answer, "THE GRAND LODGE OF ENGLAND IS NEVER DEAF TO THE CALLS OF CHARITY AND BENEVOLENCE! We believe,—in fact we know,—that the Grand Lodge would be only too glad to congratulate the Craft, upon the funds having been provided, which should make THE OLD MAN'S ASYLUM as noble and as enduring an institution, as those of the Girls' and Boys' Schools. The Grand Lodge has assented to the amalgamation of the Annuity Fund with this Charity. Whatever doubts once existed, as to the expediency of a building in connection with the Order, those doubts are now removed. Whatever differences of opinion formerly prevailed, those differences have been blotted out, since the death of that Brother,‡ who first mooted the design,

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* The address of Bro. William Farnfield, to whom Post-office orders could be made payable, is, "Grand Secretary's Office, Great Queen Street, London."

† 314, High Holborn.

‡ The late Dr. Crucefix.

and persevered through the greatest difficulties, to bring about its accomplishment. Had that Brother been spared, it is not too much to suppose, that the Asylum would have been finished long ere this. His zeal and energy would have accomplished the Herculean task.

What, then, one would have effected, may surely be brought to pass by earnest combination. "UNION IS STRENGTH;" and when the object, to which united effort, is called, is that of providing comforts for wretchedness, a home for the houseless, and a provision for the destitute, who else were without hope, and visited with despair, we cannot—indeed we should blush, to suppose—that men who have bound themselves on the ✡, by the most solemn O. B. that ever was devised, will listen unmoved to our appeal, and turn a deaf ear to the entreaties of those "poor and distressed Brethren, dispersed over the face of earth and water," for whom the supplication is constantly offered, that "a speedy relief may be afforded to their sufferings."

In the Report of the Meeting of the Yarborough Lodge, No. 812, at Croydon, under the head of "Provincial Intelligence," an instance is recorded of one of the inmates of the OLD MAN'S ASYLUM stating, how he had once been, when in prosperity, a warm supporter of the fund for rearing it. By the inscrutable decrees of the Most High, what has happened to that Brother may also fall upon others. None can tell what is in store for them in after life, whether prosperity or adversity. The Royal Solomon, in that Volume of the Sacred Law, by which every Mason professes to regulate his words and actions,—in language of thrilling interest, thus admonishes every "son of the widow, who bow with gratitude" to his admonitions:

> "Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."*

If, then, the higher motive of striving, as Masons are especially bound to strive, " to do to others as they would wish to be done unto themselves," will not move them to spare something from their means for the object, which now calls most loudly for aid,—surely the prospect of a home in after life—should poverty befal them—will induce some, at least, to see how they may best devote a portion of their time and money, in their present prosperity, to help their Brethren in distress, and to "lay up in store for themselves a good reward against the day of necessity," should such a day ever arrive.

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* Proverbs vi. 6—8.

We look forward with certainty, after this earnest appeal, to be able to record in our next Number, that the Lodges, Metropolitan, Provincial, and Colonial, have nobly responded, and that the assurance has been cheerfully accorded, that THE MONEY WILL BE SPEEDILY RAISED, to make the OLD MAN'S ASYLUM, in its completion, an ornament and a credit to the entire Craft of the Free and Accepted Freemasons of England.

G. C.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER THE THIRD.

MARTIN CLARE, A. M. FROM 1740 TO 1747.

"Regard not who it is that speaketh, but weigh only what is spoken."—HOOKER.

"All such things as are either secret or manifest, them I know."—SOLOMON.

"You shall understand, my dear friends, that amongst the excellent acts of that King, one above all hath the pre-eminence. It was the erection and institution of an Order, or Society, which we call SOLOMON'S HOUSE, the noblest foundation (as we think) that ever was upon earth, and the lantern of this kingdom. It is dedicated to the study of the works and creatures of God."—LORD BACON.

"THE Brother, whose property I had now become," continued the Square, "was Master of the Lodge No. 2, at the Horn Tavern, New Palace Yard, Westminster, the old Lodge which formerly met at the Rummer and Grapes, and he was an expert ruler. He——" (Here the Square communicated several particulars about the method of conducting a Lodge in those times, which, though very curious and important, I am bound to hold sacred, as I cannot make them public without incurring the penalty of the unfortunate Prichard. It appears that the Master was a strict disciplinarian, and, under his instructions, the Brethren made a rapid progress in the knowledge of Masonry, although he entertained some absurdities which he communicated only to a few select Brothers in private; one of which, not being of any great importance to Masonry, I may mention without violating a sacred pledge. For instance, he taught them that Adam, our first parent, constructed a stone in the form of an oblong square, or double cube, and placed it over the grave of his beloved son Abel, who had been slain by his brother, inscribed with the history of the transaction in hieroglyphical characters; and this, he told them, was the origin of the same custom amongst the Egyptians! I had great difficulty here to restrain myself from uttering an exclamation. The principal symbol which it contained, was the Mark placed on the forehead of Cain by the finger of God; viz., the Tau Cross—the emblem of life. And thus this protective landmark was communicated to mankind, that no one might violate the divine command by depriving him of existence. And our imaginative Master was bold enough to add, that this mark was the talisman used by Moses to protect the Israelites from the devastations of the destroying Angel in the wilderness of Arabia.)

"Although the Master was inflexibly rigid," my companion continued, "in the discharge of his duty, and in exacting from others the same rule of conduct which he imposed on himself, yet, when the Lodge was closed, and supper placed on the table—hey presto!—he was quite another man. No one was more jocose or full of spirits than he was. He sang a good song, cracked his joke, and was the life of the company. No prosy speeches would he allow, for he said time was precious at that hour of the night, and he was determined to make the most of it. As an agreeable relaxation, he introduced an amusement called crambo, a practice which contributed to the merriment of the Lodge, during the hours appropriated to refreshment, for many years. You don't know what it is? Then I'll tell you. The Master starts the game with a line of poetry, ending with some rhyme which is capable of considerable extension; and each Brother, under a fine, which in those days was an extra glass of punch, was obliged to improvise a corresponding verse in the same measure, and terminating in the same jingle. For instance, to give you an example in point; one evening, after supper, the Brethren were in a merry cue, and the game commenced by an observation of the Master respecting a young lady of good fortune, a friend of his, whom he was afraid was about to sacrifice herself to a fellow who had no real regard for anything but her money; and was consulting with his friends what they would advise as the most effectual means of extricating her from his toils; when the following *crambonian* category was elicited amidst roars of laughter:

"'His name's Mr. Power,' says the Master;
"'Then tell Mr. Power,' Dr. Anderson began;
"'That she has no dower,' chimed in Bro. Villeneau;
"'And he'll speedily cower,' Bro. Noyes added;

"'And droop like a flower,' said Bro. Gofton;

"'His forehead will lower,' Bro. Morrice snapped in;

"'And he'll look very sour,' shouted Bro. Lamball, with a vociferous Ha! ha! ha! ha! in which the whole company participated with a hearty good will.

"'He'll forsake her snug bower,' resumed Bro. De Vaux;

"'And he'll grin, gape, and glower,' said Bro. Revis, the Grand Secretary;

"'He'll be off in an hour,' added Bro. Dr. Schomberg;

"'And away he will scour," replied Bro. Shergold;

"'Defying her power,' lisped Bro. Sir J. Mansell, in his very mild tone of voice;—and 'well done Mansell, Ha! ha! ha!' made the glasses on the supper table jingle with the concussion.[1]

"The Master was fond of a song, as I have already observed," my informant continued, "and, as hard drinking was the vice of the times, the following chorus was a favourite with the Lodge:—

He that will not merry merry be,
With a generous bowl and a toast,
May he in Bridewell be shut up,
And fast bound to a post.
Let him be merry merry there,
And we'll be merry merry here;
For who does know where we shall go,
To be merry another year![2]

"Thus the song, the toast, the jest, and merry laugh passed away the time till midnight was announced from the neighbouring church clock, and then hats, swords and canes were in requisition, for the party was broken up at once by the Master's 'Good night.' The Lodge prospered under his judicious management.

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[1] In the old MS. from which much of the above "Revelations" has been extracted, my father, the Rev. S. Oliver, says, that when a young man, he was acquainted with an aged Mason, who was initiated in the year 1740, and he told him that this amusement was common in the Lodges of that period. And he gives a few specimens, amongst which is the above. I subjoin a crambo by Dr. Sheridan, the friend of Swift, under date of 1736, which is somewhat better.

Our river is dry.
And fiery the sky;
I fret and I fry,
Just ready to die;
O, where shall I fly,
From Phœbus's eye?
In bed when I lie,
I soak like a pie;
And I sweat, and I sweat,
Like a hog in a sty!

The French Bouts Rimes were something similar to this.

[2] The whole song may be found in the Glasgow Edition of the "Freemason's Pocket Companion," 1771.

"While embodying these transactions in your imagination, I must caution you," said the Master's Jewel, which I found to be rather facetiously inclined, "not to raise up before your minds eye, an assembly of Brethren habited in the costume to which you have been habituated; for if you, sir, in your present dress, had made your appearance among them, you would have created shouts of more extatic laughter than either punning or crambo. No, sir, you must see them as they actually were, if you would form a true idea of the scene. They wore square cut coats and long flapped waistcoats with pockets in them; the coats had long hanging cuffs, and the skirts were stiffened out with buckram and wire, to show the hilt of the sword. They had lace neckcloths and ruffles; blue or red silk stockings, with gold or silver clocks, drawn over the breeches to meet the pocket-flaps of the waistcoat, and gartered below the knee; square toed and short quartered shoes, with high red heels and small silver buckles. Then they had on various kinds of wigs, and small three-cornered hats laced with gold or silver, and trimmed with feathers; all formal, clean, and spruce, and, in every respect, a striking contrast to the fashionable costume of the present day." The Square then proceeded with its revelations.

"My next move was to the breast of a very showy and self-sufficient gentleman, a man of ample fortune, but very superficial, and famous for nothing but his versatility and want of firmness. He seldom knew his own mind on any given subject, whether in religion or politics, for eight and forty hours together. To day he was a whig, to-morrow a tory, and the next something very different from both. In religion he was sometimes high church, sometimes low church, but more frequently neither one nor the other. In a word, he was unanimously pronounced a universal genius! I have known many universal geniuses in my time, though, to speak my mind freely, I never knew one who, for the ordinary purposes of life, was worth his weight in straw; but, for the government of a Lodge, a little sound judgment and plain common sense is worth all the sparkling genius that ever wrote poetry or invented theories. He was exceedingly fond of trying philosophical and political experiments; and having stuffed his head full of scraps and remnants of ancient republics, and oligarchies, and aristocracies, and monarchies, and the laws of Solon, and Lycurgus, and Charondas, and the imaginary commonwealth of Plato, and the pandects of Justinian, and a thousand other fragments of venerable antiquity; he was for ever bent upon introducing some one or other of them into use; so that, between one contradictory measure and another, he entangled the government of the Lodge in more knots, during his administration, than half a dozen successors could have untied.[3]

"He had been a Junior Warden under Dr. Desaguliers; but that discerning Brother entertained some doubts whether his pretensions were sterling, and therefore hesitated to promote him to a higher and more responsible office. His imperfections soon manifested themselves, and the Brethren who placed him in the Chair, lived to repent their choice. He formed several magnificent schemes for the advancement of Masonry, but did not possess sufficient stability to carry them into effect; like the Dutch mountebank who took a run of three miles to leap over a hill, but changing his mind during this preliminary step, when he arrived at its foot, he sat quietly down and declared himself unable to accomplish the feat. Or like the Uperephanos of Brathwait,

———————————— he still thought,
That the world without him would be brought to nought;
For when the dogge-starre raged, he used to cry,
'No other atlas has the world but I.
I am only Hee, supports the state;
Cements divisions, shuts up Janus' gate;
Improves the public frame, chalks out the way
How princes should command—subjects obey—
Nought passeth my discovery, for my sense
Extends itself to all intelligence.

"This wonderful man piqued himself on his oratorical powers, and frequently wearied the patience of the Brethren by his dull and unmeaning harangues on the most trifling subjects. I remember on one occasion some topic was under discussion—I think it was on the propriety of Masonic processions—which had been a fruitful subject of ridicule to the wits of London. A great difference of opinion prevailed amongst the Craft on this question, and our Lodge was so nicely balanced in point of numbers, pro and con, that any Master of common understanding would have found no difficulty in turning the scale in favour of his own views, on which side soever it might be. In this exigency what did our sapient Master do? Why, he made a speech, in which he took a view of the arguments on both sides of the question, and proceeding carefully by the strictest rules of logic, and a display of the soundest erudition, but all to no purpose, he construed them so equally that every Brother in the Lodge congratulated himself that his opinions would be triumphant; and when the Master sat down, I heard him whisper to a Brother on his right hand, 'Now, do you know, from what I have said, which side of the question my own opinion favours!—'Indeed, I confess myself at a loss to determine.'—'Then I have accomplished my point,' replied this sapient officer, 'for my ambition was to make a speech which should please both parties.' And when the question was put to the vote, he found himself in a minority. Not very complimentary to his tact and judgment, was it?

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[3] A passage similar to the above may be found in Knickerbocker's description of William the Testy, and we must leave it to the reader to determine whether Washington Irving had it by communication with our Γνωρισμα, or whether we copied it from him.

"Our politic Master was, at this time, building a handsome mansion at the west end of the town, and when it was nearly completed, he boasted one evening, in a set speech, of the pure Masonic style in which his dining-room was to be finished and decorated, in all the antique splendour that Gothic architecture could furnish. It was to be a perfect gem; and in the peroration of his speech, he announced his intention of opening it with a grand Masonic dinner, to which he invited all the Members then present. The announcement was, of course, received with cheers. Amidst the acclamations of the Lodge he sat down, and a Brother whispered in his ear, 'When do you think it will be finished?'—'Never for that purpose,' replied the Master.

"This erudite chief had concocted a notable scheme for distinguishing his year of office as a remarkable epoch, which had caused him more anxiety to bring into a disposeable form, than any other subject he was ever known to entertain. It was an invention peculiarly his own, and he plumed himself upon it with more than common pride. In introducing it to the notice of the Lodge, his opening speech was flowery and rhetorical. He denominated his plan a grand panacea which would obviate all objections to

Masonry, and create an universal sensation in its favour. 'The idea,' he said, 'is novel, pleasing, and practicable; it has never entered the head of mortal Mason, and I am the only individual who has been inspired with the vast design. My star is in the ascendant, and I do not doubt but a niche in the temple of fame is reserved for me, as the author of a magnificent project which will render Freemasonry the envy of all other social institutions.'

"He went on in this style for a considerable length of time, the Brethren waiting with commendable patience for the developement of his proposal. And what do you think it was? you cannot guess, and so I may as well tell you at once;—it was a MASONIC BALL!!! The Brethren were taken by surprise at this unexpected announcement, so alien to the genuine principles of Masonry, and scarcely knew what to say. After they had recollected themselves by a pause of a few minutes duration, the absurdity of the proposal struck them as so perfectly ridiculous, that, though from motives of decorum and respect for the Chair, they endeavoured to stifle their sense of the ludicrous, the effort was unsuccessful, and they gave vent to their feelings by a loud and universal peal of laughter, which they found it impossible to restrain.

"'A what?' shouted Bro. Lamball, 'A Masonic Ball?' which was succeeded by another general laugh. And Bro. Villeneau repeated the lines from Phœdrus:

> 'Mons parturibat, gemitus immanes ciens;
> Eratque in terris maxima ex spectatio;
> At ille murem peperit;'

which was the signal for cachinnation the third.

"'On what law of Masonry do you found the legality of your scheme?' said Bro. Morris.

"'On what law do you found the legality of Refreshment?' demanded the Master in return.

"'On the second clause of the sixth Ancient Charge,' said Bro. Morris.

"'At length Bro. Desaguliers, who happened to be present, rose with great gravity, and addressing the Chair, said:

"'R. W. Sir, the proposal you have just submitted to the Lodge, is so thoroughly alien to the principles of Masonry, that I am scarcely surprised at the indecorous exhibition we have just witnessed, and which, I hope, for the credit of the Lodge, will never be repeated with doors closely tiled.

Supposing, for the sake of argument, that the Brethren were inclined to indulge you by acceding to your unprecedented proposition, they would be incapable of executing the design without committing a gross violation of the general Constitutions of the Order. Are you aware, R.W. Sir, that a standing law provides that it is not in the power of any man, or body of men, to make any alteration or innovation in the body of Masonry, without the consent first obtained of the Grand Lodge? and this, Sir and Brother, would be an innovation which no Grand Lodge could ever be found to sanction or approve.'

"After Dr. Desaguliers had thus expressed a decided negative opinion on the subject, the Master, sufficiently mortified, withdrew his motion, and we never again heard of the anomaly of a Masonic ball.

"But a truce to this gossip. I turn to the literary proceedings of the period, for I was now appropriated by the celebrated Martin Clare, *A. M., F. R. S.*, D. G. M. in 1741, who had already distinguished himself by his zeal and intelligence on several occasions, and had done good service to Masonry by an address, which has been already referred to. In this document he made a few observations on those improprieties which are most likely to discompose the harmony of a Lodge; and then proceeded to show at large what the errors and deviations were which it would be desirable to avoid by a society of gentlemen, united by the bonds of brotherhood, and under the strictest ties of mutual love and forbearance.

"His grave and quiet method of delivery made a strong impression on the audience; and its conclusion, in these impressive words, was received with loud approbation: 'It has been long,' said he, 'and still is, the glory and happiness of this Society, to have its interests espoused by the great, the noble, and the honoured of the land. Persons who, after the example of the wisest and the grandest of kings, esteem it neither condescension nor dishonour to patronize and encourage the professors of the Craft. It is our duty, in return, to do nothing inconsistent with this favour; and, being members of this body, it becomes us to act in some degree suitable to the honour we receive from our illustrious head. If this be done at our general meetings, every good and desirable end will very probably be promoted among us. The Craft will have the advantage of being governed by good, wholesome, and dispassionate laws; the business of the Grand Lodge will be smoothly and effectually carried on: your Grand Officers will communicate their sentiments, and receive your opinions and advice with pleasure and satisfaction; particular societies will become still more regular, from what their representatives shall observe here. In a word, true and ancient Masonry will flourish; and those that are without, will soon come to know that there are more substantial pleasures to be found, as well as greater advantages to be reaped, in our Society, orderly conducted, than can possibly be met with in any other bodies of men, how magnificent soever their pretensions may be; for none can be so amiable as that which promotes Brotherly love, and fixes that as the grand cement of all our actions; to the performance of which we are bound by an obligation, both solemn and awful, and that entered into by our free and deliberate choice: and as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.'

"At this time rumours were whispered in the Metropolitan Lodges, that the Order was subjected to great persecutions in Switzerland, Germany, Italy, France, and Holland; and that edicts and decrees were thundered out against it in all those countries; and although it was admitted that nothing had been discovered in the behaviour or practices of the Fraternity contrary to the public peace, or to the duty of good subjects, yet the several governments were nevertheless determined that the Lodges of Freemasons should be entirely abolished.

"These unprecedented measures excited in the English Fraternity such a feeling of disgust, that a few influential Brethren united themselves together for the purpose of taking some necessary steps to show the utter absurdity and impolicy of such a line of conduct; and in 1739 a pamphlet, written in French, was published in Dublin,[4] under the title of 'An Apology for the Society of Freemasons.' It appeared in the same year in an English form, translated, as was generally supposed, by Martin Clare. It created a great sensation, and promoted the translator to the office of D. G. M. He had been already officially authorized to revise the Lodge Lectures, and to make such alterations and improvements as, in his judgment, the present state of the Order might require, always preserving inviolate the ancient landmarks. And his version of the Lectures was so judiciously drawn up, that its practice was enjoined on all the Lodges under the Constitution of England; and all former Lectures were abrogated, and pronounced obsolete.

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[4] "An Apology for the Free and Accepted Masons, occasioned by their persecution in the Canton of Berne; with the present state of Masonry in Germany, Italy, France, Flanders, and Holland. By J. G. D. M.F. M." Dublin: Patrick Odoroko. 1739.

"In this formula, the symbol of a point within a circle was introduced for the first time; and it is a singular fact, that although the original interpretation was simple enough, yet several meanings were soon attached to it by fanciful expositors, differing in reference, but agreeing in fact. And this diversity of opinion, as I should conceive," my companion added, with some allusion to my own individual judgment, "constitutes one of the peculiar excellencies of the Craft; for, however the definition may have been amplified and extended, the results, when the several arguments were wound up and applied, pretty nearly corresponded with the original application of Martin Clare. For whether the point be Time, as some think, and the circle Eternity, or whether the former be an individual Mason circumscribed by the circle of virtue, the result will be the same; for virtue is boundless as universal space; and as the body of man may be accounted a fit representative of Time, so is his soul of Eternity. In the same Lectures, the numbers 3, 5, and 7, were applied, in strict conformity with ancient usage, to the Trinity, the Senses, and the Institution of a Sabbath. The Jewish Masons subsequently (for we had no Hebrews amongst us at that period), repudiated this primitive application, and substituted the following: 'Three rule a Lodge,—in allusion to the most sacred parts of the Temple of Solomon; viz., the Porch, the Holy Place, and the Holy of Holies Five hold a Lodge, in reference to the sacred treasures of the *Sanctum Sanctorum*, viz., the Ark of Alliance, the Golden Censer, the Sacred Roll, the Rod of Aaron, and the Pot of Manna. Seven make a Lodge perfect, in allusion to the seven chief degrees conferred by King Solomon, and to the years employed in building the Temple.

"At the Grand Lodge, when Martin Clare was appointed Deputy Grand Master, I recollect perfectly well, the Festival was celebrated in Haberdashers' Hall, March 19, 1741, several old Masons being present, including Past Grand Masters Payne, Desaguliers, the Earls of Loudon and Darnely, and the Marquis of Caernarvon, with a numerous train of noble and worthy Brothers, and several distinguished foreign members of the Craft. The twelve Stewards, and a great number of other Brethren, in their proper clothing, waited on the Earl of Morton, Grand Master Elect, at his house in New Bond Street; and after being there entertained at breakfast, had a public procession to Haberdashers' Hall, in carriages, attended by three bands of music. At the Hall gate, the Stewards received the cavalcade, and conducted the Grand Officers through the Hall into an inner chamber, the Deputy Grand Master carrying the Grand Master's Jewel. Here the Grand Lodge was opened, and our friend Martin Clare was publicly complimented by the Grand Master, and also by Bros. Payne and Desaguliers; the latter of whom moved a vote of thanks to him for his new version of the Lectures, in which he pronounced them to be a lively elucidation of the most ancient method of working a Lodge.

"The above ceremonial, and another of the same kind in the following year, each of which was attended with a public procession in coaches, originated a caricature and broadside, which were published in ridicule of the proceedings. The former was entitled, 'The solemn and stately Procession of the Scald Miserable Masons, as it was martialed on Thursday, the 18th day of this instant April;' and the latter was headed, 'A geometrical view of the Grand Procession of the Scald Miserable Masons, designed as they were drawn up over against Somerset House in the Strand, on the 27th day of April, 1742.' And what sort of a procession do you think it was? You shall hear.

"First came two Tylers, in yellow cockades and liveries; then the Apprentices, armed with drawn swords to keep off all cowans and listeners; after which came the band of music, consisting of four cows' horns, as many tea-canisters filled with broken glass, four shovels beaten with brushes, two double bass dripping-pans, a frying-pan, a salt-box, and a pair of tubs for kettle-drums. Then followed six lean horses with funeral habiliments, and the arms of Hiram Abiff, a brick waggon for a hearse, on which was a bier of tubs covered with a chimney-sweeper's cloth, and on each side was a double rank of Brethren, bearing escutcheons, and other funereal symbols. After this came another band of music similar to the above, the performers being mounted upon donkeys. Then the Grand Sword

Bearers preceding the Grand Master in a dust-cart, and followed by the Grand Officers in carts, each drawn by four donkeys; the procession closing with probationists and candidates.

"This good-natured burlesque afforded the Craft much amusement; but in the year 1745 it was followed by an actual procession, got up by some unfaithful Brethren who had been disappointed in their expectations of the high offices and honours of Masonry, who had enlisted a number of low characters and buffoons in a scheme to exhibit a mockery of the public processions of the Craft. But while these proceedings were a source of mirth to the gaping crowd, the Fraternity were disgusted, and determined in future to confine their operations within the limits of their own assembly; and the Grand Festival itself was suspended for several years.

"At one of our Lodges during the Mastership of Martin Clare, a question was mooted respecting the meaning of the sixth Ancient Charge: 'No private piques, no quarrels about nations, families, religions, or politics, must be brought within the door of the Lodge; for, as Masons, we are of *the oldest Catholic religion* above hinted;' which refers to the following passage in the first Charge: 'in ancient times the Christian Masons were charged to comply with the Christian usages of each country, where they travelled or worked; but Masonry being found in all nations, even of divers religions, they are now only charged to adhere to *that religion in which all men agree*.'[5]

"A Brother present opened the Book of Common Prayer, which was always in the Lodge, and explained the phrase, *oldest Catholic religion*, by a reference to the *Te Deum* composed in the 4th century by St. Ambrose—'The Holy Church throughout all the world doth acknowledge Thee;' concluding that it must mean Christianity, which was typified in the two earliest dispensations known in the world, viz., those of the Patriarchs and the Jews; when Martin Clare delivered his opinion in words to the following effect: 'I have had several long and interesting conversations with Bros. Payne, Desaguliers, and Anderson on this very subject: and it is evident from their researches, that the belief of our ancient Brethren favoured the opinion that Masonry is essentially Christian; that it is indebted to Christianity for its principles; that in all ages the English Fraternity consisted exclusively of Christians; and that therefore the religion in which all men agree, was the Christian religion. The ancient Charges, which are now before us, were extracted from old Masonic records of Lodges, not only in Great Britain, but in foreign countries; and at the time when those records were originally compiled, the religion in which all men agreed was the general religion of Christendom—of the Holy Church throughout all the world; which, as has been justly observed, the *Te Deum* pronounces to be Christianity. The most ancient manuscript which passed through the hands of Bros. Desaguliers and Anderson during their researches, gives a decided affirmation to this doctrine, as may be gathered from the following passage:

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[5] See the Ancient Charges in "Anderson's Const." Ed. 1738.

> Bysechynge hym of hys hye grace,
> To stonde with zow yn every place,
> To conferme the statutes of kynge Adelston,
> That he ordeynt to thys Craft by good reson,
> Pray we now to God almyght,
> And to hys swete moder Mary bryght,
> That we mowe kepe these artyculus here,
> And these poyntes wel al y-fere.
>
> * * * * *
>
> And as thou were of a mayd y-bore,
> Sofre me never to be y-lore;
> But when y schal hennus wende,
> Grante me the blysse withoute ende;
> Amen! amen! so mot hyt be.

This manuscript is supposed to have been compiled in the time of Athelstan, and I should therefore conceive its authority to be decisive.

"In the above-mentioned year I had passed to a new Master and a new Lodge; and the first conversation that I heard was on the subject of a pretended revelation of Martin Clare's revised lectures and ceremonies, in a book called 'The Testament of a Mason;'[6] where it was feigned that the formula had been found amongst the papers of a deceased Brother high in office, and, consequently, might fairly be presumed to contain the real secrets of the Order. The question was asked, Who is the author? and it was subsequently traced to one of the unfaithful Brothers who had been disappointed in his expectations of being nominated to a Grand Office.

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[6] "The Testament of a Freemason; ou, le Testament de Chevalier Graaff." Brussels. 1745.

"During the same year, if my memory be faithful, a Brother was introduced into our Lodge, whose name was Coustos. He was a foreigner, and not wanting in assurance. A great sensation, however, was created, when he exhibited some scars which betokened very severe wounds that had been inflicted, as he affirmed, by torture in the Inquisition, at Lisbon, to extort from him the secrets of Freemasonry. It appeared by his own account, that he had resisted both persuasion and force; and that his final escape out of their hands was owing to the interposition of the British Consul. Subscriptions were entered into in order to enable the sufferer to publish his account of the whole affair, which accordingly came out in the following year, and put a considerable sum of money into his pocket.[7]

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[7] "The sufferings of John Coustos for Freemasonry, and for refusing to turn Roman Catholic, in the Inquisition at Lisbon." London, 1746. Bode, 1779. Birmingham, 1790. Hull, 1810. London: Spencer, 1847.

ON THE INSTITUTION OF FREEMASONRY.*

AN impression is gaining ground that the modern Freemasons might spend their time and their money more profitably than they do now: and we have been often asked, at intervals, to furnish some account of the early history of the institution. As a contribution towards this, we are led to print, with all its imperfections, the following paper, read several years ago by the conductor of this journal at the Institute of Architects.

"Hail to the craft! at whose serene command,
The gentle arts in glad obedience stand:
Hail sacred Masonry! of source divine,
Unerring sov'reign of th' unerring line;
Who rears vast structures from the womb of Earth,
And gives imperial cities glorious birth!"
Anthem of the Craft.

There are few persons who have attentively examined the cathedral churches of Germany, France, and England, those gorgeous monuments of the daring ingenuity and persevering industry of man, but have inquired of themselves, in what state of civilisation was the great mass of the people, how far advanced were the sister sciences and arts, when these stupendous buildings, displaying the most delicate workmanship, the richest fancy, and profound mathematical skill, were raised? The feathery fairy-like spires, towering into heaven, and seeming, so beautifully figurative, to connect therewith the dull earth; the slender and graceful columns holding up, as it were in sport, the traceried roof; so easy, yet so confident; the problem which requires the *maximum* of strength with the *minimum* of materials, everywhere so admirably solved; all bespeak an advancement in civilization equal, at the least, to that of which we boast, even at this period. How great, then, must be the astonishment of every inquirer when he finds that, at this very time, Ignorance, with Superstition, her eldest-born, usurped the land; that few could even read; to be able to write entitled one to the appellation of scholar;

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* From the Builder of July 26th, 1851.

and the knowledge of a few elementary principles in physics often proved but a passport to the stake.*

By what men then, by what *set* of men, differing so from their fellows, were these proud and indubitable evidences of superiority imagined and constructed? And by what strange chain of circumstances was the knowledge here displayed gained by, and confined to, them alone? A little further inquiry leads to the belief that these buildings were mostly executed by a heterogeneous band of men, Greeks, Italians, French, Flemings, and Germans, who were religiously bound to certain observances, kept up a peculiar system of discipline, and, possessing (as is asserted) various protecting bulls from the Church of Rome, maintained a perfect independence of the states in which they sojourned. This was the Fraternity of Free and Master Masons. To their talents and industry, it need, then, hardly be said, architecture owes much; but, accustomed to regard them only in the light of a body of men associated for convivial and charitable purposes, we have long since ceased to connect them in any way with the original results of their combination; and it may not be uninteresting to give a brief view of some points connected with their history and progress.

Were I to adopt the opinion set forth, and, with probability, sincerely entertained by some of the chroniclers of the Craft, this account should commence with Ham, the second son of Noah; and should attempt to show that their first undertaking was the building of the Tower of Babel. The Israelites are by them proved to be a band of Freemasons, having Moses for Grand Master; and the pyramids, with the other mighty works remaining in Egypt, are triumphantly pointed at as the results of their labours. Others, however, more modest, commence with the building of the Temple by Solomon, about 1012 years before Christ; and contend that Hiram, the widow's son, of the tribe of Napthali, was a Master of the Craft, sent by Hiram, or Huram, King of Tyre, with others of his fellows, to assist Solomon in his great undertaking. From what evidence such a conclusion was satisfactorily arrived at does not appear; but, finding this opinion is constantly and confidently repeated by the older writers upon the subject, we are compelled to suppose, either that they have all blindly followed a hastily made assertion, or that the Fraternity themselves are in the possession of traditions or records inaccessible to the uninitiated: I must, however, believe the former.

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* Frederick Barbarossa could not read, nor could John, King of Bohemia (middle of the fourteetnh century), nor Philip the Hardy King of France.—*Hallam.*

That in Egypt there was an associated body of men, to whom all scientific knowledge was confined, who preserved strict secrecy upon all matters connected with their ordinances, and used symbols familiar only to themselves, appears nearly as certain as that, among the Greeks, the initiated into the Eleusinian mysteries, so far as regarded their government and the lessons inculcated, also closely resembled the Freemasons; but this is all that we know. At the last-mentioned and celebrated festivals, viz., those of Eleusis, the neophyte about to be admitted underwent, as among the Masons, an ordeal of no common severity; the principles of probity, charity, and humanity were impressed upon his mind, and the secrets of the mysteries were sworn by him to be held sacred. The tenets of the initiate we find, too, were not confined to Eleusis; for about 1300 years before our era, says one, "Laurie's History of Freemasonry," they reached Athens, and, ultimately, France, and probably, Britain; but in the records of this association we can discover no evidence of that which appears to have been the one great object of the Fraternity of Masons, namely, the study and practice of geometry and architecture; terms which, as they say, were with them synonymous, and comprehended the basis of all their proceedings. With the initiated of Eleusis it is not possible, therefore, to connect Freemasons. Coming on to rather late times, we see that the disciples of the Dionysian mysteries, instituted in honour of Bacchus, to the due celebration of whose festival we owe the invention of theatres, were men intimately connected with science: they were termed the Dionysiac artificers; and, as a body, possessed the exclusive privilege of erecting temples and theatres in Asia Minor. These artificers were incorporated at Teos by the kings of Pergamus, where they built a magnificent temple to Bacchus; sufficient of which even yet remains to attest its grandeur, and to justify the terms in which Vitruvius speaks of its splendour. (See the Introduction to Wilkins' "Vitruvius.") They used symbols known only to themselves; at certain periods met for convivial purposes; and, according to some accounts, were actually divided into Lodges, governed by chief officers; thus agreeing, in many respects, with the Fraternity under notice; so much so, in fact, that even Robinson, the most vigorous modern enemy that Freemasonry has had, and who would not, therefore, yield to it a greater degree of antiquity than he felt himself compelled to concede, admits that in this association it had, at all events, its prototype. (See "Chandler's Travels in Asia Minor," and "Robinson's Proofs, &c.")

Whether members of the same body or not, it is certain that, in later times, at Rome, the artificers were bound together in a somewhat similar manner; having Colleges or Lodges, where they held their meetings and studied the principles and practice of architecture: it does not, however, appear quite clear to me whether these colleges were part and parcel of a general body acknowledging one supreme head, or whether they were not independent associations of men organised for the study of their art; sometimes by the authority of the reigning emperor, and sometimes by private individuals. A passage from Pliny (as quoted by Dallaway), wherein he requests Trajan to establish a college of artificers (*collegium fabrorum*), in order to effect the rebuilding of Nicomedia, just then destroyed by fire, and in which passage no reference is made to any association actually existing of which this was to form a part, seems to express that such a proceeding was not uncommon, and to justify in some degree the doubt.

There is a passage in Gibbon which appears to me to bear a little on the subject of associated artificers, and, perhaps, deserves mention. He says, when Probus commanded in Egypt, A.D. 280, he executed many considerable works for the splendour and benefit of that rich country. The navigation of the Nile, so important to Rome itself, was improved, and temples, bridges, porticoes, and palaces were constructed by the hands of the soldiers, who acted by turns as architects, engineers, and husbandmen." ("Decline and Fall, &c." vol. ii. p. 89.)

Rome fell! Torn by internal faction, and enervated alike morally and physically by her very triumphs, the mother of many nations slowly succumbed to the innumerable barbarian hordes which the North, at that time, poured forth upon the world. All art was long stagnated. When Constantine, at the commencement of the fourth century, removed the seat of empire to Byzantium, or Constantinople as it was afterwards termed (the last blow which severed prosperity and Rome), he employed the whole energy of the nation to beautify and adorn his new city: 2,500,000*l.* were set apart by him for the construction of the walls, porticoes, and aqueducts; and, says Gibbon, "a multitude of labourers and artificers urged the conclusion of the work with incessant toil. The impatience of Constantine, however," he continues, "soon discovered that, in the decline of the arts, the skill as well as numbers of his architects bore a very unequal proportion to the greatness of his designs; and the authorities of the most distant provinces were therefore directed to institute schools, to appoint professors, and, by the hopes of rewards and privileges, to engage in the study and practice of architecture a sufficient number of ingenious youths, who had received a liberal education." This law is dated A.D. 334, and was addressed to the prefect of all Italy, whose jurisdiction extended even to Africa; so that its results, we may suppose, must have been great. Here, then, it may be said, we obtain a starting point, presenting fewer difficulties than any we have yet seen; and, without going into the question as to whether the professors appointed to superintend and organise these colleges were not actually remnants of the more ancient associations previously mentioned, and who initiated the students into their own mysteries, thus accounting for the coincidences already pointed out, many are contented to believe that in the members of these we have the ancestors of that body of men more immediately under consideration, the Freemasons of the middle ages. In Constantinople, as we know, a vast change was effected in architecture. Unfettered by the restraints which, at Rome, paganism and want of space had put upon them, the Christian architects determined upon an entire change of forms in their religious edifices, and the cross of equal sides, surmounted at the junction by a majestic cupola borne on arches, became the most striking characteristic of their style. In Constantinople, the sciences flourished for some time, in a greater degree than elsewhere: her men of learning were sought by European as well as Asiatic nations, and her architecture was copied on all sides. Many of its characteristic features came even beyond the Alps, and were taken up by the Lombards: so much so, indeed, that Hope declares that when, upon entering the ancient city of Cologne, he saw the east end of the Apostle's Church, he almost thought himself again at Constantinople. ("History of Architecture.") Its minuter details may be found in nearly all the various states of Italy.

Let us now turn for a brief space to England, where, according to the chroniclers, Freemasons were early to be found. One writer has ventured the opinion that the Druids had a somewhat similar association, using like symbols, and practising architecture, into which they had been initiated by disciples of Pythagoras: and Preston, in his "Illustrations of Masonry," (though it appears, from his enthusiasm on the subject, he might easily have been deceived himself, even if not desirous to deceive others), mentions an old MS., which said that St. Alban, who was beheaded A. D. 303, "loved Masons well, and cherished them much;" and that he used his influence to obtain a charter from the king, enabling them to hold an assembly. Of these, and many other assertions, we have no proof; the authentic records, in most cases, having been destroyed. Benedict Biscop, founder of the Abbey of Weremouth, several times journeyed to Rome at the end of the seventh century, to persuade artificers to come to England; but I find nothing to identify these workmen with the fraternity under consideration.

Alfred, so truly termed the Great, among other admirable endeavours to ameliorate the condition of his people (endeavours which, had the people been sufficiently advanced to co-operate with him, would have placed England a hundred years forward on her progress towards civilisation), strove to improve the domestic architecture of the country. At that time, use was made of hardly anything for building but timber, a house of stone being regarded as a singularity: Alfred, however, invited the most noted architects from foreign countries to repair to Britain, with workmen eminent in the arts, and raised his palaces of stone and brick; an example which, by degrees, was followed by the nobility. ("Rapin's Hist. of England.") At the commencement of this same century, Charlemagne in like manner, on the Continent, had summoned men of all nations to build his celebrated church at Aix la Chapelle; after which events the existence of the fraternity of Freemasons, under that title, is no longer doubtful; and the results of that existence are seen in a multiplicity of splendid structures, erected with amazing rapidity, and displaying the origin, progress, and perfection of an entirely new and exquisite style of architecture, viz., the Pointed. It is, most probably, from the strict secrecy under which all their proceedings were conducted, that so much doubt exists respecting the first introduction of this style. It appears clear, however, that, although the pointed style appeared nearly simultaneously in Germany, France, and England, it is in the first of these three, viz., in Germany, that we must look for the earliest examples. This, however, is not a subject now to be entered upon.

In the states of Lombardy, as we know, commerce, the offspring of industry, first gradually threw off the weight under which prosperity had been pressed to the earth by anarchy and barbarism since the overthrow of the Roman empire; and architecture and Masonry, with the other sciences and arts, were again studied. This being the case, and the Lombardians, having before them the experience, and among them some of the descendants, of the modern Greek or Constantinopolitan school, which, as we have seen, had attained a certain degree of perfection under the fostering hand of Constantine and his successors, they soon became, as a natural consequence, not only the merchants of the world, but its builders; being eagerly sought for, when their own market was overstocked, and they appeared disposed to travel in search of employment, by all the potentates of adjoining nations, who were at that time universally employed in raising religious edifices.

Wherever and whenever a missionary was despatched from the Pope to preach the Christian doctrine (and these were every day departing), to that place speedily resorted a band of these wandering artizans, under the special direction of the most expert Craftsmen among them, whom they denominated the *Master*, to raise a fitting temple to the Deity. So numerous, however, were the demands for their services, that their numbers were found to be inadequate to the purposes of religion; and the Church of Rome, which must fully have felt how important a part of its machinery they at that time were, saw that some measures were necessary in order to swell their ranks, and protect them in the undisturbed exercise of their duties. Bulls, it is said, were accordingly issued endowing them with various rights and immunities: exemption was granted them from the laws of all local authorities; and those who opposed or interfered with their purpose were loudly threatened with excommunication. This proceeding speedily had the desired effect:

Greek, Flemish, Italian, and German artists joined the main body, and were initiated into their mysteries; and, some have supposed, from this exemption from all local enactments, and the right to roam from place to place as they might feel inclined, or their interest lead them, they entitled themselves Freemasons.

That the Pope did really confer upon them these privileges has been questioned, and with some reason; for it appears that, upon searching the Vatican for the purpose of discovering the bulls stated to have been published, none were to be found: the many and clearly apparent reasons, however, which should have induced the Pope so to do; the constant reiteration of the circumstance by the chroniclers of the Craft; and the fact that they did so quietly and independently pursue their labours in various countries, and in no very settled times, strongly induce me to put confidence in the assertion. Again, although not wholly in point, we find it recorded in Dodsworth's "Account of Salisbury," as quoted by Britton, that, even in later times (1244), the Archbishop of Canterbury granted an indulgence of forty days to such as aided the new and wonderful structure of the Church of Sarum; which, the proclamation went on to say, could not be completed with the same grandeur without the assistance of the faithful.

This quotation may serve in some degree to explain to us the means which were used, builders being now provided, to raise sufficient sums for the construction of the magnificent edifices left for our admiration.

The Church of Rome has ever perceived the more speedy influence that is to be gained over men by appealing to their senses than to their reason; and the continual use made in her rites of striking and mystic ceremonies clearly shows how fully and systematically she has acted upon this knowledge. A sublime and lofty structure, then, dimly, though richly, lighted through glass of many colours, by which was cast an artificial glow on the magnificent paintings, sculptured monuments, and gilded decorations with which its interior teemed, was found to be no trifling adjunct in the process; and the whole power of the Church was employed, as I have already said, in erecting such edifices, and inciting a spirit to "go and do likewise" throughout the world. Bulls were published dispensing with a portion of all penances for sin to those who contributed to raise a church; and eloquent monks were despatched all over the world to inflame the ardour of the pious, and persuade or frighten, as the case might be, those who yet remained undecided.

Great indeed were the results: the land was as one workshop, and a man feared he had lived in vain had he not contributed to erect or adorn a religious house. ("William of Malmsbury") So profusely generous, indeed, were the grants made alike by prince, peer, and peasant, that it has been shown, to speak of England alone, that, at the death of Edward the Confessor, more than one-third of all the land was in possession of the clergy, exempt from all taxes, and, for the most part, even from military service. ("Henry's Hist. of Great Britain.")

The Freemasons, as we have seen, were the instruments employed to effect these purposes of the Church; and nobly they fulfilled their duty. Passing their earlier works in Lombardy and Germany, in which are to be discovered the germ of the Pointed style and its first development, I would direct attention to the cathedrals of Strasburg, Friburg, Cologne, Antwerp, St. Ouen in Normandy, and that *orbis miraculum*, as Leland calls it, Henry the Seventh's Chapel in England. To mention all the works of the Freemasons were to speak of nearly all the edifices constructed during several centuries of that period, and would fill a volume; but the above may serve for instances of their wondrous genius as designers, and of their mathematical skill as constructors; astonishing us alike by the boldness of the outline and the grandeur of the masses, as by the lightness of the parts and the elegance of the execution.

In England, although I do not find that any additional privileges were extended to them by special enactment, few buildings were erected during the twelfth and three following centuries without the assistance of the members of the Craft: in fact, the requisite skill appears to the last to have been confined to them; and some idea may be formed of their numbers, when we see that, during the thirteenth century, no less than ten cathedrals were in progress simultaneously. ("Dibdin's Tour.")

Having thus briefly spoken of the origin and object of the fraternity of Freemasons; traced, in some degree, their progress; and mentioned the results of their labours, I shall next attempt to bring together some few points of information regarding their internal government. As a consequence naturally resulting from the mystery with which they enshrouded all their proceedings, the authorities on this head are very few; collecting and collating, however, all that can be found, it would appear that a regular system of science, handed down to them from early times, and added to by almost each possessor, was taught in their Lodges; and that of this system, geometry (considered by them the first and noblest of the sciences), was the basis. The strictest morality was inculcated at their meetings, and the ancient charges by which they were governed display an uprightness of conduct much to be admired. "Let no master," says one, "take on him no Lord's worke, nor any other man's, unlesse he know himselfe well able to perform that worke, so that the Craft have no slander;" a caution seen by no means to be disregarded, when we find in Dugdale and in Rymer the Freemason stipulating in his contracts, "to yield up hys body to prison at my Lord's wyll" in case of non-performance. Another enjoins, not to supersede a Brother Mason, or to work for less than the established rate; and a third impresses the necessity of humility of behaviour and general kindness to all men.

When a band departed on an undertaking, a charge provided that the most expert Craftsman should be appointed *master of the works;* under whom, when they reached their destination, every tenth man was appointed warden over his nine fellows; a camp near the spot was erected, and a Lodge built in which to hold their meetings and regulate their prices; here, also, the apprentices resorted at certain periods to hear discourses upon the sciences and lectures on morality; for at this period, I should have said, it is supposed that none could become a free and accepted Mason without serving and studying under a Master, as an apprentice, for seven years; during which time he was gradually initiated into the mysteries, and was ultimately accepted as a Brother.

With respect to the mechanical aids employed by the fraternity, it has been supposed, from the fact that nearly all their buildings are constructed of small stones, that, although they possessed and understood the windlass and other contrivances, they never used them, each stone being taken up the ladder by a man. This, however, has been disproved. Some little time since I met with an old picture, I think of the fourteenth century, in the University at Brussels, in which is represented a body of Freemasons, who are employed in erecting a church, and who are attacked by

Lucifer and his fiends, with a view to prevent the consummation of their purpose; and here the men are seen employed in raising the stones to the top of the building by means of pullies and windlasses, while others are moving the larger blocks with levers and rollers. The instruments used by the men who are mixing the mortar and raising it into a heap are precisely similar to those at present employed, as are the tools seen in the hands of the Masons who are carving the ornamental portions.

From all that can be gathered, the Freemasons appear to have worked with the most persevering industry, applying their whole energy and skill to the task in hand; and Wren, who in after times was himself a Master of the Craft, says, "Those who have seen the accounts in records of the charge of some of our old cathedrals, near 400 years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures." ("Parentalia," p. 306.) From various circumstances, many have supposed that the use of detailed drawings, for the guidance of the workman in the construction of a building, is of comparatively recent origin; or, at all events, that it was not common among the Freemasons of the middle ages: the general design was described by him from whom the idea emanated; and the filling up, the nature of the ornaments, &c., were left, they have supposed, to the skill and caprice of the various artificers employed; whence, say they, the infinite variety to be found in their buildings. This, however, was not always the case, as there are many documents remaining to attest. Even so early as the building of the Temple, we find David giving to Solomon, his son, *a pattern for the porch*, and others for the treasuries, the upper chambers, and inner parlours. (1 Chron. xxviii.) Carter, in his "Architecture of England," says there is a basso relievo of high antiquity in the Cathedral of Worcester, in which is represented an architect presenting his plan, marked on a tablet, to the superior of a monastery; and we find in Henry the Seventh's will, as quoted by Britton ("Architectural Antiquities," vol. v.), that the Prior of St. Bartholomew is expressly called "Master of the works," with reference to his chapel; and mention is made of the designs for images in picture delivered. To crown all, however, there is to be seen, among the archives at Darmstadt, the original drawing for that splendid promise, Cologne Cathedral, in which every ornament, however minute, is scrupulously delineated to a scale. This drawing, which is twelve feet or fourteen feet long, was discovered in a somewhat singular manner by the learned author of the "Memorials of German Gothic Architecture," Hof-Bau-Director Moller; by whom, having first made a copy, it was deposited in the library of his patron the Duke of Darmstadt. That many similar documents have not been found is not because they have never existed, but that, from various causes, they have been since destroyed. The thick veil under which the Freemasons have ever desired to conceal their proceedings has naturally led them, whenever attacks made by reigning authorities on the power of the Craft induced them to fear an attempt to wrench from them their secrets, to destroy all documents in any way connected with their art; among which, of course, would be included the various details and calculations with regard to construction; the chief results of a knowledge so superior to that possessed by the general body, and as such, therefore, zealously guarded by them. These occasions, too, have not been seldom; for, although for some time, when their skill was most wanted, they were protected by the Pope, met with encouragement on all sides, and were able to sing—

> "High honour to Masons the Craft daily brings:
> We're brothers of princes, and fellows of kings,"

the pressing need for their services gradually was lessened; the Pope withdrew his countenance; and, as an associated body of men bound together by certain and secret ties, and acting, therefore, in concert, they were soon looked upon with suspicious eyes by the various despotic governors of the time; and were often persecuted with extreme rigour, under the pretence that their secret meetings were used to cover treachery. Even in the time of the Romans, Trajan, in answer to Pliny's epistle, already quoted, in which he advises him to establish a college of artificers, consisting only of one hundred and fifty men, and assures him he will take care none but artificers are admitted, declines doing so, on the ground that the secrecy which attends their proceedings, and the consequent facility for plotting, would always render them dangerous.

In England the Freemasons have been seldom interfered with by the authorities, except on account of their disregard for those ordinances which regulated the wages of labourers; holding themselves, as we have seen, perfectly independent on that head, on the presumed authority of the Pope's bull; but we find, in consequence of this, that in the reign of Henry VI., although the king, four years afterwards, became a Mason himself, a statute was passed, enacting, that persons calling or holding chapters should be declared felons: and all other Masons assembling "*soient puniz par emprisonement de le corps, et facent fyn et raunceon à la volunté du roi.*" ("Pownall's Essay Archæologia," vol. ix.) To go into this portion of their history, however (which does not immediately concern our purpose), would too widely extend the limits of this paper.

Masonry, in the sixteenth century, had passed its meridian, but continued to remain, the shadow of itself, until the end of the seventeenth; when, a proposition having passed that its privileges should no longer be confined to operative Masons, but extend to men of all professions, it became immediately changed in its essential points, and is now hardly remembered other than as a convivial association. Here, then, I must conclude this present notice. There are, as it appears to me, few points in the history of the middle ages more pleasing to look back upon than the existence of the associated Masons: they are the bright spot in the general darkness of that period; the patch of verdure where all around is barren: we see the demand for a particular skill instantly creating a plentiful supply; and watch the Fraternity toiling on resolutely and successfully in the perfecting of that skill, just so long as the demand continued: it is, in fact, a subject so rife with matter for instructive contemplation, so full of important lessons, that no one can sit down to its investigation without advantage. In studying the works of the Freemasons, they become additionally interesting if we have a knowledge of the men; and the men, in like manner, are invested with greater importance when we reflect upon their wonderful productions.

I need give no other reason for calling attention to the Freemasons.

GEORGE GODWIN.

SILENCE:

A PASSAGE IN THE LIFE OF AN AGED MASON.

BY THE AUTHOR OF

"STRAY LEAVES FROM A FREEMASON'S NOTE BOOK."

"It is impossible! Don't press the matter—I have given a solemn promise to my relatives on the subject; and I feel——" the speaker, a very young man, seemed to hesitate for a moment—"I feel I must abide by it."

"But, Heron," cried his companion, earnestly, "your squeamishness will be my ruin. I have depended on you, fully, firmly, exclusively!"

"Wraybury!" returned the other, "did I ever give you reason to suppose that I would become your security? Did you ever mention your plan to me before?"

"No, no!" was the response, somewhat pettishly expressed; "I admit all that: but why so abominably legal?—why call it 'security?' It is nothing of the sort. One would fancy I was scheming your ruin, by the mistrust with which you listen to me."

Heron's rising colour shewed that he felt the imputation keenly; then quickly mastering all angry feelings, he calmly responded—"I am not distrustful, Wraybury, but must, perforce, be cautious. Twice rescued from ruin by the generosity of my uncles,—ruin which menaced me from the faith reposed in the representations of others—I am compelled to pause. A third mishap would deprive me of my situation, and render me a beggar."

"A beggar! who wishes you to be a beggar?—who desires to make you one?—who contemplates such a result?" cried Wraybury, passionately. "A beggar! Just like you, Heron,—always in extremes, always disposed to view all suggestions in the vilest light."

"Simply because, on the instant, I decline being security or guarantee for I know not what scheme or speculation!"

"You are not asked to become security or guarantee for any scheme whatever; but merely to place your signature here as voucher for the statements I have made."

"Hand me the paper." Returning it after calm and deliberate perusal, Heron remarked with a sigh: "This is more than a mere voucher for certain statements; it entails responsibility, Wraybury,—heavy, pecuniary responsibility."

"Nothing of the kind: but here solicitation ends! My friend from boyhood—my associate from childhood—to whom *I* could have refused no request in the hour of *his* sorrow, abandons *me* in *my* extremity; and that, too, when the slightest interference on his part would have averted absolute ruin. Be it so! By and bye I shall learn to estimate assurances of attachment at their true value."

Heron was touched. Looking earnestly and anxiously into Wraybury's face, "Promise me," cried he, "on the word of a man and a Christian—pledge yourself sacredly that no pecuniary liabilities will attach to myself, and I will reconsider my determination."

"I do, solemnly," said the other, with emphasis.

"Then, on the faith of that declaration, I attach my signature."

It was a concession he deplored to the end of his life.

II.

"Are you to be always a child?—never proof against solicitation—never able to say 'No?'" cried his elder uncle, vehemently, when one morning, after a volley of objurgation, he acquainted him that "Wraybury had fled; that his affairs were hopelessly involved; that his, Heron's, name was mixed up with his transactions; and that the penalty of the last paper—the voucher which he signed—would entail on him a debt only of about seven thousand pounds."

"Then I am a ruined man!" cried Heron, with anguish.

"And must leave the country," added the uncle, emphatically.

III.

Dominica was the scene of the exile's retreat. His uncles, as the price of their assisting him, either with outfit or passage money, required that he should relinquish the name of Heron, and assume that of James. "You have disgraced your family name," said they, "by your culpable credulity. Never, till borne by you, was the name of Heron associated with uncancelled liabilities. You have forfeited your government appointment. For the third time you are helplessly borne down by debt. You are haunted by dread of the bailiff. Fly, then, to a foreign land. Assume a fresh name; and in a new sphere of duty, acquire new habits, new associates, right views of the value of money; and, above all, *learn to say* '*No.*'"

IV.

If resolute self-denial, unremitting industry, and steady devotion to one single object—that of retrieving the past—be heralds to success, Heron, or James, as we must now call him, possessed them. Dominica, like other of our West India islands, was famed at that time of day for its luxurious habits; possessed its herd of well-paid employés, who lived gaily and did nothing; men who daily cursed the climate, and yet would take no precautions against it; whose creed was "All hail the present! confound the future!" With such the self-upbraiding exile had no sympathy. He toiled, he schemed, he saved; courted employment; scorned no honourable means of augmenting, however slightly, his income; and deemed no exercise of frugality needless or criminal.

Such determined disavowal of Dominica habits,—such rank rebellion against Dominica usages, provoked a storm of angry comment.

"For whom, or for what is he saving?" was the cry. "In the sickly season, life, on this island, is not worth six weeks' purchase. Does he expect to grow old? Is he proof against '*Yellow Jack?*' Does he calculate on superannuation and retirement? The anchorite—the miser—the misanthrope—what is he aiming at?"

Careless of comments James toiled on. He had one earthly goal to reach—*England:* and in one guise,—that of *a free unfettered* man.

But the pangs incidental to his position wrung him. *Within*, rose up bitter reflections connected with the past. *Without*, were the gibe, and the sneer, and the harsh surmise. And withal he had none to confide in—none to consult with. That living being existed not to whom he would disclose his secret, or lay bare the antecedents of his previous career. ONE alone he knew would weigh his conduct and fathom his intentions,—that Mighty Being who commands all his creatures to act *justly,* and who is emphatically the God of TRUTH.

While this struggle was going forward the Lieutenant-Governor was carried off by "Yellow Jack," after an illness of ten hours; and his successor in due time arrived from the mother country. In the capacity which James filled, it was necessary that he should wait upon the new Governor; and on his first public day the resolute but sorrow-stricken man presented himself before Colonel Sir Henry Goldingham. It struck him, then and afterwards, that the new chief eyed him with peculiar earnestness when his name was announced, and twice created opportunities of addressing him, and purposely so framed his questions as to require lengthened replies. He was haunted, moreover, by a conviction that the features of the new authority were not new to him; that Sir Henry and he had met before; that they had conversed freely; and that this was in former and more prosperous days. But whether the impression was an illusion or real, Sir Henry neither by word nor deed supported it. He received James's unavoidable communications with distant and official courtesy; listened with impartial ear to his suggestions, and when he deemed them of value, enforced them; but as to any previous knowledge of his grave and respectful subordinate, the Governor, apparently, had none.

"What a regular self-tormentor I am!" cried James, as, one morning, he left Sir Henry's presence after a long interview, during which the old soldier had pertinaciously sifted a mass of voluminous accounts, but had been, throughout, unusually silent, though keenly observant—"how ridiculous in me to fancy that we had met before; and to harass myself with speculations as to when and where! No, no! We are strangers. He has no feeling on the point, either for or against me. In this I may rest. It is a safe conclusion."

And yet it was rather shaken when, within the next eight-and-forty hours he was apprized that Sir Henry had, without solicitation, nominated him to a lucrative Government office, and ordered him to "enter upon its duties forthwith." The surprise created in the colony by this exercise of patronage was not slight, nor much diminished by the reply which the old colonel vouchsafed to a chafed and aspiring official who, as connected with nobility, expected the post himself. Addressing his chief, he enquired, with the air of an ill-used man, " May I venture to ask, Sir Henry, who recommended this party—this—this anchorite —this Ephraim James, for this appointment ? "

" The recommendation was mine, sir," was the reply ; " he needed no other ; the nomination, appointment, and confirmation, rested with myself."

" But his backers, Sir Henry, his backers—— ?"

" Were his indisputable business habits ; and "—looking the enquirer full in the face—" his invariably temperate life."

" This rise is of infinite moment," said the exile, when the first transports of joy had subsided, and he could believe that his good fortune was real ; " it will expedite my return to England by at least five years, and will enable me to wipe off arrears of interest at once."

But again his conclusions were at fault. Long before the five years, or even three of them, had expired, a letter reached him from his elder uncle much to this effect.

" You have undergone a trying ordeal in the colony, and have come out of it nobly. This I have ascertained from unsuspected sources. You have learnt how to 'say No,' to refrain, and to withold. *Your education being now complete*, return to England. All your debts are paid. No obstacle exists. Neither my health nor memory are what they once were ; both warn me of an inevitable event. Before it happens, is it unnatural that I should wish to see and embrace him whom I have always loved, and who will inherit the bulk of my property when I am gone ? "

VI.

With contending emotions, in which gratitude to The All Merciful predominated, James sought an audience of the Governor, to tender to him, with many expressions of heartfelt obligation, the resignation of his office, and to announce his immediate departure for England.

If Sir Henry had been on previous occasions cold, distant, and repelling, he was not so now. His manner was kindness and cordiality itself.

" I congratulate you—I congratulate you with all my soul. Your information gives me infinite pleasure. What I say, *Mr. Heron*, I feel."

"Mr. Heron! Then you knew me, Sir Henry?" said the young man falteringly.

"Certainly, my worthy *Brother*, from the very first;" was the Governor's response.

"And kept that knowledge sacredly to yourself?" continued Heron, in a wondering tone.

"Undoubtedly," rejoined his superior, "to whom and for what was I to divulge it? We had met thrice, under the most binding circumstances, in that sanctuary where brotherly love and good faith are presumed to reign supreme. You, I well knew, must have some stringent motive for your course of conduct. Did it become me to defeat it? I watched you closely and was satisfied."

"How noble!" exclaimed Heron, warmly.

"Say rather 'how fraternal!' One, remember, of the first lessons earnestly impressed upon a Mason's mind, is the duty and importance of—SILENCE!"

ASPIRATION.

I DO believe we are not truly just
Unto our human nature, but despair
And droop, and leave each faltering purpose bare
Unto the winds of heaven—we slight the trust
In manhood's daring, and our falchions rust
Deep in the scabbard for the will to dare.
Is 't thus that man shall ponder and forbear
To chronicle his name from out Time's dust?
Ah no! the eagle in his home on high
Soars yet to loftier flight, and if a plume
Falls from his pinion into nether gloom,
He neither pines nor frets; but silently
Spreads forth his wings, regardless of his doom,
And, boldly rising, sails unto the sky.

W. BRAILSFORD.

ANCIENT MASONS' MARKS.

> "Then is the past so gloomy now
> That it may never bear,
> The open smile of Nature's brow
> Or meet the sunny air.
> I know not that ——" U. E. Aytoun.

That Masonry is ancient, we cannot doubt; that it is illustrated by symbols forms a leading feature in its definition. Of its antiquity as an institution, an eminent writer says, "it is beyond all question the oldest of any that is now known in the world; it goes back to the remotest period of Egyptian story, prior to the departure of the Israelites from the land of Pharaoh; it is found flourishing in vigour, at the time of the building of the temple of Jerusalem by Solomon."* That Masonic symbols have been used from time immemorial, the science of architecture, as practised in all ages, clearly shows. That science, the handmaid of religion, "the sure test of civilization,"† which, whether practised on the plains of Shinar, or the banks of the Nile or Ganges, the mountains of Asia, or the wilds of Central America, has left so many lasting proofs of the grandeur of mighty nations, now long since past away, and filled up so many voids in the history of our planet. We do not here refer to memorials of stone to commemorate an event, such as that of Bethel, those of the early princes of Egypt, or the Northmen of the twelfth century, nor to the position and form of the building, whether like the Indian temple, deep and gloomy it pierces the living rock, or like the Gothic spire, raises its tapering point into the storm-drifting heavens, through which shines, as brightly as in the fairest clime, the eye of the All-seeing God.

Our object in the present instance is, to bring together from various well-known sources, some of those marks on buildings, known as builder's signs, Mason-marks, astronomical characters, and compare them with others found on modern buildings in Malta. Concerning their origin, we may here simply state, that the traditions of the Fraternity record, what the walls of the most ancient buildings in existence still show; *i. e.* they have been in use from the remotest antiquity, and were most probably given, to mark a certain advance in the noble science, and at the same time to enable the architect to give praise or censure where it happened to be due, by showing at once the work of the individual. Various writers in modern times have noticed and commented on these strange hieroglyphics, (for in one sense they are such,) and those mysterious characters, which, on stones hewn from the quarry thousands of years since, show the early existence of those associations, known as the Syrian or Dionysian artificers, and in after times, as children of the Widow, or Free Masons, as clearly as the fossil trees or plants met with by the geologist, reveal to him the different aspects, which the crust of our planet has assumed since its creation by the Almighty. Thus we find Ainsworth in his travels, vol. ii. p. 167, speaking of the ruins of Al-Hadhr in Mesopotamia, in the following terms. "Every stone," he says, "not only in the chief building, but in the walls and bastions, and other public monuments, when not defaced by time, is marked with a character, which is for the most part either a Chaldean letter or numeral. Some of the letters at Al-Hadhr resemble the Roman A, and others were apparently astronomical signs, among which were very common the ancient mirror and handle ♀."

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* A. Alison, Hist.

† M. Prescott, Hist.

The Holy Volume informs us, that the Temple of Jerusalem, built for the worship of the only true and living God, by the wisest of all princes, assisted by the famed artificers of Gebbal, sent by Hiram, King of Tyre, was constructed in such a manner, that the sound of axe or hammer was not heard in the Holy House; and our traditions, without directly alluding to the fact, allege, that each stone hewn in the mountain, had cut upon it a certain character or mark, indicative, at once, of the body of Masons who had prepared it, and the place it was destined to occupy in the Temple. However this may be, the immense size and weight of the stones still existing in the foundation—equalling those in the Temple at Baalbec—would appear to corroborate the opinion that some such system had been in use to secure the known result (absence of *metallic* noise).[*] We know that modern travellers in Egypt have observed a process represented similar to that just alluded to, where workmen are shewn bringing the stone to be examined, and marked by another person before they were set aside as perfect; and in confirmation of the correctness of their statement and proper interpretation of the paintings or carvings which they inspected, it was observed—towards the temporary conclusion of that fiery struggle, which raged between the dying embers of Paganism, and the new-born light of Christianity, "that at the destruction of the Temple of Serapis, certain cruciform characters were found engraven on stones. Thus both Christians and Idolators claimed a symbol of their respective creeds." But the cross was known to the antients long previous to the Christian æra; to the Jews, the brazen serpent of the wilderness, was the prototype of that cross, on which the Redeemer gave up his life, as an expiation for a guilty world. Among the Egyptians, we find the Goddess of Justice and Truth represented in their hieroglyphics, with the cross and circle on her knee, the former figure being with them looked upon as the symbol of life to come. And, lastly, unless our memory much misleads us, the same symbol has been disentombed by Layard, from the dust of unreckoned centuries, in those lands where the human race first dwelt, and the tree of life threw out its mighty arms, destined, alas! soon to wither, and almost to decay, until the advent of the Messiah raised a nobler and more heavenward stem, upon which whosoever leaneth shall never fall. Every one is aware of the importance assigned to "squares, angles, and perpendiculars" in Masonry, and, it may be said, produce the base line of a right angle ⊥ and you have the Tau Cross—a simple combination of two straight lines; now, in that which is but a mark with the chisel, whether bearing a mystical meaning or not, can the difference be felt, which assuredly there would be, between a tree painted by a raw pupil in the academy, and foliage as seen in a masterpiece by Poussin.

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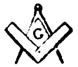
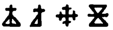
[*] E. A. Degree.

The idea of a Gothic church is simple; as constructed by those wondrous artificers of the middle ages, it is more—it is sublime; and yet it did not, like the heathen goddess, spring into existence perfect, but was the slow and steady, it may be added the unnoticed, growth of centuries. And with that growth of a style of architecture which, on what principle we know not, was half a century ago called barbarous, the mark well known to Masons, but for long little heeded, and alluded to by Clavel, in his "Histoire Pitteresque de la Franc Maçonnaire," à "ce signe bien connu, qui servait de marque a Jean Grieningen, editeur de Strasbourg en 1526  " had more to do, than many slavish imitators of church furniture, and Gothic mouldings, would willingly acknowledge. Or, to resume, it may be said, and most truly, " The Masons, or Architects of the middle ages were directly connected with the Church ;" and so much so was this the case, that the head of the Fraternity in Scotland, by ancient constitution, " required to be nobly born, or a clergyman of high rank and character." William of Wykeham is a name well known in England, and in Germany we find this connection incidentally alluded to by Whitling in his "Nuremburg," vol. i. p. 40,—"and the examples abounding throughout this country and the archives of the Freemasons, which have been rooted out at various times from amongst the old German monasteries, seem amply to furnish both its history and its proof."—(*Origin of Gothic Architecture.*) This connection would certainly account for the many cruciform marks found on the walls of Christian churches, shewing, it might be, the hope the builder trusted in, or a memorial of the Saviour's Passion. But such a fact could surely never be applied to account for similar—nay, in many instances, identical marks, to those above alluded to, found on Roman arches, Saracenic buildings in Asia Minor, and fortresses, tombs, and temples, in Eastern India. (*Vide Travels in Lycia, by Lieuts. Forbes and Spratt, R.N*) Even in these instances the deep root which the institution had taken in Asia at a very early period, coupled with the rapid spread of Christianity in Asia Minor, and its traditional introduction into India, might perhaps account for the similarity. To conclude this part of the subject, and before proceeding to give specimens of the different kinds of cross met with as Masonic Marks which, it may be remarked, are by no means so numerous as in heraldry, we find at note 53, page 202 of Lord Lindsay's travels or letters, Mr. Farren, Consul-General in Syria, speaking of a monument on the eastern side of the Orontes, which, from its description, was most probably not Christian; " It is (he says) a square building of solid Masonry, and without either apertures or chambers. It rests on a pedestal of steps, and is surmounted by a pyramid or cone. It is very remarkable that the faces of the monument are covered with small marks, cut on the stone—hieroglyphics I cannot call them—they are too numerous to be accidental, and I was convinced that they were not from the mere process of chiselling the stones;" in short, an admirable but negative description of Masonic Marks. It is much to be regretted that their general character and figure were not more particularly alluded to.

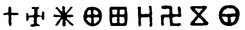
I now proceed to give in detail the few cruciform Marks, to which I have had access: (they are extracted from the F. M. Q. Review for 1845) with which to compare a selection of others from the different fortifications of Malta.

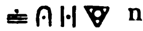
From nave of Winchester Cathedral, from 12th to 14th century,

Chapel of the Holy Rood, Edinburgh, end of 12th century,

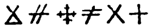
Roslin Chapel, A. D. 1446, 

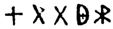
Fortress of Allahabad, A. D. 1542,

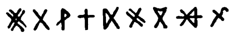
The Saj, Agra, 17th century, 

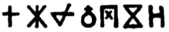
The following Marks are from the binding of a book intitled "Wanderings of a Pilgrim in search of the Picturesque;"  none of these, however, are cruciform.

Compare these with the following, taken from the walls of the different bastions in Malta, and the principal aqueduct to Valetta, which was also the work of the Order of Jerusalem. The period of time from A. D. 1613 to the erection of Fort Tignè, the foundation-stone of which was laid by the G. Master of the Order, Emanuel de Rohan, in the words of the inscription. Anno 1792, Lapidem Auspicalem operum statuit.

1st. From the Aqueduct, 

2nd. From the Walls of Floriana, 

3rd. From the Cottonera lines of fortification, also of the 17th century, 

4th. From Fort Tignè, end of 18th century, 

The consideration of other Masons' Marks we reserve as a continuation of this paper on a future occasion.

W. S. S. His Mark

THE LIBATION OF MAFFEO ORSINI.

BY W. RAILSFORD.

"Drink, comrades, drink
A right good health to the Borgia;
Oh! never shrink,
When Orsini drinks deep to the Borgia.
In the glow of the sunset dies out the brave day,
With a shower of blossoms June chases fair May;
In the wild-foaming ocean wave follows on wave,
And the shadows creep chill round the edge of the grave:
On he speeds, the old enemy, Time, the stern king,
Scorning all the sweet ballads Love's companies sing;
In the clink of the wine cup, glad music shall be
Ever joyous and true like this brave revelry;
Therefore drink while you can, e'er the night is far spent,
Or our hearts lose the tone of a happy content,
And pledge me in troth to the Borgia.

See, see gallant friends, how the moon's rays fall over
The soft flowing stream where the night birds yet hover;
Where the lonely marsh-bittern hath paused on his way,
And the owls have ceased hooting to list to my lay:
Never heed how time passes, if his scythe is so smart,
I warrant our revels shall glad his old heart;
Never care, never fret, what to-morrow may bring,
But fill the glass full, friends, and hear what I sing:
Cold or hot we defy even Winter's ice-reign,
Our hearts are in Spring, and our hope is not vain;
Let the clouds darkly compass our path for awhile,
We will win back Love's light with Lucretia's smile;
In those eyes dwell a magic, ha! ha! you shall see
How gentle their glance is, when they linger on me,—
So drink gallants, all, to the Borgia.

* * * * *

Hangs the lute upon the wall,
Where the morning breezes fall?
Have the stars grown pale and dim,
By the river's mossy brim?
Where is Echo, is he slain
In an agony of pain,

So to hear the wild heart's song,
Dreaming nought of human wrong ?
Is yon banquet-table spread
For a party of the dead ?
And the hostess—who shall say
If she bends her will to pray ?
Ah ! she lingers in the room,
Smiling through this sense of doom ;—
Smiling as some frenzied wraith,
Or a prophetess of death.
There, on young Orsini's face,
Horrent fury of her race ;
Who shall waft that poisoned guest
To the heart whose love was rest.

All good saints be with us here—
Shield us from our mortal fear !
Peace, unfold thy drooping eye,
Glad us with thy sanctity !
Weary yet we hear again
Young Orsini's laughing strain :
Would that some enchanter's spell
These gay mocking tones might quell !
Silence, from thy wood-girt home,
Heed the plaint that bids thee come ;
And upon each gentle sense
Spread thy potent influence,—
That the wassail shout and din,
Circling round this haunt of sin,
May to solemn calm be bound,
As a grief new-won from sound.

Let the clouds darkly compass our path for a while,
We will win back Love's light with Lucretia's smile ;
In those eyes dwell a magic—ha ! ha ! you shall see
How gentle their glance is when they linger on me ! "
Thus Orsini drank health to the Borgia.

BIOGRAPHICAL TABLEAU.

Of those Freemasons who have rendered themselves Illustrious by their Virtues, their Talents, their Knowledge, or by their Civil, Politic, and Masonic avocations.

BY BRO. EDWARD LEPEE, *M. A.*

P. M. OF THE FRENCH LODGE LA TOLERANCE, 784; HON. MEMBER OF THE YARBOROUGH LODGE, 812.

A concise Biographical Sketch of Freemasons, who have distinguished themselves by their talents, or their virtues, was begun at page 175 of the Freemasons' Quarterly Magazine and Review, No. VI.—June 30th, 1851; but taking into consideration that that sketch would have omitted a considerable number of illustrious Brethren, whose names are worthy of transmission to posterity, and consequently render the intention incomplete, it has been thought advisable to give a full and complete Tableau, divided into three epochs, following the order of the dates from A. D. 10 to the year 1851.

FIRST EPOCH.

	After J. C.
Vitruvius Pollio, a Roman Architect, and Author	10 to 30
Severus, Celler, Cossatius, Caius, Marcus Stallius, Ciprus Menalippus, Clautius, Crysippus, Corumbus, Roman Architects, living in the first age of our era	20 to 100
Fulfisius, Varron, Publius, Septimus, Roman Architects and Authors of the first century	20 to 100
Mutius, a Roman Architect	110
Apollodorus, a Roman Architect	100
Hermodorus, of Salamina, a Roman Architect	125
Amfiabulus, a Roman Architect in Britain.	290
Albanus, Priest and Architect, first Grand Inspector of Freemasonry	292
Cléodamas, a Byzantine Architect at Rome	300
Athanæus ,, ,, ,,	310
Anthémesius of Tralles, Architect of St. Sophia at Constantinople	535
Isidorus, Architect of St. Sophia	535
Austin, (St. Augustine*)	610
Bennet, Abbot of Weral, Grand Inspector of Freemasons	611
Eloi (St. Eloi), Bishop of Noyon, Architect.	660
Férol (St. Férol), Bishop of Limoges, Architect	680
Kenred, King of Mercia, Protector of the Freemasons in Britain	680
Dalmac, Bishop of Rodez, Architect	690
Agricola, Bishop of Châlons, Architect	700
Swithin (St. Swithin), a Priest and an Architect in Britain	876
Alfred the Great, King of the Anglo-Saxons, Protector of Freemasons	872
J. Scott Erigène, Philosopher of the University of Oxford, Worshipful Master of a Masonic Corporation	890
Ethred, brother-in-law of Edward, King of the Anglo-Saxons, Inspector of Freemasons	900
Ethelward, son of King Edward, Grand Inspector of Freemasons	910
Athelstan, King of the Anglo-Saxons, restorator of Masonic Corporations, of which he was afterwards Grand Master	926

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* Vide pp. 175 and 185 of the "Freemasons' Quarterly Magazine and Review," June 30, 1851.

Prince Edwin, son of King Athelstan, first Grand Intendant of Freemasons in Great Britain	926
Makenbrie, Scotch Architect	940
Dunstan (St. Dunstan), Archbishop of Canterbury, Grand Master	959

SECOND EPOCH.

Edward the Confessor, King of England, Protector of Masons	1041
Léofric, Earl of Coventry, Superintendant of Freemasons	1063
Buchette, Architect of the Cathedral of Pisa, died	1066
Plébel, Dutch Architect, (laid the plan of the church of Utrecht)	1067
Gondulphe, Bishop of Rochester, a Priest and an Architect	1068
Roger, Earl of Shrewsbury, Grand Master of Freemasons	1070
Mansérius, Architect and a French Priest	1070
Lanfranc, Priest and Architect, Archbishop of Canterbury	1080
Rémi de Fécamp, Architect and Priest	1080
Henry the First, King of England, Protector of the Freemasons	1100
Henry of Blois, Priest, Architect of the church of St. Croix, near Winchester	1125
Edward, King of England. Protector	1135
Gilbert Clare, Marquis of Pembroke, Grand Master	1136
Alexander the Third, King of Scotland, Protector	1150
Djotti Salvi, Architect from Pisa, died	1152
Henry the Second, King of England, Protector	1155
Richard Cœur-de-Lion, Grand Master of the Knight Templars, and of Freemasons	1160
Guillaume de Sens, French Architect, built the cathedral of Canterbury	1175
Pierre de Montereau, Architect of the Holy Chapel in Paris	1180
William Allemain, English Architect, died	1196
Peter of Colechurch, Grand Master	1199
Peter of Rupibus, Bishop of Westminster, Grand Master	1219
Robert de Coucy, Architect of the cathedral of Rheims, begun in	
Robert de Luzarchés, Architect of the cupola of Amiens, begun	1220
Thomas de Cormond, ,, ,, continued until	1228
Geoffroy Fitz-Peter, Grand Master	1234
Gérard, Architect of the cathedral of Rheims, burnt down in 1248, 1211, finished	1241
the new one begun	1248
Eudes of Montreuil, French Architect, erected six churches	1250
Walter Giffard, Archbishop of York, Grand Master	1272
Gilbert de Clare, Earl of Gloucester, Deputy Grand Master	1272
Erwin de Steinbach, Architect of the cathedral of Strasburg, since continued (died 1318)	1275
Renaud of Cormond, junior, Architect of the cathedral of Amiens, which he completed	1288
John of Chelles, French Architect, built a portion of the cathedral of Paris	1290
Arnolph di Lappo, Architect of the cathedral of Florence, died	1300
Walter of Stapleton, Bishop of Exeter, Grand Master	1307
Robert Bruce, King of Scotland, founder of the Grand Lodge of Kilwinning	1314
John of Pisa, Architect of Campo-Santo, died	1320
Edward the Third King of England, Grand Master	1327
Giotto, Archbishop of Pisa, built a portion of the cathedral of Florence, died	1328
David the Second, King of Scotland, Grand Master	1329
John of Steinbach, junior, Architect, continued the works of the cathedral of Strasburg, from 1318 to 1338, died	1338
Enguerrand, Architect of the cathedral of Beauvais, begun	1338
John de Spoulé, Grand Master	1350

Calendarius, Architect of the Ducal palace at Venice	1352
William Wykeham, Bishop of Winchester, Grand Master	1357
Jean Hulz, Architect of the cathedral of Strasburg, from 1339 to his death	1365
Robert the Second, King of Scotland and England, Grand Master of Freemasons in Scotland	1371
Robert de Barnham, Grand Master of Freemasons in England	1375
Henry Yevelé, Grand Master in England	1380
Marc de Campione, Architect of the cupola of Milan (from its foundation till 1832, Seventy-nine architects have been working at it, the twenty first alone were Freemasons), died	1386
Simon Langham, Grand Master of Freemasons in England	1387
Robert the Third, King of Scotland, Grand Master of Masons in Scotland	1390
Henry the Fourth, King of England, Protector	1398
Thomas Fitz-Allen, Earl of Surrey, Grand Master	1399
Henry the Fifth King of England, Protector	1412
Henry Chicheley, Archbishop of Canterbury, Grand Master	1413
John Huss, Reformer, (bequeathed his library to the Society of the *Compas* and *L'équerre,,* at Prague), burnt alive	1415
Mathias Heintz, of Strasburg, Architect of cathedral of Berne, begun	1421
James the First, King of Scotland, Protector	1424
James the Second, King of Scotland, Grand Master of the Lodges in Scotland	1437
William Shaw, Overseer, who signed the Chart of Scotland of	1439
Thomas Weir ,, ,, ,,	——
Thomas Robertson ,, ,, ,,	——
David Skougall ,, ,, ,,	——
Alexander Gilbert ,, ,, ,,	——
David Spens, ,, ,, ,,	——
Andrew Alisone, ,, ,, ,,	——
Archibald Angone, ,, ,, ,,	——
Robert Baillie, ,, ,, ,,	——
Jean de Cologne and his son, Architects of the cathedral of Burgos	1442
Brunelschi, Architect of St. Mark at Florence, died	1444
Nicolas de Buren, Architect of the cathedral Cologne, died	1445
William Wanefleet, Bishop of Winchester, Grand Master	445
James Hulz, of Cologne, grandson of John, Architect of the cathedral of Strasburg, died	1449
Jobs Dotzinger, Architect, finished in part the cathedral of Strasburg	1452
Florentin Michellozza, Architect of the palace of Medicis, died	1458
James the Third, King of Scotland, Grand Master of Scotland	1458
Peter, of Basle, Master Architect who signed the charter of Strasburg	1459
Wernher Meylan, of Basle, ,, ,, ,,	——
Pierre Knobel, of Basle, ,, ,, ,,	——
Stepnan Hurter, of Berne, ,, ,, ,,	——
John de Soleure, ,, ,, ,,	——
Konrad Kuyn, master of the work of the cathedral of Cologne since 1445, died	1469
Edward the Third, King of England, Protector of the Confraternity	1470
Mathias Oesinger, director of the works of the cathedral of Berne, died	1470
Richard de Beauchamp, Bishop of Sarum, Grand Master	1473
John of Frankenberg, Architect of Cologne, since 1469, died	1478
Erhard Konig, Architect of the cathedral of Berne	1484
Henry the Seventh, King of England, Grand Master	1485
D'Aubusson, Grand Master of Malta, and Mason	1485
James the Fourth, King of Scotland, Grand Master	1488
J. B. Alberti, Architect of Florence, died	1490
John Islip, Abbot of Westminster, Grand Master	1492

Jean Waast, of Beauvais, Architect of the cathedral of Beauvais	1500
Vincent Oesinger, junior, Architect, finished the cathedral of Berne	1502
Peter Valence, Architect of the cathedeal of Tours, died	1508
F. Cronaca, Architect of the palace Strozzi at Florence, died	1509
Cardinal Wolsey, Grand Master of England	1509
Maître Henri, Architect of the cathedral of Cologne, from 1478 to 1509, died	1510
James the Fifth King of Scotland, Grand Master	1513
Bramante, Architect of St. Peter, in Monterio, at Rome, died	1514
Porta, J. B., Hermetic Philosopher of Rome, founded the Academy of Secrets	1515
Raphael Sanzio, a painter and an Italian Architect	1520
Stephen Rulzislorfer, Architect Chief Master of the Grand Lodge at Zurich	1522
Ulric de Hutten, Reformer, initiated at Wittenberg	1523
Hermann the Fifth, Bishop of Cologne, presided the Masonic senate	
Erasmus, of Rotterdam, a Dutch Philosopher	1533
at Cologne	1535
A. Nobel, Magistrate of Rotterdam	1535
Thomas Cromwell, Earl of Essex, Grand Master of England	1539
Balthazar Perruzzi, a Roman Architect, died	——
Cornelius Danning, Burgomaster of Amsterdam	——
Jacobus Prepositus, a Philosopher of Antwerp	——
Nicolas Van Noock, a clergyman of Brussels	——
Philippus Melanchton, Reformer, of Middelbourg	——
Lord Audley, Grand Master of England	1540
Antony San-Gallo, Architect of the palace Farnèse at Rome, died	1546
Edward Seymour, Duke of Somerset, Grand Master	1549
Jules Romain, of Mantua, Architect of the palace of Pompei at Verona, died	1549
Jean de Lépine, Architect of the cathedral of Angers, died	1550
San-Michel, Architect of Verona	1550
John Poynet, Bishop of Westminster, Grand Master	1551
John Waast, junior, and Franc. Maréchal finished the cathedral of Beauvais	1555
Theophilus Paracelsus, a Swiss Philosopher, celebrated Physician, chief of the Cabal, died	1561
Thos. Saeville, Grand Master of England	1561
Jean de Médicis, Grand Master of the Pontif Brethren.	1562
James Noeggi, Master Architect of Zurich, signed the second const. of Strasburg	1563
Michael Angelo Buonarotti, treble genius of Architecture, Sculpture, and Painting	1564
Jean Lacher, „ Bâle, „	——
Mathias Gerber „ „ „	——
Jean Meyer, „ Berne, „	——
Wolf Vogeli, „ St. Gall, „	——
Melch. Scherzinger, „ Schaffhouse, „	——
Michel Wummen, „ Bienne „	——
Valentin Gessler, „ Bâle, „	——
Albrecht Geiss „ Bruck „	——
Jean Ruch, „ Freiberg „	——
Jean Schwerter, „ Zurich, „	——
Wolf Geiger, Comp. Master, Schaffhouse, „	——
Pierre Brack, „ Genève, „	——
Nicolas Hussler „ Aran, „	——
Claude Jackonne „ Lausanne „	——
James the Sixth King of Scotland, Grand Master in Scotland	1567
Francis Russell, Earl of Bedford, Grand Master in England	1567

Sansovina, Architect of a great number of monuments at Venice and at Rome, died	1570
Galéas Allezzi, Architect of the palace Sauli, at Genoa, died	1572
J. Vignola, Architect, successor to Michael Angelo at the cupola of St. Peter, died	1573
Cardan, English Philosopher, died	1576
Charles Howard, Earl of Effingham, Grand Master of England, died	1579
Piero Ligorio, Roman Architect, died	1580
André Palladio, Architect of the basilic of Vicence, died	1580
George Hastings, Earl of Huntington, Grand Master of England	1588
Balth. Ammarati, Architect of the Palace of Pitti, at Florence, died	1592
Dom. Fontana, Architect of the palace St. John of Latran, at Rome, died	1600
Thomas Boswel, of Auchinle, an English Architect, died	1600
James the First, King of England, Protector, died	1605
Inigo Jones, Architect, Grand Master (and 1636)	1607
Vincent Scamozzi, Architect, Author of Works on Architecture, died	1616
The Earl of Pembroke, Grand Master of England	1618
Bacon, an English Philosopher, died	1629
Charles the First, King of Scotland and England, Grand Master, (decap. 1649)	——
Charles Maderne, one of the three famous Architects of St. Peter of Rome, died	——
Henry of Anvers, Earl of Derby, Grand Master of England	1630
Robert Strachane, Andrews Warte, David Whit, Robert Johnston, David Massone, William Wallace, John Boyd, Robert Boyd, Hugh Duack, George Lydell, John Thomisone, James Ryve, J. John, Robert Alisone, John Burnock, David Robertson, Andrew Masson, Thomas Parsonne, all Masters of Works, who signed the Charter of Scotland	1630
J. Howard, Earl of Arundel, Grand Master of England	1633
Robert Moray, an English General	1641
William Lilly, an English Astronomer, initiated	1646
William Oughtred, an English Mathematician, initiated	——
John Hévit, an English D.D. „	——
J. Pearson, D.D. „	——
Elias Ashmole, an Antiquary, Author of new Masonic Rituals, died	——
J. Wilkins, brother-in-law to Oliver Cromwell, the most learned man of his age	——
Andréa (J. Valentin), Lutheran clergyman, a celebrated Wurtemburg divine, founder of the Society of Brethren, Rose Croix, died	1651
Gen. Monk, commander of the Scotch army	1660
Charles II., King of England and Scotland, protector	1660
Henry Jermyn, Earl of St. Allan, Grand Master	1663
Thomas Savage, Earl of Rivers, Grand Master	1666
The Duke of Buckingham, Grand Master	1674
Hobbes, an English Philosopher	1679
Henry Bennet, Earl of Arlington, Grand Master	1679
James II., King of England and Scotland, Grand Master, (died at St. Germain in 1701)	1685
William III., King of England and Scotland, protector	1695
Charles Lenox, Earl of Richmond, Grand Master	1697
John Locke, an English Philosopher, died	1704
George I., King of England, Grand Master of the Grand Lodge of Kilwinning	1714
Christopher Wren, Grand Master of England; already elected in 1663, then again in 1685, till his death	1716

The conclusion of this " Tableau " is unavoidably deferred.

CORRESPONDENCE.

[The Editor *does not hold himself responsible for any opinions entertained by Correspondents.*]

TO THE EDITOR.

MASONRY IN SCOTLAND.

> "Freemasonry is a peculiar system of morality, having Eternity for its duration, and the Universe for its Space. Its attraction is the mystery in which it is veiled: its key is allegory, its bond morality, its object philanthropy, *its result benevolence.*"
>
> "But however well conceived may be its laws, they do not entirely change the nature of those who are bound to observe them; in truth they enlighten and guide, but as they can only control individuals, by subjugating *their passions, these unfortunately often prevail, and Masonry is forgotten.*"—J. M. Ragon.

Sir and Brother,—To enquire into the benevolence of the Grand Lodge of Scotland and show the results to the Brethren, will be one of the objects of this letter. I fear that it will be difficult to make the subject sufficiently clear to the reader, as it is *pretty considerably* veiled in mystery, if not in allegory. Another topic will be the morality of the Grand Lodge, which in some points is very peculiar. In fulfilling this task, I must be careful not to offend those, who do not know the meaning of the duties of life, and who consider the remarks that have been thought necessary, with regard to the conduct of some Brethren, as levelled against the whole body; but, nevertheless, I shall notice the Grand Lodge Reporter, No. 3, and compare notes with that "honest chronicler." As for the last meeting of the Grand Lodge of Scotland, how I can best tell you what took place at it, or say what business was, or was not done, or give the substance of the speeches then and there delivered, would be a most difficult task, and require a more expert hand at the process of reporting than I can lay credit to, when so much was said, and so very little done.

First, as to the *Charities*, as shown by the circular for 1851. In the discharge of the Grand Lodge accounts for the year, the sixth item is, *Charities*, *7l. 9s. 2d.*; to whom this sum is paid, the circular sayeth not,—of course any Brother, who is very anxious, and who *has a right* to know, may go and enquire of the Grand Secretary, who *will show him the books.* There is, however, another fund, that of *Scottish Masonic Benevolence*, which from the name, might be supposed to do a vast amount of good to the poor and penniless Brother, and from the way in which it is formed, ought to produce a good round sum yearly, as the Grand Lodge office-bearers, and the Proxy Masters and Wardens, are the parties who pay to it in sums varying from TWO SHILLINGS AND SIXPENCE,—the Proxy Wardens fee,—to Ten Guineas, the aristocratic value of the Grand Master's Chair. From this fund there has been paid in charity, *32l. 16s.*, to TWENTY SEVEN Brother Masons, and THIRTY ONE widows, or children of Masons;—how much each individual received, might be learnt by calling at the Grand Clerk's office, which is the only way by which correct information can be obtained! One item of this amount is pretty well known, and the rest may very safely be averaged, especially as it will look at least a little better to do so. The item alluded to is TEN POUNDS!!! given to one of the TWENTY SEVEN Brethren, who, report says, is the holder of a government situation, worth 300*l.* a year. *I give the report in this case as it has been circulated,* but I do not vouch for its truth, although, from circumstances, it seems to have "an evil complexion;" and to say the least of it, it is passing strange that *one Brother* should obtain 10*l.*, when the other FIFTY SEVEN recipients only received, on an average, eight shillings each,—or, if we even suppose that the 7*l.* 9*s.* 2*d.*, from Grand Lodge account, was divided amongst them, that their miserable pittance was increased by about 2*s.* 7*d.* But this is taking a favourable view of the case, for *there is nothing whatever to show how either one or other of these sums have been applied*;—we presume that one Brother received 10*l.*, but we do not know how many may have only got TEN PENCE! Now, why are there two funds for benevolence or charity, and why are not all the sums paid away noted? We do not require the names of the Brethren who received relief; the number of the Lodges they belong to would be a sufficient correct mark against the sum paid, be that sum TEN PENCE or TEN POUNDS; and it is only due to the Craft that this should be done. But why has the fund of benevolence been so sparingly doled out to the applicants?—is it that they did not require more assistance than the EIGHT SHILLINGS?—would none of them have taken *a little more, had it been urged upon them, when their cases were allowed?* TWENTY petitions were rejected *or delayed;* would it have been too much to have given these twenty shillings apiece? We think not, even if that sum had been twice told. But how does the fund stand? In November 1849, there were 253*l.* in the bank; the subscriptions for 1850, were 132*l.*, the interest 7*l.*, making a total of 394*l.* Thus there is certainly nothing to prevent a much larger sum being given every year to proper objects of Masonic benevolence. But this is not what is aimed at. The object seems to be to *form a large fund,* which will, snow-ball like, increase by its own weight, with the yearly addition of a vast amount of present Masonic destitution, and which will be faithfully placed to the credit of the suffering indigent Brethren of this generation, in the balance sheet of the next. We are pinching and starving our poor Brethren just now, that those who come after them may get something better. I am not singular in this opinion, it is the Grand Clerk's no less than my own. Read his own words, p. 13, Reporter No. 3.—"The more cordially it (the fund) is supported by the contributions of the Brethren, the more it will increase in efficiency, and be better able to extend its donations *beyond what is warranted by the present capital and revenue;*" which is, in effect, to say, "We have money, but we want to keep it for those who come after us, or else we have no proper objects of Masonic benevolence, (always excepting the 10*l.* Brother)." Either of these reasons, it seems, must thus be the rule laid down for the management of this fund. What was paid to the poor Brethren out of it in former years, there is no exact means of ascertaining from the annual statements.

But why is the revenue of this fund so small? It ought to be larger; and it is only fair to those who contribute to it, that a statement of payments should be published, to show *where the defaulters are.* We know how many Grand Lodge office bearers there are, and that *they should pay into this fund* 53*l.* 11*s.*; we also know that the Provincial Grand Masters *should pay into it* 75*l.* 12*s.*, and we know that the Edinburgh, Leith, and Portobello Lodges *should pay* 14*l.* 14*s.*, and their Masters and Wardens 12*l.* 5*s.* There is no mistake about this; but this alone comes to 156*l.* 2*s.* Yet the sums paid last year only reached 132*l.* 19*s.* 6*d.*! But we have yet to add the Proxy Masters' and Wardens' fees—170 of the former, and 272 of the latter; this amounts to 66*l.* 10*s.*; but call it only 50*l.*, as a number of Lodges are represented by their own Masters and Wardens, who are exempt, not being "in the bond." This would give a total revenue of upwards of 200*l.*, which, if distributed in a *judicious manner*, would prove a blessing to many a poor and deserving Brother. But the wretched pittance which is given is a mockery; no wonder that there is a stigma attached to our body, if such is *our Masonic charity, and our charitable contributions.* But there is another phasis making its appearance; but it does not dovetail neatly with statements given in the former accounts of this fund. If we refer to the circular of 1849, we shall find that "the Grand Clerk's services, as collector and distributor of the fund, are, and have been, *purely honorary* and *gratuitous.*" Again, in 1850, it is said, "The wonted economy is practised in managing this fund. The Grand Clerk's services are *gratuitous*, and the only expences incurred in the management, are *for printing, for postage*, and petty disbursements." Let us now look at the circular for 1851, in which we find, among the charges upon the income of this fund, Item No. 3, "Share *(being a fourth)* rent of premises, 20, St. Andrew's Square, from *Whitsunday* 1848, to Martinmas 1850, and cleaning ditto, 8*l.* 7*s.* 6*d.*" This does not square well with "the only expenses incurred," as in the statement for 1850. I do not think that the Grand Lodge of Scotland should expect persons to work for nothing; they should be paid; at the same time, when the individuals make such statements themselves about "*honorary and gratuitous services,*" it does look "a *little coming-over-us-like,*" to charge rent when the only expenses are "printing," "postage," and "petty disbursements."

It is surely the duty of the Brethren to look after these things, to get a clear and distinct statement of the accounts, and to have them *regularly audited*, which they are not! There was a motion proposed by a Brother, to come on for discussion at the last meeting of the Grand Lodge—by far too good a motion to come from such a quarter,—"that a statement of all money received, and all the money paid out of this fund, be laid upon the table of the Grand Lodge, with the names of those who received it." It fell, however, to the ground, as the mover was absent; had he been in his place, we have no doubt the result would have been just the same.

I have thus shewn the result of Scottish benevolence, not, I trust, in an ill-natured manner; for it certainly must be pleasing to think, that we manage matters so well as to have a good stock of money in hand, and that we are able to afford to FIFTY SEVEN applicants the sum of eight shillings each, and to one TEN POUNDS! I will not at present notice the *facility*, with which the applicants obtain relief, as that must form part of another communication. In the mean time, however, I must say that this fund may be called a purse within a circle, to which all points of the circumference (ought to) contribute; but however destitute any Brother may be, there is very little chance of the funds finding their way to the circumference again; the fact is, the fund is not managed as it should be, and, as a matter of course, *many do not support it;* the Lodges generally are suspicious, and do not care to trust the Grand Lodge; they have no confidence in the management, and the RENT CHARGE in the present account is not very likely to increase it. Nor is it likely that the items which I shall now produce, in contrast to our charity, will tend very materially to change their opinion.

We have during last year paid for pictures and frames, 23*l.* 5*s.*, and the beauty of these *drawings* is very much increased, when it is considered that we have no walls of our own whereon to hang them. The upholsterer comes in for 17*l.*! What dresses, decorations, or machinery, have been supplied for this amount, we are at a loss to imagine. We guess that the Albion Cloth Company received the next item, 2*l.* 14*s.* 6*d.*, for a pair of gauntlets for the Grand Master, and that the silver gilt trowel was the article that cost the 16*l.* 6*s.* No doubt the pictures, frames, and all, along with the Grand Tailor's furnishings, and the golden trowel, are remarkably pretty to look at, and may, for any thing I know, be worth the money; but at the same time, they are very useless, and contrast very strongly with the amount which is doled out in charity to the poor Brethren,—59*l.* 8*s.* 6*d.* for these gauds, 40*l.* 5*s.* 2*d.* for charity. But I have forgotten 3*s.* to make the account balance, it is under the head of Sundries, and possibly may have been for some useful purpose, such as altèring the Grand Master's gavel, that he might use it with his left hand. We have pictures and no place to hang them in; we have a valuable library, and not a closet that we can call our own to stow the books away; we pay *rents,* and do not get the use of the place we want; our meetings are summoned to take place in the Hall, "Waterloo Rooms," but as we *cannot afford to pay for it,* a "Vegiterian soireé" or public meeting, giving more for the use of it than our *upset price,* take possession, and we have to go to the lower regions of the "Waterloo," and be stewed in the crypt that may be alloted to us, or else more to the east in search of that civic conservatory, the "Calton Convening Room." We may truly be called the Itinerant Grand Orient of Scotland.

But now as to the morality of the Grand Lodge, the less that is said on that point the better; a goodly part of it will be taken notice of in the observations on the Grand Lodge Reporter, No. 3, which contains thirty-two pages, while the Reporter for 1850 contains only sixteen; certainly this increase is a decided improvement upon the former papers, that were wont to be annually issued from the Masonic Font in Scotland. It shows at least that information is considered of some little importance, even although it may be at the expence of copying your example. The only remark that I have to make on the title and page 2 of the Reporter is, that a number of the Brethren, whose names are therein mentioned, have not paid their fees to the Fund of Scottish Masonic Benevolence; how many of them are defaulters, it is the Grand Clerk's "honorary and gratuitous duty" to know. For instance, the S.G.Warden has no right to sit in the Grand Lodge, if the Lodge which he represents has been *two years* in arrear; no doubt it is an Indian Lodge, but in these days it is no excuse to elect any Brother to an office, for which he is not qualified by the laws. So much for the Lodge morality!

But again, we find at page 4, a warning to the Scotch Brethren not to admit into their Lodges, Brethren from the "*pretended Lodge, Post Nubila Lux,*" at Amsterdam; the advice is perhaps good, but it comes from a quarter, where *example* would have much more effect upon the Brethren than *precept.* We have heard it said, that any one with a good apron can gain admission into the Grand Lodge of Scotland without question; and we also know something about the admission and initiation of a certain Brother, the facts of which are strong, and will not bear dispute, and which read a lesson to the Officers of Grand Lodge to be more careful about things at home, and to show a little more activity and zeal in keeping their own house in order, rather than in pointing to the faults of others.

In a former paper, I noticed the correspondence between the Grand Master and His Royal Highness Prince Albert, and stated that it was highly satisfactory, at the same time giving an opinion that it should have been published. In the present circular this correspondence is also adverted to, and a one-sided sort of an account given. This is not fair, either towards the Brethren throughout Scotland, or honest towards the Grand Master. It will not do to say that "it is the absence of express permission," to print the letters in question; part of them were said to have been printed by other parties,—and why not print the whole, and show to the Craft, as well as to the whole world, the facts of the case? If this be not done, we may alter our opinion formerly expressed, and suggest the possibility of a *doctored* correspondence having been administered to the Grand Lodge.

The Report on Glasgow Lodge, by the Substitute Prov. Grand Master, which came out under the title of "the charter," has been of benefit to the Lodges in arrear of Grand Lodge dues, as the Grand Committee recommended that all Lodges, which were proved by their books to be in debt, and unable to pay the fees of their unrecorded entrants, "should have a receipt in full of all demands," if they would pay their Grand Lodge certificates, and *5s. 6d.* for all entrants, for the years 1850 and 1851. This is certainly much more liberal than could have been expected, and far more than many of the Lodges deserved; at the same time, it is to be feared that Lodges, which are careless about the money they ought to pay to Grand Lodge, will be equally careless about their *working*. The most likely way to raise the character of the Craft, would be to examine into their qualifications;—this should have been a *sine quâ non*, and we are sure that the P. G. M. D. of Glasgow would be most willing to aid and assist at an investigation of the working of the Lodges, and in drawing up a Report on the result.

Masonic clubs next engage the attention of the reader of this "Masonic conglomerate;" what the Grand Lodge of Scotland had to do with these clubs, we are at a loss to conceive. We certainly joined one, and paid our shilling, but we had no great faith that it would make any immense "impression" on Grand Lodge, as those whose names were at the head of the management, were as likely to stick like wax to the Grand Lodge, as they would to the club, when any event took place that had a chance of testing their trustworthiness. In this opinion we have not been deceived. The Aberdeen clubs appear to have acted on a different plan, for they astonished the *douce* folks here, first by a circular to the Lodges, which may have induced country Lodges to supersede the commissions of their Proxy Masters. So says the Grand Lodge Reporter, p. 5; and afterwards by a rejoinder, to a circular issued by the Grand Secretary, wherein he characterised the statements made by the club as "not consistent with truth;"—our own opinion is, that the club had by far the best of the argument, and that the Grand Committee and Grand Secretary came off second best, and went far out of their way to meddle with them, unless they could point out any law or constitution of the Grand Lodge of Scotland, which any of the Brethren belonging to the clubs had broken, or any landmark which they had infringed; vague assertions or statements of a bombastic character, having the intention of frightening weak Brethren, whether made by a Grand Secretary, or a Grand Committee, are to be despised, and as a matter of course, will bring those who use them into contempt, particularly "when there is no law pointed out, that has been broken, and no landmark shown, that has been violated." The clubs have acted in a perfectly legal manner; they wish certain alterations to be made in the laws, or *rather in the practices* of Grand Lodge; and they agitate the Lodges, because there is no law against it;—such a course is carried on every day in the political world, and those who do so cannot be found fault with. Had the clubs first broken a law, and then agitated for the repeal or reformation of that law, they would have been in the proper position for punishment, either by expulsion or suspension, and, like some of the political people in the present day, make themselves amenable to the law which they had intentionally violated. A judge before he condemns, points out the law or laws that have been broken, that all may see the justice of the sentence. Not so our Masonic legislators and judges: they condemn *without reference to the law;* they judge *without being at the trouble to hear the accused*,—so much more for *the morality* of the Grand Lodge! "Thus Masonry is forgotten."

I have, however, engaged too much of your space in the remarks I have made, and must hasten to bring them to conclusion. My intention was to have given an account of the last Quarterly Communication of the Grand Lodge; a glance at the business will, however, be quite sufficient for all the good that was done. Proxy commissions came first, and among those sustained was one in favour of an English Brother, one as I understood who came from London to attend the Grand Lodge, to represent some Lodge in the north. This is a new phasis, and from the knowledge which he evinced of the business, it is evident that he must have studied the laws of the Grand Lodge to some purpose, and has taken a warm interest in the subject. I hail the advent of any good active Mason into the Lodge, (we have lost some whose knowledge certainly was not gained here), as we think that they may have the chance of doing some good towards improvement, in the cleansing of this Augæan stable. The minutes of the last meeting were read, and a slight discussion upon the meaning of "confirmation of minutes" took place, without any sort of satisfactory explanation being agreed upon; some strange opinions on the subject were expressed,—but time and space both ran short; Grand Committee minutes, and various reports from the same were then read. One of the reports was upon a motion that a suite of apartments be rented as offices for transacting the business of the Craft for the greater convenience of the Brethren, &c.; the Committee reported that the funds of the Grand Lodge *could not afford this!!!* but (mark the consistency) a subcommittee had a motion on the table that evening, "that a sum not exceeding five pounds be allowed for each *badge* to Honorary Members of this Grand Lodge." The useful expenditure for what has been very much wanted for a length of time, *offices of our own,* could not be afforded; but the useless expenditure for badges to honorary members could be sanctioned, who, I am sure if they knew the way things are managed here, would "much rather not" receive the decoration, or if they did receive it, could not as faithful Masons, considering the character of the Craft it came from, wear it. This motion was however carried, and the result will be shown in the accounts by an equal number of five pounds being paid to the Grand Tailor for badges, as there are honorary members.

Communications from various quarters came next. One from the Representative of the Scotch Grand Lodge at the G. O. of the Netherlands, deserves attention, from its being fully as long, but hardly so dull as this communication. I only wish that the writer, Bro. Veegens, would "*bite*" some of his friends here, that in future they might show some of his Masonic-enthusiasm. We had then Reports from the P. G. L. of Jamaica; and from the G. L. of the State of Maine U. S.; and one from the P. G. L. Secretary, Aberdeen City Province. This Report we may briefly notice, as it in a small degree brought out the Irish representative Bro. Somerville, to vindicate the majesty of the Grand Lodge. The Report contained the proceedings of that P. G. L., and in that document a printed paper which was issued by a Masonic Club to the various Lodges, was read as a portion of it. The printed circular did not appear to have pleased the Provincial Secretary, any more than the proceedings which he reported, and he gave his own opinions with notes and comments. This conduct on the part of a Secretary, to send his own private opinion to the Grand Lodge was highly discreditable, and so thought some of the Brethren from Aberdeen, who were present, and they intimated their opinions pretty strongly, both on the subject of Grand Lodge matters, and the P. G. Secretary's conduct,—and when they had spoken, the Irish Commissioner gave his opinion, "that something must be done to vindicate the authority of the Grand Lodge, that the Brethren of Aberdeen were in a state of rebellion," and much more to the same purpose. The Grand Master rose, and gave his opinion that they had acted contrary to the law, and that something must be done to check them, that it would never do for Brethren to act in such a manner. One of the Aberdeenians rose to order, and asserted that he thought that it was unfair, and that it was far from Masonic, to censure any Brother in his absence; and also affirming that there was no question before the Lodge, and that the Brethren and Grand Lodge had much need to remember the "points of fellowship," and to act upon them. Another Brother then rose and said, that before any censure could be passed, it would be only right that the rules be acted up to, and the party be summoned to answer for his conduct, and that the charge be mentioned, and what laws had been broken, stated. As I said before, with regard to the Grand Secretary and the club, so I think in this case, that the Aberdeenians had the best of the argument.

The next Report was from the P. G. L. of Glasgow, giving a detailed account of the great procession at the laying the first stone of Victoria Bridge, which was attended by more Lodges than at any other event of the kind, seventy-two having joined, beginning with "Mother Kilwinning," and terminating with the "Caledonian Railway." And here I may remark, that for every ten Lodges, there were one, two, or more years in *arrear of dues* to the Grand Lodge, and two and a half per cent. of them were five or more years in arrear. The Grand Clerk and Secretary, should have been active in collecting their just and lawful dues, without which the business of the G. L. cannot be conducted, unless we continue to have "honorary and gratuitous services."

Some regulations for laying foundation stones next engaged the attention of Grand Lodge, and were discussed with a seriousness that would have done the Lodge great credit had the subject been of greater importance; but processions are our crack pieces of workmanship, and require regular finish to have effect. A number of motions came on next by Dr. Arnott, having for their object, the getting rid of the Proxy system by *homœpathic treatment*, when *the knife* is the only means that will *cure the evil;* how these motions were settled I am at a loss to say; they were not carried, and I do not think they were tabled for next meeting. It strikes me that they are somewhat in the position of Mahomet's Coffin.

Thus finished the business of the Grand Lodge for August, 1851; one would wonder that so much time should have been taken up, and so very little done to the purpose; as I said at the beginning, no report can be given, from which an idea could be formed of the meeting, its irregularity, and want of order. There was a great improvement in one point, however, which it is only fair to notice, and that is, the entire absence of personality and vulgarity, which often characterises the meetings. It is only right that this should be mentioned; it is a truly Masonic improvement, and we have no doubt when the Brethren see and feel the principles that ought to actuate them; and when a few of those who manage or rule the Grand Lodge,—whose idiosyncrasy appears to be that they are the Grand Lodge, and that no others can or ought to have a voice in the management,—are got rid of, some good may be expected, and changes of a more beneficial character will be introduced.

But I must have done, and if I have not trespassed too far on your space, I may continue the subject with your permission, and take up some points which require particular notice, in your next number.

I remain, yours fraternally,

FELLOW CRAFT.

Edinburgh, August, 1851.

TO THE EDITOR.

DEAR SIR AND BROTHER,—Having received, through you, an interesting communication from Dr. Somerville, of the 69th Regiment, now stationed at Dominica, in illustration of my papers on "Mediæval Heraldry, and its connection with Freemasonry," I beg, through the medium of your pages, to thank Dr. Somerville for his kindness, and to assure him that I shall always be glad of any similar instances of the connexion between Heraldry and Freemasonry, with which he may meet in the course of his travels. I shall feel much obliged to Dr. Somerville, if, on some future occasion, he will let me know the church in which the monument to which he alludes occurs, or from what work the sketch which he so kindly encloses is taken.

Should any of your antiquarian subscribers, in the course of their researches, fall upon any passages or examples which might illustrate the subject of my papers, I shall always be glad of their assistance.

I remain, Dear Sir and Brother,
Yours truly and Fraternally,
EDMUND A. H. LECHMERE.

Obituary.

BRO. CAPTAIN WHOLLY.

Died, at Madras, June 6, Bro. Capt. Wholly, 14th Bombay Native Infantry, deeply regretted by all who knew him.—*Madras Freemasons' Herald, Aug.*, 1851.

BRO. THE REV. RICHARD J. OGLE.

Died, July 12, Bro. the Rev. Richard J. Ogle, of the Apollo University Lodge, Prov. Grand Chaplain of Oxfordshire, son of Bro. Dr. Ogle, Jun., Physician to the Radcliffe Infirmary, and a P. M. of the above Lodge. He had distinguished himself by taking the highest honors of the University; he was a successor of Bro. the Rev. C. J. Meredith in the fellowship of his college, and it is a singular circumstance, that their deaths should have occured so nearly to each other. He had recently been appointed one of the masters of Winchester college; and the learned societies of which he was so great an ornament, as well as the Masonic body, have to deplore the premature loss of an excellent scholar, a kind friend, and of one who promised to reach the highest dignities of his profession.

BRO. THE REV. CHARLES JOHN MEREDITH.

Died, July 17, aged 52, the Rev. Charles John Meredith, P. Prov. Grand Chaplain, and S. G. Warden of Oxfordshire. He was initiated early in life in the Alfred Lodge, Oxford, of which city he was a native; and he afterwards joined the Apollo University Lodge, in both of which he served various offices. In the latter Lodge, he occupied the chair of W. M. for two years in succession, viz., in 1845 and 1846, and on quitting office he was presented with a splendid testimonial of his valuable services, consisting of a gold Past Master's jewel, and the insignia of a Prov. S. G. Warden. At the time of his death, he was Commander of the Encampment of Cœur de Lion, at Oxford, as well as Grand Prelate of the Grand Conclave of Knights Templar; and this latter office, the duties of which he performed with great punctuality and credit, brought him much in contact with distinguished members of the Order in London, by whom he was much esteemed. As a Mason, he was highly talented, and his performance of the ceremonies was most perfect and impressive. His conduct of the Lodge was attended with great success, upwards of forty new members having been initiated by him during his two years of office. As a friend and companion, he possessed the regard of all who knew him, and his memory will long be cherished by a large circle of friends. He had been a resident fellow of Lincoln college for a great number of years, and at the time of his death he held the rectory of Waddington, near Lincoln, to which he was presented by his college in 1848.

BRO. JOHN SUTCLIFFE.

At Halifax, Yorkshire, on the 18th of July last, in the 78th year of his age, Bro. John Sutcliffe, senior, P. M. of the Lodge of Probity, No. 73, in the above town.

The position which the deceased Brother held in the province of West Yorkshire, as an accomplished and venerated Mason, forbids that this record of his decease, should be unaccompanied by some observations of his interesting career.

Bro. Sutcliffe was born in Midgley, in the parish of Halifax. He was initiated into Masonry in the Lodge of Probity, (then No. 84), on the 4th August, 1808, and raised to the sublime degree on the 30th of Nov. following. He subsequently became exalted in the higher degrees of Arch Masonry.

In the year 1813, he was deputed, with two other Brethren, to attend the proceedings in London, which terminated in the Union of the two Fraternities, and in the constitution of the present United Grand Lodge of England. In the discharge of the duties of that important mission, he became the medium through which the revised system of Craft Masonry was communicated to the Brethren and Lodges in the neighbourhood where he resided; and from that period, he has never ceased to be regarded as a standard authority on these truly interesting matters. He was not less qualified by acuteness of ability and enlarged kindness of disposition, than by the distinguished order of his experience for imparting instruction and encouragement in the sublime principles of the Order; nor will the recollection be lost, till the present generation of Brethren, shall, like himself, have passed away, of the willingness and zeal, with which he embraced every opportunity of promoting a correct system of working, and of furthering a legitimate knowledge of Masonry among his Brethren.

Soon after his return from London, and when the benefits of his instruction had been experienced, the high estimation in which his conduct was held by the Brethren, led to the presentation of an elegant Past Masters' Jewel, bearing the inscription,—"a mark of esteem from the Lodge of Probity, No. 84, to Bro. John Sutcliffe, April 6th, 1815."

The subsequent history of this venerable Lodge, affords abundant proof of the extent to which its prosperity is due to his disinterested zeal and perseverance. For six years prior to 1829, the Lodge remained in practical abeyance; its meetings were all but discontinued, and its members had dwindled down to a number scarcely sufficient for the proper discharge of its offices and ceremonies. A new era then dawned, and the spirit of Masonry again animated its members.

At this period our lamented Brother exerted himself with the greatest devotion, and ere long he had the satisfaction of seeing its regular meetings resumed, under his own able presidency as W. M.; an increase of new members attended this happy resuscitation, and to the present time, the number has gradually increased, with no further check to its progress, than those of a temporary character, which are natural incidents, experienced more or less by every Lodge. Since the year 1830, our late Brother occupied the responsible position of W. M. of this Lodge, on different occasions, for a period extending over five years.

It fell to his lot to discharge the duties of that office in the year 1838, when the centenary of the Lodge's existence was celebrated. The Prov. Grand Lodge, and other Lodges of the Province, took part in the jubilee with which that interesting event was honoured.

A few years then elapsed, and the Lodge still flourished. A large accession of new members gave additional proof that the spirit of Masonry was diffusing itself in the Province, and that with respect to this Lodge in particular, the lapse of one hundred years, since its original constitution, was no unworthy testimony of its usefulness and respectability.

In the six years ending December, 1847, not less than seventy new members were initiated, and during the whole of that period his regular attendance, and frequent discharge of the duties of one or other office in the Lodge, gave the amplest testimony that the duties of Past Master were not to be disregarded,—but here again Bro. Sutcliffe won for himself the highest admiration and esteem of his Brethren.

In the transactions of the Lodge for 1846, it is recorded,—"that the Brethren, wishful to mark in some degree their grateful sense of Bro. Sutcliffe's labours in the cause of Masonry, and especially in connection with the Lodge of Probity," presented him with a beautiful silver mug, embossed and lined with gold, on which was engraved the following inscription,—'Presented to John Sutcliffe, P.M., by the Brethren of the Lodge of Probity, No. 73, as a small token of their regard for his moral and Masonic worth.

(On behalf of the Lodge)

'James Inglis, *M.D.*, W.M.
'John Prest, Secretary.

"Halifax, A.D. 1846. A. L. 5846.'"

Having noticed the devotion with which our late Brother regarded the interests and prosperity of his native Lodge, and the demands upon his leisure which the various duties connected with it, would necessarily impose, it will fail to excite surprise that he did not on any occasion accept office in Provincial Grand Lodge. Without stopping to notice the claims upon him of a business character, by which his family had to a great extent to be supported, it is due to his honoured memory, to make some allusion to his successful pursuits in other sciences, besides that of Freemasonry. In mathematics and astronomy his attainments were far advanced. To these sciences he brought the application of a gifted mind, and for a great portion of his life they constituted the pleasurable objects on which his leisure hours were chiefly employed. Here then it would be perceived, in how essential a manner his qualifications as a Mason were increased, and the practical value of his precepts and admonitions enlarged, by the superior order of his attainments in those particular departments of scientific research, which it is a prominent object of Freemasonry to patronize and encourage.

With the accomplishments to which reference has been made, Bro. Sutcliffe also possessed a mechanical genius of great power and activity, which enabled him to overcome difficulties, thirty years ago, which at the present time would rank amongst the most creditable achievements of scientific research and manipulation. Perhaps the most interesting production of his mechanical skill, is a self-regulating Orrery, which indicates with remarkable simplicity and truthfulness, the geocentric motions of the principle planets. This machine was constructed nearly thirty years ago, and is wholly the result of his own handiwork.

Preparatory to the cutting of the numerous and eccentric wheels and parts of this machine, he invented and made for himself a dividing-engine, which would at least have ranked amongst the novelties, if not the achievements of the age, had its existence been made known much beyond the limits of his own workshop.

In this respect, however, Bro. Sutcliffe was by no means ambitious, and it is deeply to be regretted, that a more favourable sphere of exercise did not fall to the lot of so gifted a mind; it could not but have resulted in a position at once honourable to himself, and creditable to the family and district to which he belonged.

Notwithstanding his comparative obscurity, however, as a sientificc individual, his position as a Mason will continue to be regarded, as in the highest degree, worthy of imitation and esteem; nor will the vacancy which his death has occasioned in the province of West Yorkshire, be speedily, if ever again, supplied, by one who possessed so extensive and correct a knowledge of the working departments of Craft Masonry.

For the last three years of his life, his energies had become very seriously impaired by paralysis. Though disqualified, however, for any active exertion of a physicial description, he was able to enjoy the society and visits of his Brethren; nor until within a few weeks of his death, was he prevented from receiving the visits of the junior members of the Lodge, to whom he communicated instruction with equal willingness and delight, and with a facility and correctness all but equal to that which distinguished the teaching of his former days. His strength gradually decreased, and at length his career was peacefully closed on earth, to be continued, we hope "in that Grand Lodge above, where the world's Great Architect lives and reigns for evermore."

No direct wish was expressed by himself on the subject, but the Brethren of his bereaved Lodge assembled, with the approbation of his afflicted friends, to pay their last sad tribute of respect at his grave. Other Lodges in the province were invited to be present. Several were so represented, and amongst the number to mourn over their loss, was Bro. Charles Lee, Esq., D. P. G. M., from Leeds, whose kindness and sympathy on all such occasions are so eminently calculated to afford consolation and encouragement to his sorrowing friends and Brethren.

BRO. THOMAS LYTTLETON HOLT,

Died, August 25, aged 74 years.

BRO. GEORGE HITCHINGS.

Died, September 9, aged 62, at his residence in St. Aldate's, Oxford, Bro. George Hitchings, surgeon. For forty years he had given his gratuitous services to the Radcliffe Infirmary. During this long period of active usefulness, by the exercise of his professional skill, he had been the means of completely restoring to health, or alleviating the sufferings of multitudes of the poorer classes of this city and the neighbouring counties. His sagacity in discerning the cause of disease, and his ready recourse to the appropriate treatment, as well as his dexterity and accuracy in every operation, however delicate and hazardous, where niceness of hand and vigour of nerve were required, had raised him, most deservedly, to the highest repute with the public at large, and given his opinion the weight of authority among the less experienced members of his profession. His loss will be deeply felt by his family and an extensive circle of friends; especially by the poor, for whom, with the kindest and most compassionate feeling, he was ever ready to use his most strenuous efforts, and availed himself of all the resources of his art, for their succour and relief.

When to this it is added, that he had been for thirty-seven years a member of the Masonic body, having been initiated in the Alfred Lodge, Oxford, by his father, Sir Edward Hitchings, that he was one of the founders of the Apollo University Lodge, that he had served all the offices, and was a regular attendant up to the time of his death, we see in the above report of his life and actions, the true and practical application of the principles of Freemasonry; principles, which had ever served as his guiding star through a life of active usefulness.

Died, August 2, Gertrude Helen, youngest child of Bro. the Rev. J. E. Cox, Grand Chaplain.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *August* 6, 1851.

Present.—M. E. Comp. Rowland Gardiner Alston, as Z.; J. J. Hammond, as H.; John C. Mc'Mullen, as J.; W. H. White. as E; W. F. Beadon, as N.; F. B. Alston, P. Soj.; W. Cubitt, *M. P.*, Assist. Soj.; C. Baumer, Assist. Soj.; F. Pattison, P. Assist. Soj.; T. R. White, Sword Bearer; H. B. Webb, P. Sword Bearer; G. W. R. Potter, P. Sword Bearer; Benj. Webster, Standard Bearer; Benj. Lawrence, P. Standard Bearer; J. Havers, P. Standard Bearer; J. H. Goldsworthy, P. Standard Bearer: Thos. Tombleson, P. Standard Bearer; G. Biggs, Dir. of Cerem.; T. Parkinson, Dir. of Cerem. —The Principals and Past Principals of several subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form; and the minutes of the last Quarterly Convocation were read and confirmed.

Charters were granted for Chapters to be attached to Lodges, as, follows:—No. 344, at Oldham; No. 336, at Blackburn; No. 528, at Bath; No. 823, at Umballa; No, 831, at Madras.

The Report of the Committee for General Purposes, stating the amount of receipts and disbursements of the last quarter, was read and approved.

After the dispatch of the ordinary business the Grand Chapter was closed.

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *September*, 3, 1851.

Present.—The R. W. H. R. Lewis, Prov. G. M. for Sumatra, as G. M.; W. Cubitt, *M. P.*, S. G. W., as D. G. M.; J. C. Morris, P. S. G. W. as S. G. W.; F. Pattison, P. J. G. W., as J. G. W,; R. G. Alston, P. J. G. W.; W. F. Beadon, P. J. G. W.; Rev. E. Moore, G. C.; W. H. White, G.S.; H. L. Crohn, G. Sec. for German Correspondence, and Repres. from the G. Lodge of Hamburg; T. R. White, S. G. D.; G. W. K. Potter, P. J. G. D., as J. G. D.; S. C. Norris, P. J. G. D.; C. Baumer, P.J. G. D.; J. H. Goldsworthy, P. S. G. D.; L. Chandler, P. J. G. D.; G. R. Rowe, P. S. G.D.; T. Parkinson, P. J. G. D.; L. Thompson, P.J.G.D.; J. Havers, P. S. G. D.; R. W. Jennings, G. Dir. of Cer.; T. Chapman, Assist. G. Dir. of Cerem.; R. J. Spiers, G. S. B.; J. Masson, P. G. S. B.; G. P. De Rhe Philipe, P. G. S. B.; H. B. Webb, P. G. S. B.; E. H. Patten, P. G. S. B.; M. Costa, G. Organist; F. W. Breitling, G. Pursuiv.; J. Bonorandi, Rep. from G. L. of Switzerland; the Grand Stewards of the year; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge; and the Masters, Past Masters, and Wardens of many other Lodges.

The Grand Lodge was opened in form and with solemn prayer.

The minutes of the last Quarterly Communication were read and confirmed.

The Grand Sec. said, he had the commands of the M. W. G. M. to lay before the G. L. a Report which had been made to him by the Special Committee appointed at the last Quarterly Communication, in reference to the unfortunate differences subsisting between the Brethren in New York. His Lordship directed him to add that, in his opinion, the Report was ably and clearly drawn up, and he entirely agreed with the substance of it. That his Lordship had directed that a copy of the Report should be sent to each of the contending parties, which was accordingly done, accompanied by a letter as follows:—

Freemasons' Hall, London, 22nd August, 1851.

R. W. Brother,—By command of the M. W. G. M. of England, the Earl of Zetland, I have the honour to enclose a copy of the Report of a Committee nominated by his Lordship (as announced by him to the G. L. of England at its last Quarterly Communication) to examine the various documents and papers which had been received in relation to the differences unfortunately existing among the Brethren of the Masonic Fraternity in the State of New York.

In making this communication, I am directed by the G. M. to express his deep regret that those differences have not yet been adjusted; but that, concurring most fully in the views taken by the Committee, his Lordship, as G. M. of England, will himself conform to the line indicated by that Report.

I beg to add, that I have by the present packet also transmitted a copy of the Report to the R. W. Brother , for the information of the body with which he is connected.

I have the honour to be, with every sentiment of Fraternal regard,
Your obedient servant and Brother,
(Signed) WILLIAM H. WHITE, G. S.

To the R. W. Brother.
G. S. Grand Lodge of New York.

The Report was then read as follows:—

M. W. G. M.—In obedience to your commands, we have attentively considered the subject of the differences subsisting among the Brethren of the State of New York.

About the year 1782, a Prov. G. L. was duly established at New York, under a charter, dated the 5th September 1781, granted by the G. L. of which the then Duke of Athol was G. M. This charter authorized the "Prov. G. M. and G. Wardens, together with their lawful associates, being the installed Masters, Wardens, *and Past Masters* of the regular Lodges within the jurisdiction," to act.

After the recognition of the independence of the United States this G. L. ceased to be provincial, and assumed, and has ever since maintained the character, and exercised the functions, of an independent G. L., and has since been so considered and recognised by the G. L. of England.

Its Constitution, as revised in 1845, declared (in Article 3) the G. L. to consist of the G. Officers and certain Past G. Officers, the Masters and Wardens, or the representatives legally appointed, of all the Lodges under its jurisdiction, "*and the Past Masters, Masters by election and service of one year in the chair, of all such Lodges.*" It also provided that the Annual Meetings of the G. L. should be held in the city of New York, on the first Tuesday in June, that meetings, therein called quarterly, should be held on the first Tuesdays in September, December, and March in each year, that Special Meetings might be called by the G. M., but that no regulation affecting the general interests of the Craft should be adopted or changed, except at the Annual Meeting in June. The 106th Article is as follows:—

"First, *no amendment to this constitution* shall be made, or have any effect, until the same shall have had the affirmative vote of the G. L., at two successive June communications, *unless in addition to the affirmative vote of the G. L. at one June Communication, it shall have received the affirmative vote of a Majority of the Lodges within its jurisdiction.* If such proposed amendment shall receive the affirmative vote of the G. L. at one June communication the same shall then be appended to the published proceedings, at the end, under caption, 'Proposed Amendments to the Constitution,' and sent to each Lodge within this jurisdiction, in order that the Lodges may, if they think proper, instruct their representatives thereon, and the action of the G. L., in relation thereto, shall also appear in its appropriate place in the proceedings. Second, the G. L. may, by vote at any June meeting, adopt *new general regulations not inconsistent with this constitution*, to have effect for such time as may be named therein, not exceeding one year from the time of their adoption. But, except for the time aforesaid, no general regulation, or resolution to opperate as such, affecting the Fraternity, or the Lodges, or their action, shall be made, or have any effect, unless the same shall have received the affirmative vote of the G. L. at two successive communications. If such proposed new regulation shall receive the affirmative vote of the G. L. at one June meeting, it shall be appended to the published proceedings at the end, under the caption 'Proposed New Regulation,' and in that form sent to each Lodge within this jurisdiction.' "

These provisions of the Constitution remained unaltered till the Annual Meeting of the G. L., duly held in the city of New York, in June 1848. At that communication, the following amendments to the Constitution were regularly moved, viz., first, the insertion in that part of the third Article which indicates as members (among others) of G. L., the Past Masters of Lodges, of the qualifying words "to the extent hereinafter provided for," and secondly, the addition of a new Article to the Constitution, to be numbered 108, in the following words,—"all Past Masters of Lodges under the jurisdiction, who shall have been duly elected and installed, and served one year in the chair, and in good standing, shall be honorary members for life of this G. L., and as such shall be entitled to be present at its meetings, and participate in its deliberations, but shall not, as such, be entitled to vote. The Past Master of each Lodge who shall have last passed the chair thereof, shall be an acting member of this G. L., and as such, shall be entitled to vote; so that each Lodge, by its officers or proxy, shall be entitled to three votes, and the last Past Master, if present, to one vote, making four votes in all. And all provisions of this Constitution, relative to voting or the right of voting, by members of this G. L., shall be deemed to apply to acting members only, and not to honorary."

Upon these amendments to the Constitution, the G. L. came to an affirmative vote. They were thereupon appended to the published proceedings, at the end, under the title of "Proposed Amendments to the Constitution," and sent to each of the Lodges within the jurisdiction. They subsequently received the affirmative vote of a majority of those Lodges; this result was duly reported at the Annual G. L. of June 1849; and all that has been done in relation to these amendments in G. L., is recorded in appropriate parts of the Grand Lodge proceedings.

Thus, then, it appears that these amendments to the Constitution were made in a mode, and with forms, sufficient, according to the letter and the spirit of the constitutional regulation before quoted, to render them effectual. The Constitution very plainly distinguishes between what are therein called "New General Regulations," and amendments to the Constitution.

The validity of the amendments thus made has been disputed.

One objection made to them is, that they are inconsistent with the charter of September 1781, which recognises Past Masters, among others, as constituent members of the Prov. G. L. thereby created. This objection would be well founded if, and only if, the G. L. of New York still remained Provincial, and still continued to act by virtue of that charter. But it is clear and undisputed, that its Provincial character ceased long ago, and that the G. L. of New

York has been for many years, in fact and of right, an independent G. L., invested with all the powers masonically inherent in such a body, among which is that of free legislation, within the limits of the ancient landmarks and established usages of the Order.

It is further objected that these amendments are beyond those limits. This objection assumes, and those who propound it assert, an inherent, vested, and inalienable right, in every Past Master, of every Lodge, to vote on every question, as members of G. L; a *franchise*, as the objectors call it, possessed by Past Masters, and not subject to the control of G. L.

No authority for such a doctrine is to be found in the history or principles of Freemasonry.

There is no reason to believe that Past Masters, as such, ever had either vote or place in the old mother G. L. of York. They certainly had no right of vote in the G. L. established in London in the early part of the last century, but *place* therein seems to have been allowed them at a later period, and it will be observed that a like courtesy is manifested in the amendments now in question. One of the two G. Lodges which afterwards co-existed in England saw fit to grant to Past Masters vote as well as place in G. L., and of course the charters which it granted (among which is the New York charter) were framed accordingly; but the other, and not less distinguished of those G. Lodges, did not see fit to confer the like privilege, and in it, accordingly, Past Masters remained incapable of vote down to the period of the union of these two G. Lodges. The present constitution of the United G. L. of England does indeed admit Past Masters to seat and vote in Grand Lodge, but does not recognise any original or indestructible right to what it grants; on the contrary, it withdraws the privilege from each Past Master who ceases for twelve months to be a member of any Lodge. In the numerous G. Lodges which, in so many parts of the globe, derive their existence, mediately or immediately, from England, the practice as to the admission of Past Masters to vote is various: some admit them all, some none, and some with certain restrictions as to number and otherwise.

Principle, as deduced from the usages of the earliest G. Lodges, is directly opposed to any claim of *right* on the part of Past Masters to vote therein. Equality of representation of Lodges in G. L. is one of the most distinct characteristics of rule and practice in old times, and that equality is evidently disturbed by the unlimited admission of Past Masters to vote, as rendering the number of votes practically possessed by each Lodge dependent on the accident of the number of its Past Masters.

We think it clear that the right of Past Masters to vote in G. L. wherever and so long as that right subsists, is due to and depends entirely upon the constitutions which grant such a privilege, and therefore is not inherent. The proposition that it is, in any sense (as asserted by those who raise this objection) vested, inalienable or a franchise, is derogatory to the liberties of the Order. Our institution recognises no privileges as in their nature beyond the reach of Masonic Legislation, save those which, in kind, have subsisted immemorially.

The admission of Past Masters to vote in G. L. being neither ancient nor universal, is neither a landmark nor an established usage of the Order. The amendments in question, therefore, are within the scope of Masonic Legislation.

Another objection which has been raised to these amendments is, that they are contrary to what is called the "Compact of 1827," being certain articles or laws adopted by the G. L. of New York in that year, the only part of which that in any way affects Past Masters declares that the number of Lodges which one Master or *Past Master* may represent shall not exceed three, and that *Past Masters* shall not be represented by proxy. These words are evidently *restrictive* only, modifying the then privileges, or supposed privileges, of Past Masters, but not purporting to restrain future legislation on those privileges. Indeed no such restraint could be constitutionally imposed, since no Act of any G. L. can restrain any succeeding G. L. from exercising its inherent legislative authority.

An additional objection is founded on the proceedings of the Quarterly Meeting of the G. L. of New York, held on the 6th of March, 1849. At that meeting resolutions were passed denouncing the amendments, and calling upon the Lodges which had already affirmed them to withdraw, and on other Lodges to withold, their assent. This appeal was unsuccessful, the amendments, as already stated, being ultimately affirmed in the mode which the constitution recognises as sufficient. That constitution does not confer on Quarterly Meetings any power to disturb the progress or impair the effect of such legislation, and these proceedings of this Quarterly Meeting, as reported, appear to contravene the spirit, if not the letter of the constitution, and were ordered by the G. L. of New York, at its Annual Meeting in June 1849, to be expunged from the minutes.

The remaining objections impugn the justice and policy of the amendments; but the G. L. and a majority of the Lodges under its jurisdiction, have otherwise decided, and the decision which they have come to, in constitutional form, is law within that jurisdiction. We see no reason to doubt that, in adopting these amendments, they have exercised a just and sound discretion with reference to the local circumstances; but whether they have done so or not is a question which it is needless for us to discuss, even if we were competent to do so. A law duly passed is plainly obligatory while it subsists; its validity does not depend on individual opinions as to its equity or wisdom. The lawful act of constitutional authority is entitled to respect; and, however opposed to the views of particular Brethren affords neither ground nor excuse for withdrawing from Masonic allegiance or violating Masonic discipline. Yet we grieve to find that certain Brethren being opposed to the amendments, disturbed with most unseemly violence the G. L. of June 1849, and have proceeded to the forms of electing a G. M. and other G. Officers, and constituting a G. L. of their own, which, among other acts, has assumed to accredit a representative to the G. L. of England.

It is too manifest for argument that such proceedings are directly at variance with universal Masonic law; that these Brethren had no power to create a G. L.; that all the acts of their pseudo G. L. are, for every Masonic purpose, null and void; and that, as it has no Masonic existence, it can have no Masonic representative.

The G. L. which for so many years has subsisted in the State of New York, still continues its functions, still possesses of right an unimpaired jurisdiction, and still is, within the local limits of that jurisdiction, the only G. L. which can be Masonically recognised.

These conclusions, following, as we think, directly and inevitably from the application of undoubted principles of Masonic rule and law to the undisputed facts of the case, have already been adopted by twenty-two of the other G. L. of North America. In the reports and other printed transactions of several of these distinguished bodies the present subject is investigated with impartiality, ability, learning, and zeal.

The M. W. Brother who presided over the annual meetings in 1848 and 1849 of the G. L. of New York, and the other Brethren who promoted the amendments and have maintained the authority of their G. L. appear to us to have acted in strict conformity with their rights and duties, and, by their truly Masonic conduct under circumstances of no common difficulty, have approved themselves worthy of the respect of the Fraternity.

Their erring Brethren, will, we trust, re-consider the subject of the subsisting differences with the attention due to its importance as affecting their own characters and the public weal of the Order. Whether they do or do not retain the opinion that the amendments, which have become law, ought not to have been adopted, we cannot believe them blind or indifferent to the considerations that in a free institution, such as ours, the will of the majority, constitutionally exercised, must prevail; that the laws of the Order cannot bend to individuals; that the sacrifice of personal feelings and opinions, when the good of the Craft calls for it, is a just tribute to the principles of our institution,—a tribute the more graceful and honorable the greater the sacrifice; and that to remain in the anomalous and false position into which they have been led would be to continue or become disturbers of the peace, and, so far as in them lies, injurious to the best interests of the Brotherhood, violators of the time-honored rules and usages of our Order, and outlaws to Freemasonry.

We anticipate that the calm exercise of their judgment will lead them back to the path of Masonic duty and to perfect re-union with the Sons of Light all over the world.

Such, M. W. G. M. is the unanimous Report of your faithful Brethren.

(Signed) R. G. Alston, P. J. G. W. President of the Board of General Purposes.
A. Dobie, G. Reg. and Prov. G. M. for Surrey.
W. F. Beadon, P. J. G. W.
J. Henderson, P. G. Registrar.
W. H. White, G. Sec.

Freemasons' Hall, London,
11th August, A.L. 5851, A.D. 1851.
To The M. W. The G. M. of England, The Earl of Zetland.

A communication from the M. W. G. M. was read, stating that at a Special General Meeting of the Governors and Subscribers of the R. M. Benevolent Institution for aged Freemasons and their Widows, held on the 22nd August, 1851, several alterations and Amendments in the Rules and Regulations of that institution had been adopted which were now submitted for the approval of the G. L.

On motion made and seconded, it was Resolved,

That this G. L. do approve the various alterations and amendments in the Laws and Regulations of the R. M. Benevolent Institution for aged Freemasons and their Widows, as made and adopted at the General Meeting of the Governors and Subscribers on the 22nd August last.

A Report was read of the amount of relief granted by the Lodge of Benevolence in the months of June, July, and August last.

On the recommendation of the Lodge of Benevolence in August, and on a motion duly made and seconded, it was

Resolved,—That the sum of 100*l.* be granted to the Widow and Family of the late Bro. T. Pryer, P. M., of the Oak Lodge, No. 225, and that the amount be paid in augmentation of the subscription now in progress for their relief.

The Report from the Board of General Purposes was read and ordered to be entered on the Minutes.

The Report referred to the fact that the Lease granted to Mr. T. M. Bacon of the Freemasons' Tavern, &c. will expire at Michaelmas 1852. It was thereupon

Resolved unanimously,—That the Board of General Purposes be authorised to make such arrangements, and to take such measures as may be deemed proper in regard to the existing Lease and the Premises held under it. And further to enter into negociation with any approved party for granting a new Lease of the Tavern for any term which shall be thought desirable, not exceeding fourteen years from next Michaelmas; subject, however, to the approval of the G. L. at a Quarterly Communication, or at any Special Meeting to be convened for that purpose, if the M. W. G. M. shall consider such Special G. L. to be requisite.

The Board having laid before the G. L. a List of Lodges in England which for a period of more than five years had neglected to make returns and payments to the funds of the G. L. notwithstanding various letters which had been addressed to them for that purpose, it was, on Motion duly made,

Ordered.—That the Master and Wardens of the several Lodges specified in the list accompanying the Report of the Board of General Purposes be summoned to show cause at the next Quarterly Communication why the Warrants thereof respectively should not be declared forfeited and the Lodges erased from the list, for neglecting to make returns and payments to the funds of the G. L. in conformity with the Laws.

Bro. H. C. Shenton being about to publish an Engraving from the Portrait of the M. W. G. M. The Earl of Zetland, painted by Mr. Grant, an application was made for the loan of the original Portrait to enable the Engraver more correctly and efficiently to complete his work ; it was, on Motion duly made.

Resolved,—That the Portrait of the M. W. G. M. be placed at the disposal of Mr. Grant, for the purpose of an Engraving being made therefrom.

All business being concluded, the G. L. was closed in form and with solemn prayer, and adjourned.

ESPECIAL GRAND LODGE.

Laying the Foundation Stone of St. George's Hall, Bradford.

September 22nd.

From an early hour in the morning the streets of this town wore an unusually bustling aspect, groups of individuals, many of them in holiday attire, might be seen in the vicinity of the railway station, awaiting, with some curiosity, the arrival of the expected visitors. The Union Jack was hoisted from the tower of the parish church, and the bells rang out perpetually their merriest peals. A recommendation had been issued by the Mayor to the effect that the shops be closed at an hour not later than twelve, and that the day be observed as a general holiday; which was, we believe, generally acted upon. The day was splendidly fine, and the whole population, with the exception of those who had stationed themselves at the windows for the purpose of seeing the procession, seemed to have "turned out" into the streets, determined to indulge in pleasure and sight-seeing to their heart's content.

The Freemasons from neighbouring or more remote towns arrived at intervals during the morning. The Right Hon. the Earl of Zetland, the Grand Master, arrived at the Midland station about eleven o'clock. The Brethren assembled shortly afterwards, in the large room of the Exchange Buildings, where the Grand Lodge was opened in due form.

From eleven until one o'clock the crowd of persons in the streets gradually increased, and by the time the latter hour arrived, the vicinity of the Exchange Rooms, and the streets immediately adjoining the site of St. George's Hall, were all but impassable. A strong police force was in readiness; and whilst we are referring to the police, we feel it but an act of justice to compliment them on their uniform good temper and general efficiency. Captain Knox, the officer in command of the troops, also placed a detachment of the 85th regiment of the line at the disposal of the Mayor, as a guard of honour on the occasion. The brave troops were placed inside the hoarding, next the Lancashire and Yorkshire station. Beyond, however, the *èclat* of their presence, they were not wanted, for the conduct of the immense masses assembled in all parts of the town was beyond all praise. The excellent behaviour of the people was, in reality, so remarkable, that not only was it made a topic of congratulation in the after-dinner speeches, but has led to our receiving a number of communications from gentlemen who had come from London and elsewhere, and who pronounced the decorum and good behaviour of the immense assemblage to surpass all their previous experience in matters of the kind. We dwell upon this point with peculiar and grateful satisfaction.

At half-past one o'clock the procession started from the Exchange Rooms, proceeding up Piccadilly, crossing Duke street, and thence by way of Darley Street, Kirkgate, and Market Street, to the site of St. George's Hall. The Masons were in full Masonic costume, wearing the different orders and jewels to which they were entitled, and each Lodge was headed by its respective banner. The band of the Second West York Yeomanry Cavalry accompanied the procession, and poured forth its inspiring and exhilarating strains as it passed along, and ever and anon the booming of cannon might be heard—two pieces of artillery having been stationed in the Lancashire and Yorkshire Railway Station yard, under the direction of Mr. John Gill. The following was the order of procession:—

Police Officers.
The Operative Masons.
Military Band of the Second West Yorkshire Yeomanry.
Two Grand Stewards with their Rods.
The Wardens, Past Masters, Masters, and Members of the principal Lodges of the West Riding of Yorkshire, according to Rank, Juniors walking first.
Officers and Members of the Lodge of Hope, Bradford, No. 379.
The Architect, with the Plans.
Grand   A Cornucopia, with Corn, borne by the Master of a Lodge,   Grand
Steward.   Two Ewers, with Wine and Oil, borne by Masters of Lodges.   Steward.
Grand Organist.
G. Superintendent of Works.   G. Director of Ceremonies.
Past Grand Sword Bearers.
Past Grand Deacons.
Grand Secretary, bearing the plate with the Inscription for the Foundation Stone.
Grand Registrar, bearing the Great Seal.
Grand Treasurer, bearing a Phial, containing the Coin to be deposited in the Stone.
Past Grand Wardens.
Past Provincial Grand Masters.
Provincial Grand Masters.
The Corinthian Light, borne by the Master of a Lodge.
The Column of J. G. W., borne by the Master of a Lodge.
The Junior Grand Warden, with Plumb Rule.
Grand Steward.   The Banner of the Grand Lodge.   Grand Steward.
The Doric Light, borne by the Master of a Lodge.
The Column of S. G.W., borne by the Master of a Lodge.
The Senior Grand Warden, with Level.   The Junior Grand Deacon.
Grand Steward. The Grand Chaplain bearing the Sacred Law on a Cushion. Grand Steward.
The Deputy Grand Master with a Square.
The Ionic Light, borne by the Master of a Lodge.
The Grand Sword Bearer.
Grand Steward.   THE RIGHT HON. THE EARL OF ZETLAND, M. W. G. M.   Grand Steward.
Two Grand Stewards.   The Senior Grand Deacon.
Grand Tyler.
The Contractors for the Building.
The Solicitor.   The Architects.

The Gentlemen of the Borough.
The Shareholders.
The Directors.
The Chairman, S. Smith, Esq., supported on his right by the Vicar of Bradford, and on his left by the Mayor.
Two Stewards, with Wands
Police.

The head of the procession having arrived at the entrance of the enclosure, a halt took place. The 'Brethren then divided to the right and left, and faced inwards, forming an avenue through which the directors, shareholders, and the other gentlemen who had been specially invited to be present, passed to the seats assigned them. The Most Worshipful the Grand Master, preceded by the Grand Sword Bearer, then passed through, and was conducted to the north-east corner of the site, where preparations had been made for laying the foundation stone. The Grand Master was followed by the Ionic Light, the Deputy Grand Master, Grand Officers, and other Brethren, who took up their respective positions in close proximity.

The company were now assembled within the enclosure, and all was anxiety for the commencement. The foundation stone was suspended by appropriate mechanism in the corner where it was presently to be laid, above it being a canopy tastefully constructed in blue and white, surmounted by a tall flag-staff, from which some ten or a dozen different colours floated in the breeze. Leading to the stone below were a few steps covered with crimson cloth. On these steps the Earl of Zetland was standing conspicuous amongst his Brethren by the unusual splendour and richness of his decorations. The inferior Grand Officers, adorned with great magnificence, clustered as a body-guard or staff of honour around their chief. The open area between the gallery and the directors' platform was filled up with dense masses of spectators, chiefly Masons, in their collars and aprons. The directors, shareholders, and some other principal personages, occupied a small raised gallery by themselves; the large gallery sustaining eight hundred or nine hundred persons, being filled with a gay and fashionable company, amongst whom were many ladies in the richest and most brilliant attire. The gallery itself was completely surmounted by a rich variety of flags and streamers, and afforded, from the back seats, a favourable view of the surrounding streets. Here, as far as the eye could reach, was a perfect forest of human heads, whilst every window was crowded with eager beholders, and even the tops of the highest buildings in the vicinity teemed with adventurous occupants. It was, indeed, a sight not soon to be forgotten.

After a short interval, the upper stone was raised, and the lower one having been adjusted, the Grand Treasurer deposited a glass bottle, hermetically sealed, containing one of each of the coins of the present reign, in the cavity of the lower stone. The Grand Secretary then produced a brass plate, measuring twenty-four inches by sixteen inches, bearing the following inscription, which he read:—

"This foundation-stone of St. George's Hall, Bradford, Yorkshire, was laid by the Right Honourable the Earl of Zetland, the Most Worshipful Grand Master of the Freemasons of England, on Monday, the 22nd day of September, in the 15th year of the reign of Her Majesty Queen Victoria, and in the year of our Lord 1851. Samuel Smith, Esq., Chairman of the Company, William Brook Addison, Titus Salt, Henry Forbes, John Russell, William Garnett, Charles Semon, Alfred Bankart, Esquires, and Mr. Charles Stanfield, Directors. H. F. Lockwood, and W. Mawson, Architects. Edward Hailstone, Solicitor. Samuel Laycock Tee, Secretary."

The brass plate having been placed in its proper position, the (acting) Grand Chaplain offered up the following prayer:—

"O! Almighty and Everlasting God, who has created all things for Thy Glory, and when they were created didst declare them to be good: we invoke Thee to look down with favour on the solemnity of this day. Grant, we entreat Thee, that the building, whereof we now lay the foundation-stone, may be a source of social gratification and true happiness to this extensive mercantile community. Grant that it may be one means of promoting their earthly felicity, of advancing their moral virtues, and of preparing them for an entrance into the Grand Lodge above, where they shall behold Thy glorious face for evermore. O! thou Grand Architect of the Universe, hear and answer this our prayer, for Thy mercy's and Thy truth's sake. *So mote it be.*"

Samuel Smith, Esq. then came forward, holding in his hands a beautiful morocco case lined with blue velvet, containing an elegant silver trowel, which bore the following inscription:—"Presented to the Right Honourable the Earl of Zetland, the Most Worshipful Grand Master of the Freemasons of England, upon the occasion of his laying the foundation stone of St. George's Hall, in the borough of Bradford. Samuel Smith, Esq., Chairman of the Company." Mr. Smith spoke to the following effect:—It devolves upon me, as chairman of the St. George's Hall Company, and on behalf of the directors and proprietors, to present this trowel to the noble lord who has so kindly honoured us with his presence this day, and who so worthily fills the office of chief among his Brethren. But before doing so I would beg permission to make one or two remarks. The want of a large hall or other public building in Bradford has been long felt—a hall suitable for large popular lectures, soirées, oratorios, concerts, calculated also for balls, public dinners, horticultural and other meetings. Perhaps there is no town in the kingdom so deficient in these respects as Bradford is at this moment. Even this very day we have an instance in proof. After the close of this ceremony, a dinner will take place, but there is not a room in the whole town large enough to accommodate one-half of the company, and we are indebted to the kindness of private individuals to afford us the necessary accommodation. To meet wants and requirements such as these is the main object of our present undertaking. At the outset, in agitating the question, our chief difficulty was, how is the money to be raised? This was met by forming a company, with a capital of 16,000*l.* in 10*l.* shares. It is gratifying to be able to state, that no sooner was the project fairly set on foot, and the present most eligible site determined upon, than the entire capital was subscribed immediately (hear, hear), and in this good work men of all parties and of all shades of opinions most heartily joined (hear). Here let me offer my most heartfelt thanks to those generous friends around me who have given their potent and influential support in prosecuting this enterprise; and let us congratulate one another upon the proceedings of this day having gained one grand step towards its completion, and let us congratulate our fair friends whom we see smiling around us in such numbers to-day (cheers), and who we hope will come round us in still greater numbers to cheer us at the opening. Let us congratulate our hard-working operatives, for they are peculiarly interested in this movement. Their comforts have been well cared for; by far the largest division of the building about to be raised here will be devoted to their use and enjoyment (hear, hear). I now beg, on behalf of the directors and proprietors, to offer our most sincere thanks to every member present of that ancient and honourable body, the Freemasons of England (cheers), from the Most Worshipful the Grand Master himself, down to the youngest apprentice. We thank you, gentlemen, for your great kindness and courtesy in assembling in such numbers to-day, to do us honour, and assist us at the same time. We feel highly complimented at seeing so large a number of influential gentlemen around us on this interesting occasion, not only from neighbouring towns, but even from the distant metropolis. Depend upon it, my lord and gentlemen, the imposing ceremonial of this day will not soon be forgotten. This will long be remembered as one of the proudest days which Bradford has ever seen (cheers). The building we are about to erect on this spot will most assuredly, from its central and commanding position, from its large dimensions, and noble proportions, be the chief architectural ornament of this steadily improving town. In its internal arrangements this hall will be second to none in the kingdom (hear, hear). We have a large and well-supported orchestra—thanks to the kind interference of our friend, Mr. Costa, who has favoured us with the results of his large experience in matters of this kind (hear). This hall will seat an audience of upwards of three thousand persons, each seat commanding a view of the orchestral platform, with every needful accommodation for refreshment rooms for every division of the audience (hear, hear). Great care has been taken to provide ample and sufficient exits for this large body of people. In this particular, I may take upon myself to say that our hall will stand pre-eminent, for, let it be ever so full, every division of the vast auditory may depart without jostling or inconveniencing any other. Our hall will bear a very favourable comparison with the best known specimens in the kingdom. The ceiling will be 76 feet wide, and 152 feet long, in one unbroken sweep. (Hear, hear.) We are 11 feet wider than the justly celebrated hall at Birmingham, and about as much longer. We are exactly the same width as Exeter Hall in London, with greater length, a loftier ceiling, and a much better arrangement of the audience part, so that we shall be able to seat nearly 1,000 persons more, with a greater degree of comfort, and infinitely better modes of exit. (Hear, hear.) One word more, and I have done. May the building prosper. May it fully answer the expectations of its promoters, and may it be found, in all its various uses and appliances, eminently calculated to improve the taste and enhance the social enjoyments of all classes of the inhabitants. (Hear, hear.) And, lastly, may we have the good fortune to see this building reared and completed without accident to life or limb. (Hear, hear, and cheers.)

The Masonic ceremony was now proceeded with. The cement was placed on the upper face of the bottom stone, and the Grand Master adjusted the stone with the trowel which had been presented to him by Mr. Smith. The upper stone was then lowered slowly, the band playing at the time. The Grand Master next proceeded to prove the just position and form of the stone by the plumb, level, and square, which were successively delivered to him by the Junior and Senior Grand Wardens, and the Deputy Grand Master. Appearing satisfied as to these particulars, the Grand Master gave the stone three knocks with the mall, which was handed to him by the proper Officer. The Grand Master then said, "Having laid this foundation stone in just position, we pray the Great Architect of the Universe, of his kind Providence, to enable us to carry on and complete the work we have begun, and that he would be pleased to guard the structure, and preserve it from ruin and decay to the latest posterity. The Brethren again responded, "So mote it be."

The cornucopia, containing the corn, and the ewers, with the wine and oil, were next handed to the Grand Master, who first strewed some corn upon the stone, saying, "I throw this corn as an emblem of plenty;" next poured the wine, saying, "I pour this wine as an emblem of joy;" and lastly, poured the oil over the stone, saying, "I pour this oil as an emblem of comfort." He added, "May the Creator, the Architect, and the bounteous Author of nature, the omnipotent and merciful Father of all, bless this town and this land in general with corn, wine, and oil, and all necessaries, conveniences, and comforts of life; and may the same Almighty power make us humbly grateful for all his mercies." The Brethren responded as before, "So mote it be."

The plans of St. George's Hall were here handed to the Grand Master by Messrs. Lockwood and Mawson, the architects. His lordship inspected them very carefully, and listened to the explanations offered by the architects with great attention. He then returned the plans, together with the several tools which had been used in proving the position of the stone, and desired the architects, in the customary manner, to proceed, without loss of time, to complete the work in conformity with the plan.

After a short interval, the band struck up the National Anthem, in the singing of which the whole company joined. Three hearty cheers were given for the Earl of Zetland, for Mr. Smith, the Chairman of the Company, the Mayor, and—not less enthusiastically than any of the former—three cheers were given for "The Ladies."

The Earl of ZETLAND, in acknowledging the compliment which had been paid him, said—"Ladies and gentlemen, in expressing my grateful thanks to you for the very kind manner in which you have done me the honour to receive me this day. I cannot attribute the kind welcome you have given me to any merits of my own, but simply to the fact of my being at the head of that large and respectable body, the Craft of Masons. I feel proud to have had the honour of coming here to lay this stone. I am sure there is no part of Yorkshire—indeed, I may say no part of England—in which a large hall would be so well bestowed as in this populous part of the West Riding of Yorkshire, where, from the highest to the lowest, every one seems to have a turn for music, and no one can enter a church without being struck with the melody of the voices and the harmony of the music. (Hear, hear). I will conclude, ladies and gentlemen, by expressing to you my hearty wishes for the success of this great undertaking. I trust the great Disposer of all events will grant his aid in bringing this work to a favourable conclusion, that it may be the means of promoting good fellowship, good feeling, and the comfort and happiness of the great body of the people in this populous neighbourhood. (Applause).

The ceremony, which lasted about three quarters of an hour, being now concluded, the procession was re-marshalled, and proceeded, in the same order as before, along Bridge-street, Market street, and Canal-road, to the large mill lately erected by Messrs. Leather and Wrigley, the use of which had been courteously granted for the Banquet. It is worthy of remark that considerable numbers of female factory operatives who had taken up their places on the embankment near the mill, raised a hearty cheer for the Earl of Zetland as he passed along, and that his lordship courteously acknowledged their salutation. The Masonic Brethren, on arriving at the mill, assembled in a room adjoining that in which the Banquet was laid out, when the Grand Lodge was closed.

THE BANQUET took place in one of the rooms in the extensive new mill of Messrs. Leather and Wrigley, situate on the side of the canal at Spinkwell. The room was at the highest story, being lighted from the top, and had been decorated in a manner which rendered the effect extremely pleasing. The walls and rafters had been painted in stripes of blue and white, after the manner of Mr. Owen Jones, as applied to the interior of the Great Exhibition, and it is needless to say that here, as in the Crystal Palace, this simple, beautiful, and natural arrangement of colours was most agreeable to the eye; the chaste appearance adding greatly to the feeling of comfort and pleasure. Wreaths of evergreens were also suspended from the light iron rafters over head. About sixteen tables were placed down the long room, and about seven or eight tables in the centre were crossed by a raised table, appropriated to the Most Worshipful Grand Master and chief guests.

The chief seat at the raised table was occupied by the Most Worshipful Grand Master, the Right Hon. the Earl of Zetland. His lordship was supported on the right by Bros. William H. White, Grand Secretary; Richard Davis, Junior Grand Warden; R. W. Jennings, Grand Director of Ceremonies; Major Edwards, *M.P.* for Halifax; Richard James Spiers, Grand Sword Bearer; Thos. R. White, Senior Grand Deacon; Michael Costa (Director of the Royal Italian Opera), Grand Organist; H. Bellamy Webb, Past Grand Sword Bearer: James Bonorandi, Representative of the Grand Lodge of Switzerland; Rev. G. Dowty, P. G. Chaplain, East Lancashire; Matthew Dawes, *M.D.*, P. G. S. W., East Lancashire, and P. G. C. M. K. T. E. L. On the left by W. Rand, Esq., Mayor of Bradford; the Rev. Dr. Burnet, Vicar of Bradford; Capt. Knox, of the 85th Infantry; John Rand, Esq.; Titus Salt, Esq.; Samuel Laycock, Esq.; Lieut. Fielder; Edward Hailstone, Esq.; Lieut. Peel; A. Bankart, Esq.

Samuel Smith, Esq., and Charles Lee, Esq., P. D. G. M. for the West Riding, officiated as Vice-Chairmen. Bro. D. Salmond was Director of the Ceremonies, and Bro. Pitt, of Manchester, discharged the duties of Toast Master in a manner which excited the admiration of all present. The company consisted of some 500 gentlemen, including Freemasons from the various towns in the Riding, and from distant parts of the country, and magistrates, clergymen, solicitors, merchants, manufacturers, and tradesmen, resident in this town and neighbourhood.

A blessing having been asked by one of the clerical Brethren, the company proceeded to do justice to the good things before them; and thanks having subsequently been returned, *Non nobis Domine*, was sung in excellent style by a party of glee singers, consisting of Messrs. Longfield, Jowett, Ackroyd, Holt, Massa, and Watson, with Mr. S. Clayton at the piano. Their vocal efforts during the evening added greatly to the pleasure of the company. The band of the 2nd West, which had played during the dinner, also enlivened the scene at intervals.

Dinner being ended, and the dessert set out,

The Most Worshipful Grand Master then said,—Gentlemen, the first toast which I have to propose to you this evening is one which I am sure will be most acceptable to every individual present. We are now in a manufacturing district—in the heart of the manufacturing district—and I am convinced that there is no part of the kingdom in which the name of Her Most Gracious Majesty is more revered and more beloved than in this. (Loud cheers.) It is needless to state the reasons why. You know the reasons well. And I am sure there is no one here but what will enthusiastically join in drinking, " the health of Her Gracious Majesty the Queen." (Drunk with three times three, and one cheer more.)

" God save the Queen."

The Most Worshipful Grand Master then said,—Gentlemen, I have now another toast to propose which I am quite sure will be equally well received. If ever there was a time when the name of Prince Albert was dear to every Englishman, I am sure it is now, when his project of the

Exhibition of the Arts of all Nations is so nobly succeeding. (Hear, hear.) That illustrious Prince has shown himself more and more worthy to be the choice of our most gracious Queen; and the more he has been seen and known, the more has he become beloved. (Hear, hear.) I am sure we shall all drink his health with great satisfaction and enthusiasm, and therefore, without further preface, I will propose to you "The Prince Albert, Prince of Wales, and all the Royal Family." (Drunk with the customary honours.)

"Hail, Star of Brunswick."

The Most Worshipful **Grand Master** then said,—Gentlemen, I have now to propose to you a toast which is universally well received. It is a happy circumstance indicating the good feeling that pervades this country to find that the army and navy are regarded as our best friends in the time of peace, and our best defenders in times of danger, and without them, in the kingdom at large, we should never feel the same security, nor should we stand in the same happy position in which we do with regard to foreign powers. (Hear.) It may seem, perhaps wonderful, that, with so small a standing army as we have in this country, their services should be so little required, when we see such masses congregated together. (Hear, hear.) It is a happy omen for the prosperity and happiness and good feeling of this country. (Hear.) I am quite sure there is not a military man in any part of this country who will not rejoice to observe the good feeling which prevails throughout the whole of England. I am sure you will join with me in heartily drinking "The Army and Navy," with which I venture to couple the name of Captain Knox (hear), who has honoured us with his company this day, and who has had the military under his command in order to serve the chief magistrate in maintaining order and good conduct. (Drunk with the customary honours.)

Duet—"The Army and Navy."

Captain **Knox** briefly acknowledged the compliment paid to the army and navy. He expressed a sincere wish that prosperity might long continue,—that the inhabitants of this town might increase in material comfort and every good, and that the military might never be required for duty more unpleasant than that they had been called to on that occasion. (Hear.) He wished to thank his lordship for the handsome manner in which he had spoken of him, and also to thank the company for the warm and enthusiastic manner in which they had drunk the toast proposed by the noble lord.

Alderman S. **Smith** said,—My lord and gentlemen, I have been called upon, in virtue of my position as one of the Vice-Chairmen on this occasion, to give the next toast. The toast which I have been called upon to propose is one in which, I am sure, you will join in the most hearty manner. I am quite sure of one thing—that there will be no dissentient here. Every man within the reach of my voice will drink the toast with the utmost possible good faith, and without any mistake about it. (Cheers.) The inhabitants of Bradford have been honoured with the presence of a distinguished nobleman—who has visited us upon an errand of no ordinary importance. (Hear.) The health of that esteemed personage I have now the honour to propose; and I only wish it were in my power to do it fuller justice than I am able to do; but, nevertheless, as short speaking is always the best rule after dinner, I will propose the toast as briefly as I can. I give you "The Most Worshipful Grand Master of England, the Right Honourable the Earl of Zetland." (Drunk with Masonic honours, loud and long continued.) Glee—"Hail to the Craft."

The Most Worshipful the GRAND MASTER then said—Gentlemen, I beg leave to return my grateful thanks to the honourable Vice-Chairman for the kind manner in which he has proposed the toast, and to you, gentlemen, for the kind and enthusiastic manner in which you have received and responded to that toast. I beg to return you my thanks for the kindness manifested towards me, in permitting me to take part in the proceedings of this day. It has been a matter of great gratification to be with you this day. I feel not only honoured, but I feel honoured in being selected to lay the first stone of this building, because I felt as a man that in laying that foundation-stone, we were laying the foundation of good feeling, and of a better system of moral conduct (cheers), and that it would be to the advantage of the poorer classes of Bradford, as well as the convenience of the higher classes. (Cheers.) I am quite sure that it is a great and important matter in a large manufacturing town like this, to encourage the lower orders of people and manufacturers to derive enjoyment from intellectual pursuits, rather than to seek them in the grosser and less refined pleasures of the ale-bench and the public-house. (Cheers.) I feel satisfied that a great public building like this—where concerts may be given to amuse and refine the people; where the Mechanics' Institution may be held; and where everything, in short, that may tend to elevate the position of the working classes can be cultivated—has a greater tendency than any thing else that you can do to improve the minds and intellectual faculties of a manufacturing population. (Hear.) I feel, besides, that such a building must be a great source of convenience to the higher orders of society, to have a noble room, such as the one contemplated, for their more refined pleasures—for assemblies, for concerts, for music and dancing, and for all those purposes of refinement which they need. (Hear.) I cannot conceive anything of greater advantage than to have such a fine room, in the central part of the town, as that will be of which we have laid the foundation to-day. (Hear.) Therefore, I feel that this is indeed a proud day of my life, to have been selected by the inhabitants of Bradford to lay the foundation-stone of such a building. (Loud cheers.) I can assure you, gentlemen, that it was more than I expected to be selected for this honour. I know, certainly, that I have had the confidence and affection of my Brother Masons (loud cheers); and I believe it is through their kindness that I have been so fortunate as to be selected to lay this foundation-stone. This undertaking has my best wishes for its success. I feel that in laying this foundation-stone I have laid the foundation of a better state of things in this manufacturing town. (Hear, and cheers.) I feel grateful for the compliment you have paid me; and I cannot but express my best wishes for your prosperity and your success in every enterprise. (Loud cheers.)

After the lapse of a brief space of time, the Most Worshipful GRAND MASTER rose and gave, in complimentary terms—"The Deputy G. M. of England, the Right Hon. the Earl of Yarborough and the Grand Officers," stating that the noble lord had fully intended to be present on that occasion, but had been detained at home in consequence of the confinement of Lady Yarborough. (Drunk with Masonic honours.)

Song, by Bro. D. Salmond,—"Believe me if every strange symbol and sign."

Bro. DAVIS, J.G.W., responded on behalf of the Deputy Grand Master, expressing his regret that they could not have the honour of his lordship's presence on that occasion. On behalf of the Grand Officers, he thanked the promoters of the building very sincerely for the happy day they had afforded them, in asking them to take part in the proceedings on that occasion. He could assure them that it had given him and his Brethren sincere pleasure to see their splendid town; and he might add that it was a still more gratifying sight to see the well ordered conduct of the population of their town. (Hear.) He begged to wish success and prosperity to the excellent town of Bradford.

The Most Worshipful **Grand Master** said,—Gentlemen, I fear that you will be tired of hearing my voice so often (no), but I have another toast to entrust to your care. It is one which, I am sure, will give great satisfaction. I only wish that my voice would enable me to do better justice to it. It is a toast which I sincerely wish, with all my heart, may be fully realised—that is, "Success to St. George's Hall." (Loud cheers.) I have already, in my former address to you, stated so much of my feelings with regard to the benefits to be expected from this great undertaking, that I think I need say no more, except I may venture to refer to one or two things I have omitted. On looking over the plans of the architects, I was struck with admiration at the vast undertaking proposed. I believe it will be a credit and an honour to the town of Bradford, and I believe, moreover, that such a building would be a credit and an honour even to the Metropolis itself. (Hear, hear.) For there is scarcely such a building—one so completely or so well adapted for the purposes for which this will be required, even in the city of London itself. I feel satisfied, from the plans I have seen, that it will be everything that can be desired. I am sure it will give me great delight, on some future occasion, to come amongst you to observe that it is completed. (Loud cheers.) It is such an undertaking, that I feel every individual in this neighbourhood must have a deep interest in it. (Hear.) I am sure, from the little I have seen of it, that I am already deeply interested in it; and, as I have said, it will give me great pleasure to come amongst you on a future occasion, when this great building is completed. (Cheers.) I beg now to propose to you the toast, which I am sure you will heartily join with me in drinking—"Success to St. George's Hall." (Drunk with the usual honours.)

Glee—"Strike the Lyre."

Alderman S. **Smith** responded. He said—My Lord and Gentlemen, I rise for the purpose of expressing my grateful thanks to your lordship for the very complimentary manner in which you have proposed this toast of "Success to St. George's Hall;" and I do so under a deep sense of your lordship's great kindness and courtesy in being present with us to-day, and in assisting us upon this very interesting occasion. (Cheers.) The thanks of the directors and proprietors of St. George's Hall Company are eminently due to his lordship for his great kindness in aiding us, and also for the complimentary terms in which he has mentioned the plans. With regard to the plans, (of which I shall request one of the architects to speak by and by,) I may observe that we are exceedingly indebted to the architects for their production; and I would also add, to those "Ancient, Free, and Accepted Masons"—I think that is the term (laughter)—who have honoured us this day with their presence. (Hear.) This has been a proud day for Bradford, and I mean to say also, it has been a proud day for myself. (Hear and cheers.) If I were to go into the history of the whole proceedings which led to the interesting ceremony of this day, I might use a very considerable quantity of the personal pronoun (laughter); but I think it would not appear very seemly to you, and I am sure it would not be very pleasant to myself. There are very few things I have seen and enjoyed in the course of my life that have given me more unmingled delight than that in which we are now engaged. It is not only a personal matter to myself;

but it is a matter involving the welfare and well-being and improvement of the whole town of Bradford. And I do mean to say, my lord, that the business in which we are engaged will have a high moral tendency. It will do more; for—saving the presence of our worthy vicar—it will do as much good as building a church. (Loud cheers and laughter.) I mean to say—with all deference to the rev. and worthy vicar, and there is no man in the parish for whom I have a higher respect (hear)—I do mean to say that this building, with its uses and appliances, will reach people *he* cannot reach. (Hear.) I hope we shall be able to reach people who won't listen to him or any body else who stands up in a pulpit. (Hear, hear.) I feel confident that it will be of lasting advantage to the town of Bradford. (Hear, hear.) If there is one subject upon earth upon which I might talk for a long time, I think it is this hall. (A laugh.) I am sure that every one who hears me, and knows what has been done in this matter, will excuse my referring to it. If any man has cause to rejoice, I have. There is nobody who can charge me with egotism in saying so. I do feel that we have to-day done our duty to the people of Bradford. We have done what ought to have been done many, many years ago. How it is this great work has remained so long undone I cannot tell. Nor how it is that, as by common consent, the high gratification and responsibility of projecting, as it were, and certainly carrying forward this great work has been entrusted to me. But whatever influence I may possess—whatever influence I may have brought to bear upon this great object, it has been most willingly and freely accorded to me by my fellow-townsmen. (Cheers.) This I do say, that the most remarkable fact in connection with the projection of St. George's Hall is this, that before the provisional directors met to allot the shares, every share was taken. (Hear, hear.) This is rather a singular fact, but so it is. I have now to express my sincere gratification to see the good work so far begun. I also offer up a sincere prayer for its prosperity to the fullest extent, that it may be successful in every point of view, and that before this day twelvemonth we shall assemble again for the purpose of opening St. George's Hall (cheers); upon which occasion we shall be exceedingly happy to be honoured again with the presence of the Right Hon. the Earl of Zetland (loud cheers), and many other distinguished gentlemen besides. (Cheers.) I consider that every member of the Masonic body has given a sort of pledge to see the completion of this building. (Hear, and laughter.) And I trust that every man who hears me now will attend in his own proper person, and bring with him "troops of friends," and we shall then see such a "jolly row" (loud cheers and laughter) as we have never before seen. (Cheers.) Ald. S. Smith concluded by saying that he would give way for the architect, who had been highly complimented, and who no doubt felt in a manner obliged to say something in his own behalf.

Mr. Lockwood, on being called upon, said,—Most Worshipful Grand Master and Gentlemen, may it please you to accept our thanks for the very complimentary manner in which you have noticed the plans which we submitted to your lordship this morning, and also for the very handsome manner in which it has pleased the Chairman of St. George's Hall Company to express an opinion upon that matter. It is indeed a very proud day for us to be associated with so great a work, and one so honoured as it has been by this great company. (Hear.) It is true that it is a great work, but I fear, gentlemen, that the name which has been applied to it will mislead. St. George's Hall suggests a work of enormous magnitude and great splendour. For why? Because the immense and powerful town of Liverpool has set the example, and has expended hundreds of thousands, where we alas! can spend only ten thousand pounds. It is true the magnitude of it will probably accommodate as many, but the space of ground will not permit us to indulge in that play of outline and form which our knowledge of what is requisite for beauty would make us wish to acquire. Neither can we accomplish that great desire on the ground of cost. Ten thousand pounds will not enable us to carry out so worthily as we could wish so great a work. Nevertheless, I do look upon it as a step in advance. And if it be found a useful and an ornamental work, our gratification will be extreme. It is probable that, at the conclusion of the work, we shall be very glad indeed to accept whatever compliment may be paid to us—whatever compliment may be bestowed upon the work in hand; but I beg to say, that so far as convenience and the accommodation required, a great part is due to that gentleman who has just sat down. (Cheers.) I beg to thank publicly the Chairman and Directors of this company. We have received from them extreme courtesy. But, at the same time, we make this admission and avowal—it is due to myself and partner to state—that never, in all our experience, have we received one tittle of the sound advice that we have received from the Chairman of the St. George's Hall Company. (Cheers.) We look upon this edifice as one calculated to mark the times. If we cast our eyes back upon ancient and modern periods, we shall see that the great edifices that have been erected have marked particular epochs. (Hear, hear.) In Egypt you see the Pharaohs; they were powerful and mighty, and they commanded their own slaves to work; they produced the pyramids, those wondrous fabrics which now astound the world. You have seen in later times still what your ancient Order was in the fanes of Rome. (Hear, hear.) We are indebted in a great measure for those monstrous and wondrous fabrics to the Craft of Masonry. (Cheers.) It is a well-established fact, that the great architects of ancient Rome were Masons ("Free and Accepted?"). And if we descend from that time to later ages, mediæval Germany, France, Italy, Spain, and even England, can attest to their wonderful art. Strasbourg, Cologne, Aix-la-Chapelle, all attest the great power of the Masonic art. And I may say, although I am no Mason, that I should like to see these Masons emulate their glorious talent. (Cheers.) It would have been most gratifying to us to have greater means at our disposal. Nevertheless, we feel assured of this, that whatever ability or whatever interest we can apply to this matter, we will endeavour to bring it to a successful conclusion. And I feel confident of this, that whatever difficulty we may have to encounter, whatever trial we have to undergo, we have at least a right hand to help us in the support and advice of the Chairman of this company. (Cheers.) I feel further assured of this, gentlemen, that if he had not *died* long ago, he would by this time have been convinced that nature meant him to be an architect. (Loud cheers, and laughter.)

Alderman S. SMITH said:—My Lord and Gentlemen, I stand here as a specimen of a *dying* man, who ought to have been an architect. (Loud laughter). It appears to me an extraordinary sentiment. (Laughter.) But I pass from that. I say I have done my duty, and if it had been twice as hard and difficult and long, I would still have endeavoured to do it. (Hear, hear). I have been entrusted with another toast. I have to propose the health of a nobleman, and one who is not only a nobleman, but a gentleman—a gentleman in every sense of the word, and upon whom depends the maintenance of peace and order in the West Riding of the county of York. I am sure that when I mention the Right Hon. the Earl of Harewood, I shall find your hearts responding in the warmest sympathy. (Hear). I feel assured that, not only the Lord Lieutenant of this Riding, but also the magistrates of whom he is the head, are an ornament to the position they hold. (Cheers). And that in all cases, at all times, and under all circumstances, they will be found doing their duty. (Cheers). I therefore beg to propose most heartily "the health of the Right Hon. the Earl of Harewood, and the magistrates of the West-Riding," coupling with it the name of John Rand, Esq. (Drunk with the customary honours).

John Rand, Esq., responded. He said:—My Lord, Gentlemen, and fellow-townsmen, since my name has been associated with a toast which you have drunk with so much cordiality, I cannot for a moment hesitate to rise and at once acknowledge the compliment which you have paid to the Lord Lieutenant and the magistrates of the West-Riding. It only remains for me to say that had the Lord Lieutenant been present to-day, and had witnessed the interesting ceremony which has taken place under auspices so peculiarly favourable, I am sure it would have given to his lordship delight and satisfaction. No one more deserves the respect and esteem of the inhabitants of this Riding than the noble lord, the Lord Lieutenant of the West-Riding. It has been said that he is not only a nobleman but a gentleman. I may be permitted to say that I know no one who unites in himself those virtues which command respect more than the noble lord;—independence of character, strict impartiality, a high sense of honour, and urbanity of manners, make up the private conduct of the noble lord. The magistrates of the West-Riding have only to copy the fair example and character of their illustrious head; and I feel assured that so long as the same properties mark the conduct of the magistrates of the Riding, they will at once command the respect and esteem of all with whom they come in contact. I cannot as, perhaps, the oldest inhabitant of the town (certainly not the oldest person in the room) sit down without expressing the satisfaction and delight I feel in the proceedings of this day. There has been nothing to mar our pleasure: it has been pure, unmixed, and without alloy. I may be permitted to say with great sincerity, that our feelings of delight have been greatly enhanced when we consider the high personal respect in which your lordship is held, and the possession of those qualities which give a grace and lustre to the position in which you appear before us. (Loud cheers).

The M.W. Grand Master then said,—I appear once more before you to propose a toast which affords me great pleasure. I am sure you will join with me in paying honour to one to whom it is eminently due. The toast which I have to propose is the chief magistrate of the Borough of Bradford. (Cheers). If we had no other cause for drinking the health of that worthy gentleman, I am sure that the conduct he has manifested this day in the order and management which has prevailed, would be sufficient to mark him as an object for your gratitude and for your applause. (Hear.) But I know very well that your worthy Mayor, Mr. Rand, is an old inhabitant of the town held in universal respect and esteem by his fellow citizens. (Hear, and applause.) This worthy person has not been long known to me personally, but I am satisfied, from what I have seen and heard, especially from the worthy gentleman who has so ably addressed you, that he belongs to a family, who have long deserved the respect and affection of those who know them in this neighbourhood. (Hear). I beg most cordially to propose "The Mayor and Corporation of Bradford."

The Mayor of Bradford: My Lord and Gentlemen,—I beg, on behalf of the corporation of this borough and on my own behalf, to thank you most sincerely for the honour you have conferred upon me in proposing my health as the Mayor of the borough, and for the kind terms in which that toast has been expressed, and the manner in which it has been received. I am deeply sensible of your kindness, and can assure you that whilst the affection of my fellow townsmen is one of the most powerful incentives to the discharge of my duties, it is equally the highest reward I ever wished to receive. (Hear). The spectacle we have witnessed to-day, in which your lordship as Grand Master of the Freemasons of England has taken so prominent a part, and the magnificent ceremonial with which it has been accompanied, will render the event one of the most pleasing and striking incidents in the history of this place, and connected as I am both by business, residence, and office, with Bradford, I beg to tender to your lordship my sincere and grateful thanks for the part yau have taken. (Cheers). I can assure your lordship that if you should carry out the intention you have expressed of visiting this place again, (Hear), we will give your lordship a most warm and cordial Yorkshire reception. (Cheers). My lord, though the town of Bradford does not present many features which will strike or interest a stranger, yet it presents one feature of great national interest. There is no town in her Majesty's dominions which has increased so much in trade and population within the last ten years. (Cheers.) But it has often been a subject of remark that its public buildings have not kept pace with its private enterprise. Of its private enterprise, my lord, you may form some opinion if you look around you in this apartment, which is but the fourth part of one story of many storys in a large concern. (Hear.) I rejoice that the events of this day will go far to remove that ground of complaint. Gentlemen, it is a gratifying circumstance that we are not assembled here to-day to promote any party object, or to celebrate any party triumph, (Hear), but that we see around this table all ranks, all classes, all parties, uniting to prosecute one common object. (Cheers). We live in a period not only the most extraordinary for its advances both in art and science, but in a period when—to the honour of the age be it spoken—there exists not only in Parliament but out of Parliament, a far greater desire to raise the moral, social, and physical condition of the labouring classes of this country than ever existed in any preceding age. (Hear). This is the common ground on which contending parties love to lay aside their political differences. We appreciate far more than in any former age the importance of the working classes. No man can have taken even a hasty view of the course of public events, or the course of public opinion, without perceiving that the working classes are every day becoming more influential, that in fact power is gradually passing more and more into their hands; nor is it possible, even if it were desirable, to arrest this course; it is, therefore, not only the bounden duty but the interest also of the higher classes to encourage every effort which has for its object the raising of the moral tone, the feeling, sentiments, pursuits, and even the amusements of the working classes. (Hear). The very safety of society is involved in so doing. Whilst we acknowledge with pride that our labouring classes surpass those of any other country in skill, perseverance, and industry, we are compelled to acknowledge with shame that no population in Europe is so much enslaved by habits of intemperance. How important is it then to present to them inducements of a higher order and a more refined character to withdraw them from such pursuits. I rejoice that the first stone of St. George's Hall has been laid this day, for that is one of its great objects. I rejoice that all ranks and classes have taken an interest in it, and I would earnestly hope that this edifice, which will be one of the chief ornaments of the town in an architectural point of view, may prove also one of its highest advantages, conducing in its results to the erection and maintenance of that social structure so important to the glory and prosperity of our own country. (Cheers). Gentlemen, a toast is placed in my hands which I feel to be a high compliment, but which I feel is placed there more on account of my individual than my official position, for I have not the happiness of calling a lady my own. The toast refers to that portion of the human race which civilised man ever delights to honour, and which he honours in exact proportion as he is civilized. (Loud applause). Gentlemen, whatever efforts we make to improve the moral tone of the labouring classes, we shall always find the ladies co-operate with us, nor shall we succeed unless they do. (Hear). I hope the ladies of Bradford and of adjacent towns will often be found in St. George's Hall, exercising there the beneficial influence of their presence and character, for it is the influence of woman that forms the character of the nation. The toast which I feel it an honour to propose, is, "The Countess of Zetland and the Ladies." (Drunk with enthusiastic applause).

The M. W. Grand Master acknowledged the toast. He said—as the name of my lady has been coupled with the last toast, I beg in her name to return thanks for the high compliment you have paid her. I can assure you that if there is any work in which the Countess of Zetland takes especial interest, it is the erection of a Music Hall. Not only is she enthusiastically fond of music, but she is not a very bad performer herself, as a worthy Brother of mine not far distant can testify. I am sure, when I tell her of the compliment you have paid her, she will be highly delighted. Indeed, had it not been for the long journey, which she did not feel able to undertake, she was most anxious to have accompanied me here to day. (Cheers). I shall not have the presumption to return thanks on behalf of the ladies of Bradford in general, but I am quite sure that no one could have drunk her health more cordially than I have done. (Loud cheers)

The Most Worshipful Grand Master here left the room, being escorted to the carriage of C. Waud, Esq. by the Officers of the Grand Lodge, several of the directors of St. George's Hall Company, and other gentlemen. The whole company rose, and heartily cheered the noble lord as he retired.

The Mayor was called to the vacant chair, and proceeded to give, as the next toast, "The P. G. M. of West Yorkshire, the Right Hon. the Earl of Mexborough." (Drunk with Masonic honours.)

The Mayor then called upon John Rand, Esq., to propose the next toast.

John Rand, Esq. said—Mr. Mayor and Gentlemen, whether it is because a little while ago I replied to a toast, and therefore have a fair claim to give a toast, or whether it is that the toast I have been called upon to give is known to be one in which I feel no little interest, and one which will impart to myself no little pleasure, I say not—but at once I give you "The health of the Vicar and Clergy of Bradford." (Cheers.) Nor am I at all mistaken in supposing that this toast is in correct accordance with your own feelings. The manner in which you have received it proves that I am not wrong, and at once I can say that no toast could be given in this room, among the inhabitants of this large borough, more gratifying to them, than the health of our worthy and respected Vicar. (Renewed cheering.) He is well known to us all; he is a kind of public property; he comes amongst us with no sectarian, no narrow principles; he takes his proper position as the spiritual head of this parish, and devotes his time and his talents to promote its spiritual and its temporal interests. (Cheers.) He is well supported by a working body of clergy, and my eye glances at this moment upon one [the Rev. H. de L. Willis], who on this occasion wears a Mason's apron. No one views with greater pleasure, or more greatly values what he considers the fair result of this day's proceedings, than our worthy Vicar; and though the influence which he has to bring to bear upon the morals, the general feelings and habits of his parishioners, is of a strictly spiritual and divine character, yet I am persuaded he will recognise in what may be fairly considered as the legitimate results of such a building as this, carried out in the way in which it is intended to be conducted, a powerful adjunct to his own ministrations, and as aiding vastly in raising the moral character of the inhabitants of this town. And long may our Vicar be spared, and the clergy with him, to preach and teach those doctrines which are in strict accordance with God's Holy Word, and the Articles and Homilies of the Church of England. (Cheers.)

The VICAR of Bradford, on rising, was received with the most enthusiastic applause. He said,—Mr. Chairman, Ancient, Free and Accepted Masons, and my very worthy fellow-townsmen, I shall not detain you long, for the state of my health is not such as to enable me to express all my sentiments of gratification on the present occasion. Allow me, however to say, that I have felt it of such great importance to the moral and spiritual prosperity of this vast community, that I have travelled a very considerable distance, not to defraud myself of the pleasure of what I have witnessed this day, and to bear my humble mite in testifying to what I believe will be the great moral and social result of laying the foundation stone of St. George's Hall. (Cheers.) I never like to be placing one very good thing in downright contrast with another. My excellent and worthy friend has been saying that he felt as much delight as if a church were about to be built; now I really say, "So am I." One thing is a very good thing in its place, and another thing is a very good thing in another place; and while I often hope to see structures raised for the pure worship of God according to the Scriptures and the Articles and Homilies of the Church of England (for I accept most cordially the definition which has been given), yet at the same time I feel equally great pleasure at being present at the work in which we have this day been engaged. It is not a structure for our own amusement, or for our own convenience, nor is it a structure merely adapted for one grade of society. If it were so, ours might be a very diminished degree of gratification indeed; but we have been engaged in a work for all, and in a work which, I trust, will bring all together, and cement them together. I am not about to lift up that impenetrable veil which you of this ancient and mystic Craft throw across the archway of the entrance to your Society. (Laughter and applause.) In the first place, I cannot do it, and in the second place, I have no inclination to do it; but I believe, if I understand it, if I have got a true glimpse of your priesthood from the song so sweetly sung for us this night, to an old national air of my own (hear), I believe you are men that make your symbols mean something. (Hear, hear.) I believe you are men that, when you lay a right foundation, you endeavour to lay it in imitation of the work of the Great Architect of the Universe. (Cheers.) Now, how has He laid the foundations of His work? Geologists tell us that the foundations of this earth are made up of substances differing from each other much in nature, differing from each other much in apparent value, from the rich mineral down to the humble clay, and yet that the Great Architect of the Universe, in laying this foundation, brought these things together, brought things in their nature most dissimilar, things in their apparent value most different, and in the regions to which they originally belonged most remote from one another, and that His great unerring law was, that when He brought them together, He incorporated them, cemented them, and made them into one body. Even the granite, of which the solid ribs of the earth (if I may so express myself) are composed, is a compound body. Union—God teaches us in the very foundation of the earth—union is strength. (Cheers.) Well, then, if union is strength, combination is utility. (Cheers.) Combination is the highest degree of prudence. Now, are we to leave these things just as we found them? Do you Masons leave an assembly of this kind just as you found it? I do not believe it; I believe that you are desirous of carrying forward your work to the brotherly cementing of all ranks and all orders of society. Shall we not apply this rule to such a town as our own? We are apparently in one of those situations, morally and socially, in which the elements of which the world was formed were at one time. Here we have substances brought together—I mean living creatures—from every portion of the British isles. The continent of Europe supplies us with many; the far western world sends in its portion also. Must we not apply God's law? Shall we not endeavour to cement them, to unite them all, the one to the other? Shall we not do our best to fill up any gaps there may be between the grades of society? And if no other event follow from laying the foundation-stone of this grand structure than the bringing one of the aristocracy —so seldom seen in the streets of our own town—into the midst of our dusty, sooty operatives, and letting them see that he is a man like themselves (cheers), is not this a result at which every benevolent and philanthropic heart would rejoice? (Hear.) Ours is destined to be a town in a singular position; it is testified that this town has grown probably more rapidly than any town in England in the interval between one census and another. We are become a giant in body: what will become of that body that does not grow in mind? (Hear, hear.) Shall we leave it to become an unwieldy, unsightly idiot, or a frantic, injurious madman? (Hear, hear.) The work in which we have been this day engaged is a grand step in the right direction. Gentlemen, under the blessing of God Almighty, your perseverance, your mercantile ambition (if you will allow the expression), your industry, your talent, is attracting great multitudes to your town; may the same God grant that your benevolence, your liberality, your Christian principles may lead you to make the necessary moral accommodation for the people. This town is not growing in the old fashion, and your institutions must not rise in the old fashion. They must not be slow, few and far between, but if it is your desire to discharge your duty in your generation; if it is your desire to hand down prosperity, comfort and security, temporal—nay, perhaps eternal blessings, to your sons and to your sons' sons, you will take care that the institutions of your town keep pace with the growth of the people. (Hear, hear.) If there be one thing that could add to the gratification of this day, unsullied by a single stain—and may it continue so to the last!—a day without one single chord of discord to vibrate in it—a day, I trust, holding forth the prospect of the harmonious sounds which we shall hear at the inauguration of this mighty edifice—if anything could add to this feeling of gratification, it would be the extreme propriety that seems to have accompanied the arrangements of the day. I think it has been in the propriety of good taste that your ancient Craft has been asked to inaugurate the proceedings of this day (hear, hear); to your ready and kind response we are indebted for the honour we have this day received in the company of the Earl of Zetland and many of your highest officers from distant quarters. (Hear, hear.) I cannot conceive anything more in harmony, when an edifice for the benefit of all grades of society has been inaugurated by a brotherhood who, whatever mysteries they may have of their own, have placed before the world the one practical faith of universal benevolence. (Cheers.) We know that in one or two large towns the yearnings of the working classes have been put forth in the construction of edifices connected with irreligion, but on the present occasion we have united all that is desirable. I feel confident that the directors at the head of St. George's Hall Company, will, without party prejudice, in the most liberal, impartial, and honest manner, afford us the use of this convenient and mighty structure at all times to all parties for legitimate and proper purposes; but at the same time I feel confidence in these gentlemen that they will most rigidly deny it to everything that is irreligious and unconstitutional. (Hear, hear.) I think we have every reason to rejoice in the occurrence of .the day. It is not merely a social meeting, but we are doing something that will bear greatly upon the moral influence we now exercise upon working people; something that will tend, under the blessing of Almighty God, to lead them to higher and holier things. May the proprietors of this work be spared to see the top stone put upon it, and still further spared to see all their benevolent, humane, and Christian wishes realised, and when they have discharged their duty in their generation, may they hand down this building as a bequest to posterity. (Cheers.) Undertaking to speak the sentiments of my brethren of the Church of England in the town of Bradford, I return you my most hearty thanks for the manner in which you have drunk our healths. (Loud applause.)

Bro. Dr. **Fearnley**, P. P. S. G. W., of Dewsbury proposed, "The D. G. Chap., the P. G. C.'s and our Clerical Brethren;" paying a tribute to those Brethren for their many and varied excellencies.

Bro. **Dowty**, P. G., Chap, East Lancashire, acknowledged the compliment on behalf of himself and his Brethren, in a speech expressive of gratitude to his Brethren and of pleasure that they had been permitted to take part in the interesting proceedings of that day.

Bro. C. **Waud** proposed "The town and trade of Bradford;" noticing some of the prominent features in the past history of both, and expressing fervent hopes that the trade of the town might continue to prosper, and that both employers and employed might continue to advance in every material, moral, and social good.

A vote of thanks having been unanimously awarded to Messrs. Leather and Wrigley for the use of their handsome mill on this occasion, Mr. Wrigley briefly acknowledged the compliment on behalf of himself and his partner.

Bro. Dr. **Fearnley** proposed "The R. W. D. P. G. M., of West Yorkshire, Charles Lee, Esq., and the rest of the Prov. G. Officers," paying a tribute to these gentlemen for their many excellencies and their deep attachment to Masonry.

Mr. **Unna**, of Bradford, responded to the toast given by Bro. Waud, remarking upon the past progress of Bradford, during the last thirty years. He declared that it was close upon the heels of Manchester. He expressed himself deeply attached to our institutions, and desirous to see it advance in every good purpose.

Bro. R. **Carter**, W. M., Lodge 73, Halifax, proposed, "Health and prosperity to the W. M. and Brethren of the Lodge of Hope." Bro. Carter said he regretted that this toast, which deserved so much at their hands, should not have been given before so many of the Brethren and gentlemen of the company had, of necessity left the room. The readiness with which the Brethren of this Lodge had acceded to the wish of the building committee, and the truly Masonic zeal with which they had carried out all the arrangements for the most interesting ceremonies of this day, were at once honourable to themselves as a Lodge, and creditable to the time-honoured institution of which they formed a part. It could not fail to excite the proudest satisfaction in every Freemason's breast, to see that the principles of the Craft were still identified, in the most intimate relationship, with everything which tended to promote the moral and social welfare of mankind. And most appropriately had it been confided to them to begin the superstructure of which they had that day laid the foundation stone. It was indeed a reflection of which the Lodge of Hope might feel justly proud, that they had been instrumental in bringing the G. L. of England, for the first time, into the province of West Yorkshire. Bro. Carter ventured to prognosticate that it would not be the last. The truly courteous response of the M. W. G. M., to perform the interesting ceremony, and attended as he had been by so numerous and distinguished a staff of the officers of G. L. had produced an impression not likely soon to be forgotten, and whilst it augured well for the future prospects of the building they had now commenced, it also proved the honourable position which the Brethren of the Lodge of Hope were held in the estimation of their fellow-townsmen, that to them had been entrusted, in so eminent a degree, the preliminary arrangement of a treat which every Brother of the Craft, as he doubted not every gentleman in the room, had so richly enjoyed. The future, he believed, would reveal to them, that the principles of their venerable Order, on which the present was not the most fitting opportunity for his enlarging, were destined to spread, as they were calculated to enhance the welfare of our fellow-men. This added peculiar force to the toast he proposed—"The W. M. and Brethren, and prosperity to the Lodge of Hope." (Cheers.)

BRO. THOMAS DEWHIRST of Bradford, expressed the great pleasure he had felt in the proceedings of this day, and the obligations they were under to the Earl of Zetland for the honour he had done the Brethren of this district in consenting to lay the foundation stone. He proposed "The W. Ms. P. Ms. and Brethren of their respective Lodges."

Bro. PITT acknowledged the toast, and the National Anthem was then sung. At the suggestion of Mr. Wrigley, the mill was appropriately christened "Zetland Mill." The company separated a little before nine o'clock.

We cannot close this account without recording, and we do it without "note or comment," the charitable act being sufficiently trumpet-tongued, that the Masons have left a lasting and significant memorial of the interesting events of the day, by opening one of the hitherto unoccupied wards in the Bradford Infirmary on Monday last. The ward is fitted up with eight beds, the whole of which, together with the linen, and every possible convenience that may be required, have been furnished gratuitously, and with a perfect disregard as to cost.

[We beg to express our acknowledgments to the Proprietors of the "Bradford Observer" and the "Halifax Guardian," to whom we are indebted for this interesting report.—ED.]

METROPOLITAN.

STRONG MAN LODGE, No. 53.—A meeting of this Lodge was held by dispensation from the Grand Lodge, at Bro. George Shepherd's Telegraph Tavern, Brixton Hill, on Thursday, the 5th June, for the purpose of presenting Bro. Henry Moss, P. M. and Treasurer, with a testimonial of the esteem in which he is held by his Brethren; and likewise to partake of a summer banquet. On this occasion, Bro. Moss, S. P. M. took the chair, (in the absence of Bro. Metchim, W. M.)

After the business of the Lodge had been transacted, the Brethren sat down to refreshment. When the cloth was removed, and justice had been done to the good cheer provided, "The Queen and the Craft" was given from the chair, and responded to in a truly Masonic manner, the National Anthem being also sung with great effect.

"The M. W. G. M. the Earl of Zetland," was next given, and drunk with enthusiasm, as well as the healths of the Earl of Yarborough, and all present and past Grand Officers of the Grand Lodge. The usual toasts having been thus disposed of, Bro. Davy rose to present the testimonial to Bro. Henry Moss, and spoke in the following terms:—"Worshipful Master and Brethren,—The pleasure of presenting this cup, as a testimonial to our worthy Bro Moss, P. M. of this Lodge, and as a token of the high esteem in which he is held, belongs by right to the Senior Past Masters, but they having deputed me to do their work, it is with pleasure and pride that I have the honour of complying with their request. I cannot but regret that some other Brother does not discharge this pleasing duty, whose eloquence would have added greater effect to the event; but however I may feel myself to be deficient in the expression of my feelings, I speak in sincerity of heart; for if ever I have received one moment's pleasure in Masonry greater than any other, it is whilst presenting Bro. Moss with this tribute of respect and esteem for his past services, more especially as that tribute is bestowed by the unanimous wish of the Brethren. May it ever act as a stimulus to his children and childrens' children, that when the Great Architect of the Universe shall take him from them, they may feel that they have before them a memorial of one of the greatest proofs they can possibly enjoy, of the respect and esteem in which their father was held by the Brethren of the Craft, and especially of those of the Strong Man Lodge."

Bro. Moss rose and said:—"Brethren, may I claim your indulgence for my inability, adequately to express my sense of your kindness, and to return you my sincere thanks for the numerous obligations you have already conferred on me, by crowning your favours and honors with this tribute of regard, which will be prized by me to the latest period of my existence. The splendid cup, which you have this day been pleased to present to me, by the hands of Bro. Davy, is indeed valuable, not merely for its intrinsic worth, but for the manner in which it has been given; and if any circumstance enhances the value of this mark of your approbation, it is that you should have selected that old and worthy Past Master to present me with it. I assure you it shall ever remind me of my duty to support this Lodge to the utmost of my power, and to maintain the points of fellowship towards those who have conferred on me such an honourable mark of distinction, and in whose society I have spent many of the happiest hours of my life. I can say no more, than that I offer my heartfelt thanks for your kindness manifested towards me at all times, and that I pray for the lasting prosperity of the Strong Man Lodge, which I trust will continue to flourish until time shall be no more."

The cup presented to Bro. Henry Moss is a Grecian shaped goblet, gilt inside, with oak leaves handsomely chased on the body, forming two shields, with chased flowers at the foot.

MOUNT MORIAH LODGE, No. 40.—On the 8th July, a banquet was given by the Officers of this Lodge, at the Crown and Sceptre Tavern, Greenwich, to N. Layton Hadley, Esq., W. M., in testimony of the high respect they entertain towards him, and in consideration of his efficient services to the Lodge. Bro. W. H. Absolon, S. W., presided, supported by Bros. J. Muggridge, J. W.; E. Ellwood, S. D.; J. Trenerry, J. D.; J. Skeggs, I. G.; and other members of the Lodge, who had been invited to participate in the pleasures of the day. The cloth being removed, the chairman gave the usual loyal and Masonic toasts, which were responded to with the customary honors. Bro. W. H. Absolon then proposed the health of the W. M., N. L. Hadley, Esq.; and said he could scarce find language to do justice to the toast, which he had the honour to offer to their notice; at the same time, no one could possibly feel greater pleasure in proposing it than himself. He called the attention of the Brethren to the fact, that previous to Bro. Hadley being installed, the members of the Mount Moriah were suffering from some rival interests, which had existed during previous years, that owing to his mild yet firm conduct, the cloud which had lowered upon its prospects had given way to a glorious burst of sunshine, and it now stood firm and compact as Freemasons' Lodges only can stand. The Mount Moriah was most fortunate in having so excellent and indefatigable a Master to preside over them, and Bro. Hadley resided some forty miles from town, yet so anxious was he that the duties of the Lodge should be properly and faithfully performed, that on one occasion he had known him to drive the whole of the way home, after having gone through the duties of his important office. He (Bro. Absolon) felt sure that he only spoke the sentiments of the whole of the Officers, when he said how proud he was to wear a collar under so able and kind a ruler, and concluded by calling upon them to drink health, happiness, and prosperity, to Bro. Hadley, observing that, if they drunk in proportion to the good feeling they entertained towards him, they would drink deep, and leave no wine in their glasses.

Bro. Hadley rose at once, though it was some time before he was permitted to speak, so great was the enthusiasm and applause. He begged to return the Brethren his sincere thanks, not only for the honour they had conferred on him in drinking his health, but for having prepared so magnificent a banquet for his reception. This was a proud moment for him, a thing, as he believed, unprecedented in the annals of the Mount Moriah Lodge, although so many excellent Masters had gone before; if anything were wanting to complete the satisfaction that he felt in being W. M., it must be such a scene as this. He must not forget to thank the kind friend and Brother on his left, who had so handsomely proposed this toast, and certainly if he was satisfied with his W. M., he (Bro. Hadley) had good reason to be contented with his S. W. He assured the Brethren that this day would be indelibly impressed on his memory, and he could promise them they would ever find him the same; that to promote the interests of the Mount Moriah would be his object through life, and when he looked round and saw such men wearing collars, and striving to do much more than would be necessary for the fulfilment of the duties of their several offices, by acquiring such a knowledge of Masonic mysteries as would at once fit them to occupy the Master's chair itself, he must indeed congratulate the Lodge on its present happy position, nor did he doubt but that when those who now wore the jewels of Junior Officers came up to the chair, the same genuine Masonic feeling would actuate them in carrying out the duties which appertain to it. He must again repeat the great satisfaction he felt, at being so highly honoured by his Officers, and most cordially thanked them for the confidence they reposed in him, and whilst he wished most heartily that he might remain to see them all P. Ms., as he certainly purposed doing, if spared by the Great Architect of the Universe; but he was certain not one among them could ever feel more highly favoured than he had done that day.

Bro. Hadley resumed his seat, amid the cheers of the Brethren, but rose shortly after, and with much feeling proposed the health of Bro. W. H. Absolon; he said, Bro Absolon's exertions in the cause of Masonry were well known among his friends, and he (Bro. Hadley) certainly claimed the honour of being one of them; the energies displayed by him in the Mount Moriah were only equalled (they could not be surpassed) by his labours at the Emulation Lodge, where he was so justly admired. Bro. Hadley concluded a very eloquent speech, by giving the health of Bro. W. H. Absolon.

Bro. Absolon returned thanks in suitable terms, and gave the health of Bro. Muggridge, J. W., and alluded to the philanthrophy displayed by him in serving steward to the festival of the Girl's School.

Bro. Muggridge in an able address, entered into the nature of our charitable institutions, and said he hoped that the Mount Moriah would annually send a steward to one or other of them.

The chairman then gave the healths of Bros. E. Ellwood, S. D., J. Trenerry, J. D., and J. F. Skeggs, I. G., who severally responded to the compliment.

The Brethren returned to town at an early hour, after passing a delightful evening, each one anxious to promote brotherly love, and to do honour to the W. M.

The members of this Lodge have presented Bro. Henry C. Shenton, P. M., with a very beautiful P. M. jewel, as a testimonial of their esteem and satisfaction at the services he had rendered the Lodge during the previous two years; it is to be considered a peculiar honour, being the only jewel ever presented by this Lodge.

The Burlington and Bank of England Lodges.—The members of these Lodges, between whom there has subsisted for many years a kindly interchange of fraternal courtesies, and a cordial co-operation for the good of Freemasonry, held their Annual Summer Festival for the entertainment of the ladies, at the Castle Hotel, Richmond, on the 21st July. The noble Assembly Rooms of this Hotel were appropriated to the use of the Brethren and their fair guests, who sat down to an elegant dinner at half past six o'clock.

Bro. Phillips, W. M. of the Burlington Lodge, presided on this occasion, and gave great satisfaction by the admirable manner in which he discharged the duties of his office. His appropriate and epigrammatic prefaces to the customary toasts, and his complimentary acknowledgment of the honour conferred on him and the Brethren by the presence of so much grace and beauty, being happily conceived and most felicitously expressed.

The canon composed by Bro. Costa, as a Grace for the Bank of England Lodge, was impressively and beautifully sung, under his direction, by Bros. Coletti, R. Costa, Perugini, A. Tamberlick, Giampietro, Spencer, Bainbridge, and Foakes.

After the close of the banquet the Brethren joined the ladies in the drawing-room, where preparations had been made for dancing, and quadrilles, with some most exquisite singing in the intervals, closed the pleasures of this truly elegant and joyous festival.

The arrangements for the banquet and other entertainments were made under the immediate directions of Bro. Faudel, P. M. of the Burlington Lodge, assisted by Bro. R. Costa, W. M., and Bro. Wright, Treasurer of the Bank of England Lodge, and were highly creditable to the liberality and good taste of those Brethren. The following were among the Brethren present, viz.:—

Burlington Lodge.— Bros. Phillips, W. M., Hodgkinson, P. M., Faudel, P. M., Phillips, P. M., Howton, P. M., Childs, Leaf, &c., &c.

Bank of England Lodge — Bros. R. Costa, W. M., M. Costa, S. W., Spencer, P. M., Wright, P. M., Bainbridge, P. M., Graves, P. M., Colletti, A. Tamberlick, C. Perugini, Giampietro, &c., &c.

Globe Lodge, No. 23.—Freemasonry, for some time past, has not presented a more interesting spectacle than was witnessed on Tuesday evening, July 29th, at the Globe Lodge, No. 23, when His Royal Highness Akbaloddowla Nawab of Oude, was initiated into the mysteries of the Order. At eight o'clock, nearly seventy Brethren, members of the Globe Lodge, and distinguished visitors from other Lodges, were present to grace the ceremony, which was conducted by Bro. Watson, with, if possible, more than his usual correctness and ability. The Secretary of His Royal Highness was first made a Mason, by which arrangement he was enabled to interpret to his royal master, the sublime ceremony of initiation; and it was most gratifying to witness the degree of earnestness displayed by H. R. H., to comprehend the perfect meaning of every thing relative to the beautiful degree, into which he was being admitted. At the close of the evening, H. R. H. and his secretary expressed the great delight they had experienced, in being enrolled among the members of the Fraternity, and that they anticipated the pleasure of passing to the second degree, which was conferred on them on Tuesday, September 2nd.

The Neptune Lodge, No. 22, which continues its meetings during the whole year, met in the King's Head Tavern, Poultry, on Wednesday the 10th September, when three Brethren were added to the number. After the business of the evening had been gone through, in presence of the D. P. G. M. for the city of Bristol and other visitors. After banquet, the D. P. G. M. of Bristol, in a neat address, eulogised the Master and Officers of the Lodge on the correct and emphatic manner in which the ceremonies of initiation had been performed, and which he had never seen more efficiently conducted. As an old man and Mason, he addressed himself very affectionately to the newly initiated Brethren, and at the end of his address, he was greeted with Masonic applause. At the usual hour the party broke up, after having spent a very happy evening. The next Lodge night is on Wednesday, October 8, and not on Tuesdays, as stated in the Almanack.

ST. PAUL'S LODGE, No. 229.—*Bro. Dr. Golding Bird, F. R. S., W. M.*—This eminent Physician and esteemed Member of the Craft, recently gave a handsome entertainment, at Blackwall, to the Members of this Lodge (which enjoys the happiness of being presided over by him for the second time), and a few other Masonic friends. After the health of the W. M. had been proposed in most affectionate and brotherly terms by Bro. Barringer (the Doctor's immediate predecessor in the chair), the feelings of the company were aptly expressed by the following composition of a Member of this Lodge, who is distinguished for his talents, Bro. William Bartholomew, of Grays Inn, who recited it, much to the gratification of the members, all of whom expressed a wish for its publication; with this desire we are happy to be able to comply, through the instrumentality of a Brother, who was present.

Let us at this festive meeting
Give our Master joyful greeting;
Shew him how we love the man,
All his virtues fitly scan;
Say what ground has nature laid,
Say how science gave her aid,
To rear him for the healing art,
And patience, zeal, and skill impart:
How Charity directs his ways
In doing good, not seeking praise:
Tell it forth, that with his friends,
His gravity of mind unbends,
And solace seeks in harmless mirth
From cares concomitant of earth:
But here in this Masonic Guild
Say how he has his part fulfilled;
How step by step with punctual zeal
He laboured for the common weal,
Until,—reward for him most meet,—
We placed him in the Master's seat;
And there how well his light has shone,
The Lodge is proud with praise to own;
Taught well by his Masonic lore
And all his superadded store
Of varied wisdom meekly borne;
But soon the badge of power worn
For two revolving years must pass
To other hands: lift then this glass,
And wish our Master happiness
In his retirement: may Heaven bless
His labours with abundant wealth,
And still a greater blessing—health:
With constant friends, may length of days
Be granted him; may all his ways
Be pleasantness, his paths all peace,
Until life's transient joys shall cease,
Place-giving to "far better" things
With God the Lord, the King of Kings.

Royal Arch.—*Tuesday, July* 15.—This evening upwards of forty Brethren assembled at the Falcon Tavern, Fetter Lane, to present a Testimonial to Bro. W. Blackburn, W. M. 23, and N. Chapter 25. A sumptuous Banquet was prepared by Bro. Ireland, in his very best style. The Chair was occupied by Bro. Lemanski, P. M., 778, and Bro. Sigrist, P. M. 206, took the bottom of the table. After the usual loyal and Masonic toasts, Bro. Lemanski said he now came to the Toast of the evening, which was, Health and prosperity to our guest, Bro. W Blackburn. The worth of our Bro. Blackburn was so well known and appreciated, that nothing he could say would give additional weight to the respect which was entertained for him. From the very great esteem he had for Bro. Blackburn, whom he not only knew as a Brother in Masonry, but regarded as a friend, he felt delighted at being the medium of presenting the Testimonial this evening. It was perfectly well known that great difficulty had existed in obtaining instruction in that most beautiful branch of Masonry, the Royal Arch Degree. It is true that an efficient Chapter of Instruction has been in operation at the west end of the town, but Companions living in and about the city were unable to attend. About fifteen months since, several Companions resolved to form themselves into a Chapter of Instruction, and applied to the Domatic Chapter for permission to hold it under the sanction of their charter; this was cheerfully granted. By the liberality of Companion Sigrist an unique set of R. A. furniture was obtained, and the working of the Chapter was entrusted to the skill and talents of Comp. Blackburn, who readily accepted that arduous and honorary position. How admirably he has discharged those duties was known to every Arch Mason present,—how successfully was evinced by the attendance this evening, and by the Testimonial which it would be his duty and his pleasure to present. He thought they had accomplished that which they purposed—the establishment of a Chapter of Instruction in the eastern part of London, so that no officer of any Chapter might plead ignorance of his duties; he had but to attend the meetings in this place, and he would carry the good effects of his attendance into the Chapter of which he was a member. He had now the privilege of placing round the neck of Comp. and Bro. Blackburn a gold watch and guard; on the inner case was engraved a triangle within a circle, with the inscription, "Presented to Bro. William Blackburn, W. M. No. 23, by his Masonic pupils and friends, Tuesday, July 15th, A. L. 5851." And that the Grand Geometrician of the Universe may grant him health and happiness long to wear it was the hearty wish of all present.

Bro. Blackburn, in returning thanks, said, that any person gifted with great powers of speech, and placed in the situation he then found himself in, would fail to give adequate expression to the feelings which animated him; if, then, the tongue attuned to eloquence should fail to utter the dictates of the heart, what was there for him but to despair of being able to convey to the Brethren present the deep gratitude he felt for their kindness in presenting him with this valuable mark of their approbation. He entreated them not to judge of his thanks by the feebleness of his words, but to believe that their kindnesses were deeply registered where every day he would turn the page to read them. He had taken great interest in the Domatic Chapter of Instruction, and had devoted much of his time to promote its efficiency and prosperity; but all his efforts would have been unavailing, without the support of those whom he saw around him; and it was as much to their exertions as to any other cause, that this chapter owed its proud position. He had not anticipated that his poor services would have been so rewarded, and he thought that he owed this mark of their favour more to their generosity than to his own exertions. The obligation was not all on one side, for, while superintending the ceremonies and lectures of our beauteous Order, he was enjoying some of the happiest moments of his life, and cultivating friendships which he hoped would terminate only with life itself. He owed much to the kind forbearance of the members of the Chapter, who met his arrangements in the most courteous manner, and he was deeply indebted to several of its members for the many acts of kindness he had received at their hands. He could not suffer the occasion to pass without alluding to the zeal and generosity of Bros. Lemanski and Sigrist in conceiving and carrying out this Testimonial; he well knew how proudly they felt that the result of their labours had had so happy a termination. He owed much to Masonry, for it had not only introduced him to many friends whom he otherwise would never have known, but had enabled him to do that which every right-minded individual would aim at—to obtain the approbation and esteem of those with whom he was connected. He felt himself deeply in debt, and he trusted the Brethren would assist him in discharging that debt by making claim upon his future services. He would conclude with an earnest desire that they may long live to enjoy those social feelings which had been so happily exhibited on the present occasion.

The testimonial was then handed round the table; it is a very chaste and somewhat costly English gold watch, with a gold guard-chain, the watch has all the modern improvements and jewels. The workmanship reflects great credit upon Bro. Banks, who furnished it.

The health of Bro. Lemanski was then proposed. He said he had nothing to add to the observations he had previously made, save to express the delight he experienced at the unanimity and good fellowship displayed throughout the evening. He thanked them for the compliment, and begged to offer the health of Bro. Sigrist, who had shown the greatest perseverance in bringing this matter to its happy conclusion.

Bro. Sigrist said he could not conceal the satisfaction he felt on the present occasion. He had not laboured more in the proceedings of this evening, than Bro. Blackburn had in imparting Masonic instruction to him, and it was to that instruction he was indebted for his progress in Royal Arch Masonry. He would advise all the Companions, who were looking up to office in their Chapters, to take advantage of the instruction which was now offered.

"Prosperity to Chapters, and Lodges of Instruction."

Bro. Watson, P. M. 23, and P. Z. 25, in returning thanks for the Chapters of Instruction, said he remembered the time when there was scarcely a good working Arch Mason to be found in the Order, and it was mainly owing to the Chapter of Instruction, No. 25, that the working in the Royal Arch had made the progress now witnessed. It was a matter of pride to him, that Companion Blackburn, whom he had exalted to the Royal Arch Degree, and twice installed in the Master's Chair, should become the leader of the Domatic Chapter of Instruction. Nothing could speak more plainly of their utility, than the proficiency of Companion Blackburn, who had gained all his Arch Masonry from No. 25, where he claimed as much respect as he enjoyed in No. 206. He heartily wished the Domatic Chapter of Instruction every success.

PROVINCIAL.

Cheshire—Crewe.—Masonry continues to prosper in Cheshire. On Wednesday, July 2, a number of the Brethren met at Crewe, to inaugurate the transfer of the Lodge of Unity, No. 403, from the Wellington Inn, Stockport, to the Crewe Arms, in that town. Bro. Gibbs Crawfurd Antrobus, of Eaton Hall, was at the same time installed W. M., and appointed his officers for the year ensuing. The object of the Brethren comprising this Lodge seems to be to facilitate an interchange of communication between the Worshipful Masters and Wardens of the several Lodges in this and other Provinces, so as to lead to an uniform system of working, and to constitute it a connecting link between the Craft Lodges and the Grand Lodge of the Province, and its chief peculiarity is, that none but Master Masons will be eligible to join. The necessary formalities having been observed, the ceremony of installation was very ably performed by Bro. Moody, V. W. P. P. G. R. for Cheshire, the candidate being presented by Bro. A. R. Martin, of Bangor, V. W. P. P. J. W. for West Lancashire, acting for Bro. Hudson, the immediate P. M. The W. M. then invested Bro. Hudson, of Stockport as P. M.; Bro. Cruttenden, of Stockport, S. W.; Bro. J. Smith, of Langley, J. W.; Bro. A. Stephens, of Liverpool, S. D.; Bro. J. Bland, of Macclesfield, J. D.; Bro. T. Cawley, of Nantwich, I. G.; and Bro. E. H. Griffiths, of Nantwich, Secretary. Bro. W. Rayner, of Stockport, was elected Treasurer. All these Brethren are present or Past Provincial Grand Officers. At the close of the business, refreshment was provided in Bro. Edwards' usual superior style, and the proceedings were enlivened by an excellent party of glee singers under the direction of Bro. Twiss, the W. P. G. O. The usual loyal and Masonic toasts were drunk with enthusiasm. Bro. Cruttenden was highly complimented for the services which he had rendered to the Craft, especially in effecting the transfer of the present warrant, and the warmest anticipations of success were expressed. The Brethren returned to their respective homes in good time by rail the same evening.

Cornwall.—Truro.—*Phœnix Lodge of Honour and Prudence, No. 415.*—The Brethren of this highly reputable Lodge have recently removed their quarters from the Red Lion Hotel, to a private house, taken for the purpose in Pydar Street, which they have furnished handsomely and in Masonic style, and have put their I. G. to reside in a portion of it, to take charge of the premises.

Cumberland.—Penrith.—*Provincial Grand Lodge.*—On the 16th July the Annual Meeting of the Grand Lodge of the Province of Cumberland was holden at Penrith, by Bro. Joseph Iredale, the D.P.G.M. The following Lodges were represented, viz.:—Sun, Square, and Compass Lodge, No. 138, Whitehaven; Union Lodge, Carlisle, No. 389; Wigton St. John's Lodge, Wigton, No. 409; Lodge of Unanimity, Penrith, No. 424; Holy Temple Lodge, Longtown, No. 595. The following officers were then appointed and invested for the ensuing year, viz.:—Bro. Clark, W.M. of No. 409, P.G.S.W.; Bro. Fletcher, W.M. of No. 138, P.G.J.W.; Bro. Forster, W.M. of No. 595, P.G.S.D.; Bro. Routledge, Wigton, P.G.J.D.; Bro. G. G. Mounsey, of Carlisle

P.G.S.; Bro. Lockie, of Carlisle, P.G. Treasurer; Rev. Bro. Porteus, Penrith, P.G. Chaplain. After the usual business of the province was transacted, the Brethren sat down to an excellent dinner, presided over by the D.P.G.M., and spent the evening with true Masonic feeling and brotherly love.

DORSET.—WEYMOUTH.—The Brethren of the province of Dorset held their annual gathering under the presidency of Bro. William Tucker, of Coryton Park, the R. W. Prov. G. M., at Weymouth, in the handsome and commodious Lodge-room of that town, where a goodly number of Royal Arch Masons met in Chapter on Wednesday evening, August 20th, when the following Comps. were appointed to serve in the respective offices for the ensuing year. H. Williams, H.; T. Robinson, J.; J. Jacob, E ; Rev. G. F. St. John, N.; John Sydenham, P. S.

On Thursday morning, the 21st., a party of the Brethren, to the number of about eighty, assembled at the Lodge-room, whence, after having transacted the preliminaries usual on such occasions, and being habited in the aprons, collars, jewels, &c. &c., appertaining to their respective offices, they walked in regular order of procession, to St. Mary's Church, the Lodges and Brethren taking precedence according to seniority. The R. W. Prov. G. M. was accompanied by Bro. H. C. Vernon, P. S. G. W. of England, P. G. M. of the province of Worcester, and by Bro. N. Highmore, of Sherborne, one of the oldest and most active Masons of the province. The Lodges represented on this occasion were Amity, 160, Poole; All Souls, 199, Weymouth; Benevolence, 459, Sherborne; Faith and Unanimity, 605, Dorchester; Rural, 802, Chardstock.

On arriving at the entrance to the sacred edifice the Brethren filed off, leaving a passage between them, through which the R. W. P. G. M., preceded by the P. G. Tyler with drawn sword, and followed by the P. G. Sword-bearer, walked, the Brethren falling in in rotation, thus reversing the order of procession.

Prayers were impressively read by Bro. the Rev. W. Buller of Dorchester, the sermon being preached by the Prov. Chaplain, Bro. the Rev. J. C. Parr, of Parkstone, Poole, from 1 Samuel, c. xviii v. iii. "Then Jonathan and David made a covenant, because he loved him as his own soul." The preacher drew a glowing picture of David's love for Jonathan, and improved the subject by pointing out the especial feelings of love and charity which should be the rule of conduct of all Masons, in their walk through life. The choral services selected were most efficiently performed, Bro. Rooke, the P. G. Organist, presiding at the organ.

At the conclusion of the service, the Brethren returned to the Lodge in the same order of procession as they left it in the morning, but by a different route; a very considerable number of persons were assembled along the line, both in the streets and at the windows of their houses, for the purpose of having a view of the gay cavalcade, and at many points streamers of various colours were suspended across the street.

Arrived at the Lodge the Brethren were soon in their places, and the business was opened according to the ancient forms and ceremonies. During the proceedings the R. W. P. G. M. delivered his annual charge to the assembled Lodge in nearly the following terms:—

My dear Brethren.—It is now five years ago that I first had the opportunity and pleasure of addressing you publicly from this place, a place of high honour, and one which I am indeed most truly proud of filling: on this very day, five years ago, I was placed in this chair, and I am glad of this opportunity of thanking you for the support, which you have so cordially and unanimously given me in the carrying out of my various duties within this Province. There perhaps never was any time when the Craft was in a more flourishing state than at the present; when Masonry was more as it should be; when there was a more general quiet pervading the Order; when the Brethren more dwelt together in unity. One of the great means in the production of this most desirable result has been the consolidation of the two Charities, so happily effected last year, the scheme of which, on trial, works well, and although there are some who are doubtful as to its final result, still there are others who are most sanguine, not only in their hopes, but in their firm belief that every good that can be humanly hoped for, will attend the present state of our Institution. To me it is most pleasing and gratifying to see that in these days an attempt should be made by those high in the seats of honour to cause, and bring about, in this country an universal mixing and gathering together of all nations, creeds, colours, and languages. The Great Exhibition of the Industry of All Nations has attempted this, and has succeeded far beyond the expectations of all; but it must be remembered that Masonry achieved this long before many of those nations, who now vie with happy England in arts and sciences, had emerged from their primitive ignorance and darkness. Masonry has ever promoted this scheme; and by promoting it quietly, steadily, and perseveringly, from the earliest antiquity, may perhaps be said to be one of the great instruments in the hands of the Great Architect of the Universe in bringing to pass that which now is going on, and is at once the envy and the admiration of all civilized nations. The great point to be admired in our Masonic system is, that as Brethren we meet, as Brethren we part; that no religious or political discussion disturbs the harmony of our Lodges; and thus we ensure a Brotherly good and kind feeling, which binds us closer and closer at every meeting of our Order. But, my Brethren, mistake me not; I have already too often asserted the contrary; we are neither, as a body, latitudinarians in religion, nor libertines in political opinions. We are, as a body, of the religion of that country in which we are located, and we are the strong supporters of government and good order wherever we may be placed; and I here take the opportunity of again asserting, most firmly, that which I have ever asserted, that to all those who will take the trouble of looking fully into our Order, we are truly and essentially Christian in our constitution, our regulations,—our laws, and our ceremonies; true and granted, these are so framed as to admit all, who believe in a God to enter our gates; still Christianity is our basis, our groundwork, and, to every right thinking and well-intentioned Mason, constitutes the true secret of Freemasonry. What is the creed of the Jew? is he not looking forward for that most glorious event which we are satisfied has, 1800 years ago, taken place. To the Unitarian, to the Libertine, I say nothing more than this; may the Great God, in whom each professed his belief when he first placed his foot within a Masonic Lodge, guide his footsteps towards the true light, so that he may eventually see the real object of our system in the full blaze of Christian morality. That the Mahometan should belong to us is not extraordinary: his is a bastard system of religion, propagated by the sword, but still retaining so much of the pure light, from which it has been pirated, as to shew at once its imposture and falsity—still a firm belief in a God is his creed. That the wild Indian, the Hindoo, the Chinese, or any other idolater, should belong to us, is equally understandable; they have all more or less descended from those, who formerly fell away from the religion of the Jews; they have retained a certain portion of that religion, and in almost every instance, could you but get at the real belief of their priests, you would find them pure Deists, and still at the same time worshippers of the Triangle as the most sacred of all emblems. The descendant of Ishmael, the wild Arab of the Desert, "whose hand is against every man, and every man's hand against his," will, on the dry and yellow soil of his sandy plains, meet a Brother as a Brother, and give him protection and safe passage on his journey! Aye, my Brethren, he will meet him as perfectly on the Points of Fellowship as it could be done in this Lodge. Perhaps the most extraordinary opposition, which our Order has ever met with has been from the Church of Rome, and also from the Romanising party within our own Church; on this subject, and to shew you the bitter hostility of the Church of Rome towards us, I refer you all to the leading article of the last number of the Freemasons' Quarterly Magazine and Review, and I beg each of you, as a favour to myself, to read it. This opposition towards our Order and persecution of its members is most extraordinary, and more particularly so in these enlightened days; that our Order was once petted and fostered by that Church is a matter of historical fact; that our Order, in connection with that Church, built most of the noble and venerable ecclesiastical edifices in this and other Christian countries, is equally authentically recorded; that our Order is loyal, both to Church and State is never disputed. Why then should we be persecuted? but for this. for having this, the Volume of the Sacred Law, always open in our Lodges, which we are all at liberty, and are exhorted, to study, and from which we have full license and scope to draw our own deductions and conclusions. As for our opponents within our own Church, I look at them, in the same light as the Church of Rome looks at them, as imitators, and but imperfect ones of herself.

I must now come more immediately home and look into the affairs of our own Province. I am glad to find that, on the whole, we are on the advance, and although perhaps that advance is not so great as I could have wished to have seen it, still it proves that our Order, and principles, are not dormant, but are still vigilant and active, and only require time and opportunity to bring them into full vigour and action. There is one point, on which I have most sincerely to congratulate the Brethren of this Province, and that is on the general harmony, good feeling, and unanimity which exists amongst them; never yet has it been my lot to be called on, as your Provincial Grand Master, to interfere in any disputes, and truly happy do I feel in being thus able publicly to record my testimony to this gratifying fact. Since I last had the pleasure of meeting you, I have had the honour of installing two Provincial Grand Masters into their respective chairs,—one you well know, Bro. Vernon, the P. G. M for Worcester, a Brother outdone by no one in his zeal for the Order, and for his skill and ability in working the Craft; the other, Dr. Bowles, P. G. M. for Hereford; of whom I can also say, that he is second to none in his wish and endeavour to support the real interests of the Order. My Brethren, I must now conclude, first thanking you for your attendance here this day, and at the same time begging you to be active, zealous, and vigilant, and thus to shew to the uninitiated that we are Masons in deed and in truth, and not merely in name.

The following gentlemen were then appointed Provincial Officers for the ensuing year:—Sir E. B. Baker, Bart. S. W.; J. Maunders, J. W.: Rev. J. C. Parr, Chaplain; W. B. Hancock, Registrar; W. Hannen, Treasurer; J. Jacob, Secretary; E. V. Mainwaring, S. D.; D. Sydenham, J. D.; — Buckland, Sup. of Works; J. Tizard, Dir. of Cer.; C. Bessant, Assist. Dir. of Cer.; Joseph Farwell, Sword Bearer; R. Rooke, Organist; J. Honeyborne, W. Bryant, Standard Bearers; Benjamin Moores, Grand Pursuviant; J. Sherren, J. Robertson, G. N. Dobson, G. Frampton, C. G. Beale, P. Sutter, Stewards; the Lodge closed about half-past two o'clock.

The Banquet.—At four o'clock, the Brethren, to the number of about fifty, met their Prov. Grand Master, around the festive board, the R. W. P. G. M. was chairman, the vice-chairman, Bro. J. Maunders, W. M. of the Lodge of All Souls, Weymouth, the newly appointed J. W. of the province, and Bro. James Milledge, who had during the day performed the duties of the P. G. S. W., for Sir John de la Pole, Bart., who was unavoidably absent.

Full justice having been done to the excellent fare, the P. G. M. proposed as the first toast amongst Masons, "The Queen and the Craft," which was received in a most loyal and enthusiastic manner.

The toast of "Prince Albert and the rest of the Royal Family" followed, and was succeeded by the health of a nobleman who,—said the P. G. M. was, as he deserved, universally respected and beloved—"the Grand Master of England, the Earl of Zetland."

The next toast was the health of "the Earl of Yarborough, the Deputy Grand Master of England."

The P. G. M. proposed the health of "the Officers of the Grand Lodge," coupling with the toast the name of a Brother known to all around him, and who had been present at their proceedings in the Lodge on that day—"Bro. Vernon, the P. G. M. for Worcester,"—one who was beloved by all within the sphere of his acquaintance, both as a man and a Mason; a gentleman pre-eminently successful in understanding the ceremonies and most minute forms of the Craft, and who carried out his various duties in a most praiseworthy manner. He (the P. G. M.) regretted that their Brother Vernon was not present at the festive board, the more especially so as his absence was caused by the state of his health, it being such that his medical advisers prohibited excitement of any kind.

This toast having been duly honoured, the Rev. J. C. PARR rose and said, that he would propose the health of one who from his activity since his appointment to the high office he filled, his zeal for Freemasonry, his anxious desire for its prosperity, especially in this Province, could not but be most gratifying to every Mason, who served with or under him. He proposed the health of "the Prov. Grand Master for Dorset," (applause) one who never absented himself from the Lodge on any occasion, either public or private, whose constant aim it was to govern well his Province, and in the Grand Lodge of England to watch over the interests of Masonry.

The toast was received with much enthusiasm, and with Masonic honours.

Bro. W. TUCKER, in the course of his remarks, thanking the Brethren for their expressions of good feeling towards him, said, it gave him peculiar pleasure to meet them in the Weymouth Lodge on this occasion, as it was the anniversary of his installation, five years since, to the high position he now occupied. He hoped that under the superintending hand of a kind Providence, the coming five years would pass over as satisfactorily for the Province, with as much harmony and good feeling, as had the past. For this end no effort should be wanting on his part, and he would continue to carry out, to the utmost of his power, such measures as he considered would be most conducive to the interests of Masonry. He believed that his ideas on this subject were in accordance with those of a majority of members of the Craft, but it was not to be expected that every individual would agree with all he did.

Bro. **Maunders** (P.G.J.W. and W.M. of All Souls Lodge), in proposing the health of the Prov. Chaplain, the Rev. J.C. Parr, said that the Brethren, who had attended the sacred services at the church in the morning could but feel the most sincere respect for the remarks which fell from him in the pulpit. His sermon was of a truly Masonic character, and must have come home to the heart of every Mason present.

The Rev. J.C. **Parr**, after thanking the Brethren for the compliment they had paid him, said that for many years past he had retired, he might say, from public life altogether, although it had been his honour and privilege in his younger days to have been an active Mason. As long as twenty-one years since he accepted the reading-desk in Weymouth Church, at a Provincial Masonic meeting, only two years after he had entered into holy orders. He had then every inducement to court publicity, but with him a domestic life always had peculiar charms, and he retired into privacy. Had it not been for his early recollections, and the manner in which he had been brought up by a kind parent, who was for very many years a most zealous and consistent Mason, who was well-known to many present, he should have been unable to perform the duties of this meeting. He came, feeling, that if it were permitted for those above to look down upon this world, and know what was here transpiring, his departed father would rejoice that he had attended this meeting. Bro. Parr added that his feelings would not have permitted him on that day to join in any conviviality, save that of a body of Freemasons, as, he said, he considered that as Masons they were assembled to carry out the principles of religion and brotherly affection. To attend in the performance of his duties that day he had left behind him a brother on the bed of sickness, and he felt that in attending the meeting he should have the prayers of every Mason present for his eternal welfare. In joining the party, he only did that which, were his brother able to express the wish, he would have been most anxious for him to do, and were it in the power of his departed parent to speak here on earth, he would say, "you are doing well." Had not such feelings supported him, he should have been unable to have gone through the duties of the day, and he thanked God that he had been so supported. Had it pleased God that his brother should have been in health, he would have been present on this occasion, and accompanied by one of his sons, recently admitted to the privileges of the Craft, (and a second he hoped would one day tread in the steps of his honoured grandfather.) Bro. Parr having expressed a hope that every succeeding generation of his family would successively be united as Masons with the Province of Dorset, begged the Brethren to accept his thanks for the toast, and added that though the services he had performed were but humble, they were well-intended and earnest.

The P.G.M. next proposed the health of the Officers of the Provincial Lodge, passed a compliment to them for their zeal in Masonry, and said he believed that he had for the year as efficient a body of officers as at any period since he had had the honour of filling the chair.

Bro. MAUNDERS (P. G. J. W.) acknowledged the toast on behalf of himself and the other newly appointed Officers.

Bro. J. HARPER returned thanks for the health of the Past Provincial Officers, with which his name had been coupled.

The P. G. M. stated the peculiar circumstances which had prevented the attendance of Sir B. Baker, Bart., Bro. W. Eliot, and Bro. H. Williams, and proposed the health of the absent Brethren of the Province.

The concluding toast was "To all Poor and Distressed Brethren all over the world, wherever dispersed or however distressed, with a speedy relief from all their troubles."

The P. G. M. left before eight o'clock, and the whole proceedings of the day passed off in a most satisfactory manner.

ESSEX.—ROMFORD.—One of the most interesting and successful assemblies which we have known in Masonry, took place at Romford on Thursday, July 3rd, on the occasion of the annual meeting of the Prov. Grand Lodge for this county, and we hail the proceedings of the day with peculiar pleasure not only as a step to the revival, which we have so strongly advocated, of Masonic processions, and other public ceremonies, on fitting occasions, but as affording evidence to the world how inseparably Masonic intercourse and enjoyments are interwoven with the cause of Masonic and universal Charity.

A large number of the best Masons in Essex were present, and the province was honoured by the attendance of many highly distinguished Brethren as visitors. The Prov. Grand Master, R. W. Bro. R. Alston, presided; and among the Brethren present we remarked R. W. Bros. Hon. G. O. Callaghan, R. G. Alston, A. E. Campbell, F. Dundas, W. F. Beadon, F. B. Alston, F. Pattison, P. G. Wardens; V. W. Bros. Rev. W. Fallofield, Rev. J. Vane; Rev. J. W. Gleadall, P. G. Chaplains; W. Bros. T. R. White S. G. D.; F. W. Bossy, G. R.; Rowe, *M. D.* P. D. Prov. G. M.; L. Thompson, G. W. K. Potter, P. G. Deacons; J. Masson, G. P. de Rhe Philipe, G. H. Patten, P. G. Sword Bearers; F. W. Breitling, G. Pursuivant; Captain Skinner, *R. A.*, Dep. Prov. Grand Master; Mills, Thiselton, J. Crew, Lloyd, J. Barnes, Bisgood, P. G. Stewards; J. Hervey; Dr. Major; Barrett; Adison; and several other well known Metropolitan Brethren; W. Bros. F. J. Law; — Bowler; A. Meggy; Browning; Simpson; Rev. H. Wittington; T. Durrant; R. Pemberton; R. A. Bowers; and many other Present and Past Grand Officers of Essex. Bros. Rev. C. S. Bourchier, Unwin, Nash, &c. Grand Officers of Herts, together with representatives from every Lodge in Essex, and many other Brethren.

The Lodge having been duly opened, Bro. Captain Skinner was invested with the insignia of D. Prov. G. M. (in the room of Bro. Dr. Rowe, resigned), and the other officers of the Lodge for the ensuing year appointed.

At about one o'clock the Brethren formed in procession, and moved towards St. Edward's Church, the children, who are educated and supported by the Royal Masonic Institutions, uniformly attired, forming an interesting part of the *cortège*, in the following order:—

A Tyler. A Tyler.
BAND.
Provincial Grand Steward. Provincial Grand Steward.
The Boys of the Royal Masonic Institution two and two, with their Banners.

The Girls of the Royal Freemasons' School, two and two.
Provincial Grand Steward. Provincial Grand Steward.
Brethren not Members of the Lodges in the Province of Essex, two and two, according to Numbers of their respective Lodges,—the Juniors first.
Tyler.
The North Essex Lodge, No. 817, two and two.
The Worshipful Master, 817.
The Royal Burnham Lodge, No. 788, two and two.
The Worshipful Master, 788.
The Chigwell Lodge, No. 663, two and two.
The Worshipful Master, 663.
The Lodge of Confidence, No 662, two and two.
The Worshipful Master 662
The Lodge of Hope, No. 627, two and two.
The Worshipful Master, 627.
The Lodge of Good Fellowship, No. 343, two and two.
The Worshipful Master, 343.
The Romford Lodge, No. 259, two and two.
The Worshipful Master 259
The Lodge of True Friendship, No. 186, two and two.
The Worshipful Master, 186.
The Angel Lodge, No. 59, two and two.
The Worshipful Master, 59.
Provincial Grand Steward. Provincial Grand Steward.
Provincial Grand Officers of other Provinces, two and two.
Past Provincial Grand Officers of Essex, two and two—the Juniors first
The Provincial Grand Pursuivant.
Provincial Grand Organist. Provincial Grand Superintendent of Works.
Provincial Assistant Grand Director of Ceremonies.
Provincial Grand Director of Ceremonies.
The Provincial Grand Secretary, carrying the Book of Constitution.
Provincial Grand Registrar. Provincial Grand Treasurer.
Grand Stewards of England, two and two.
Grand Officers of England, two and two—the Juniors first.
Corinthian Light, borne by a Master Mason.
Column of the Junior Provincial Grand Warden, borne by a Master Mason.
The Junior Provincial Grand Warden.
Doric Light borne by a Master Mason.
Column of Senior Provincial Grand Warden, born by a Master Mason.
The Senior Provincial Grand Warden,
Attended by the Junior Provincial Grand Deacon.
The Provincial Grand Chaplain, with the Volume of the Sacred Law
Very Worshipful Brother the Rev. J. W. Gleadall,
Past Grand Chaplain of England.
THE DEPUTY PROVINCIAL GRAND MASTER.
Ionic Light, borne by a Master Mason.
The Gavel of the Provincial Grand Master, borne by a Master Mason.
The Provincial Grand Sword Bearer, with the Sword of State.
THE RIGHT WORSHIPFUL THE PROVINCIAL GRAND MASTER,
Attended by the Senior Provincial Grand Deacon.
The Provincial Grand Tyler, with Drawn Sword.

The day was unusually fine, and the appearance of the procession, (especially of the children of the Masonic schools, whose looks and demeanour caused general admiration), was both interesting and brilliant.

On the head of the procession reaching the church, the Brethren halted, and opened their lines facing inwards. The Prov. Grand Master passed up the centre, followed by the Brethren in succession from the rear, thus inverting the order of procession into the Church.

Divine service was performed by the Rev. Bro. Wittington, Prov. G. C. A hymn, composed for the occasion by Bro. M. Costa, G. O., was sung by the girls of the Freemasons' School, and a most eloquent and impressive sermon was preached by V. W. Bro. Rev. J. W. Gleadall, P. G. C. of England, whose words must long remain engraved in the minds of his hearers. A collection was then made for the benefit of the Royal Freemasons' Girls' School. The church was crowded to excess, even the standing room being occupied, and many sitting in the porch.

At the conclusion of the service, the procession was again formed, and proceeded to a field hard by, where the children were liberally regaled with an excellent dinner, including dessert, &c., a treat which they appeared much to enjoy, happiness being depicted in every countenance. A large number of ladies from the neighbourhood were present, and seemed to derive great pleasure from the interesting spectacle.

The Brethren then returned to the Lodge. The following were proclaimed Grand Officers of the Province for the year 1851-2, and the Prov. Grand Lodge was closed in due form.

Provincial Grand Officers for 1851:—Captain Samuel J. Skinner, Lodge of Good Fellowship, No. 343, Deputy Grand Master; William Wing, North Essex Lodge, No. 817, Senior Grand Warden: William Auger, Royal Burnham Lodge, No. 788, Junior Grand Warden; Thomas Durrunt, Lodge of Good Fellowship, No. 343, Treasurer; Rev. James Bruce, Royal Burnham Lodge, No. 788, Rev. Henry Whittington, North Essex Lodge, No. 817, Grand Chaplains; Samuel James Surridge, North Essex Lodge, No. 817, Grand Registrar; Andrew Meggy, Lodge of Good Fellowship, No. 343, Grand Secretary; Thomas Horner, Lodge of Confidence, No. 662, Senior Grand Deacon; John Tracey, Angel Lodge, No. 59, Junior Grand Deacon; John Bromley, Lodge of Hope, No. 627, Grand Superintendent of Works; John Arthur Locke, Chigwell Lodge, No. 663, Grand Director of Ceremonies; John Amery, Lodge of Good Fellowship, No. 343, Assistant Grand Director of Ceremonies; Michael Lane, North Essex Lodge, No. 817, Grand Sword Bearer; Robert Wilson, Lodge of Good Fellowship, No. 343, Grand Pursuivant; James Maryon, Lodge of Good Fellowship, No. 343, Grand Tyler; Richard Carter, Romford Lodge, No. 259, John P. Saral, George G. Dixon, Thomas Tuckwell, Henry Seaton, Lodge of Good Fellowship, No. 343, Francis Brown, North Essex Lodge, No. 817, Grand Stewards.

The Banquet.—Shortly after four o'clock the Brethren re-assembled in a handsome marquee erected by Mr. Benjamin Edgington, at the rear of the White Hart Hotel, where a very excellent cold dinner was served by Bro. Taverner. The R. W. P. G. M. Bro. Alston presided, supported by the Grand Officers, and nearly every Brother who was present at the proceedings of the morning.

Upon the cloth being removed, and grace said by the Rev. Bro. Gleadall, the R. W. P. G. M. proposed, "The healths of Her Majesty the Queen, God bless her, and of H. R. H. Prince Albert, and the rest of the Royal Family," which was most warmly responded to.

The R. W. P. G. M. then rose to propose a toast, which he was sure would be cordially received in all assemblages of Freemasons, as the head of their Order and the foundation of their prosperity. "The health of the Most Worshipful Grand Master of England." (Cheers.) He had thought it right to invite the noble Earl to honour them with his company that day, and he had expressed his regret that he could not accept the invitation. He did not question the policy which led the Grand Master to decline attending the meeting of the Grand Lodge of any one province, and if the noble Earl had visited one, he (the P. G. M.) was sure it would have been this, as it would probably lead to invitations for all, and as all could not be accepted, it would only tend to the gratification of one province and the disappointment of many. He was satisfied, therefore, that they had no cause of complaint at the absence of the Grand Master, who had in declining the invitation, sent a most liberal donation in promotion of the objects of the day. (Loud cheers.) He begged to give them the M. W. G. M., the Earl of Zetland. (Cheers.)

Bro. Dr. Rowe, P. D. P. G. M. for Essex, next rose amidst loud cheers, and said that he had received permission to propose a toast, and he would take advantage of that permission to place before them a toast which he was sure would meet with a most cordial reception; as, to the worthy and honoured Brother whose health he was about, as no doubt they already anticipated, to propose, the Masonic province of Essex owed a large portion of its prosperity. (Cheers). Before proposing his toast, they must allow him to take a short review of the history of the Provincial Grand Lodge of Essex, and calling to their attention the circumstances that when the Provincial Grand Master took possession of the chair, which he had now held to the honour and benefit of the Craft for more than fifteen years, there were but four lodges in the province, only one of which, that at Colchester, was capable of performing the duties properly. Under the auspices, however, and owing to the exertions of the P. G. M., the number of lodges in the province had increased from four to nine; the Brethren in the whole of which were capable of performing their duties as well as they could be performed in any province in the kingdom. (Cheers.) Among the qualities which most distinguished their Right Worshipful Chairman, one of the most important was that which was the brightest ornament of the Craft, one of the brightest gems that could deck a crown—Charity. (Loud cheers.) Never could that charity have been better set forth than it was five or six years since, when their late Prov. Grand Chaplain, Bro. Hewlett, was cut off from amongst them under peculiarly distressing circumstances. He (Bro. Rowe) should never forget the noble part the R.W. P. G. M. then took: under his auspices the Rochford Lodge took under their immediate protection the nine orphans, made arrangements for paying the debts, paid an execution out of the house of the mourners, and made arrangements for the deceased Brother being buried with every becoming mark of respect. After that the P. G. M. called a meeting of the Grand Lodge of the Province, and so well pleaded the cause of the poor orphan, that it resulted not in, like the Idiot's tale, "sound and fury, signifying nothing," but in a subscription being entered into, which at once produced 105*l.* Nor was that all; the fire of benevolence having been kindled by the Province of Essex, spread throughout England, and nearly 4,000*l.* was raised by the brethren for these poor orphans, so that instead of feeling so acutely as they might have done the loss of their father, they were placed in a position which their unhappy parent would never have secured them. That 4,000*l.* had been placed in the hands of trustees for the benefit of the children, who had been provided for without that fund being materially reduced. (Cheers.) They had only to see their R.W. P.G. M. surrounded by his family circle to be convinced how beloved he was; and that in no family did domestic happiness and joy more prevail, and nothing could be a surer test of the virtues and qualities of a man—(Cheers)—than to find him happily placed in the midst of his children, and beloved and respected by all who knew him. (Cheers.) If he were permitted he would apply to the P. G. M. he words of the immortal bard:—

"May he live
Longer than I have time to tell his years,
Ever beloved and loving may his rule be,
And when old Time shall lead him to his end
Goodness and he fill up one monument."

Being sure that their worthy P. G. M. possessed their most fervent regard and esteem, and that they would cordially join with him in drinking his health, he would now ask them to drink to the long life, health, and happiness of the R. W. Prov. Grand Master. This toast was drunk with cheers, which lasted some minutes, and musical honours (by Bro. Crew), "We love him most sincerely."

Upon the R. W. CHAIRMAN rising to acknowledge the toast, the cheers were again renewed, and it was some time before he could proceed with his address. He said he could assure them that he rose under very great difficulty, for he felt that his kind and worthy friend, Dr. Rowe, had said very much more of him than he deserved, and he had left him in the difficulty of having to speak of himself. In the first place their worthy Brother, their late D. P. G. M., had attributed too much to him with regard to the provision made for the family of their late lamented Brother Hewlett. The success of the subscription was not due to him, but to the Craft themselves. He had only brought the case before them as he felt in duty bound to do, and most nobly had their hearts responded to the appeal. He certainly felt great pride in the proceedings of that day, and he did not believe that for the last fifty years had anything like that meeting been seen in Masonry, at all events in the provinces, and he thought it did great honour to the province of Essex. He was vain enough to think that some portion of the success of that meeting was owing to the respect which they felt for him—(cheers)—as he saw around him several excellent Brethren, such as Bros. Fallofield, Nash, Bourchier, Unwin, and others with whom he had the honour of being intimate, and the fathers of some of whom he had known and deeply respected, but he felt that that success was still more owing to the exertions of one of their former Deputy Grand Masters, and to the exercise of those noble feelings implanted in their own breasts, which led them to pity and relieve the distresses of others. He should always regard it as one of the proudest days of his life that he had had the honour to preside over so large an assemblage of the Brethren, brought together to aid an establishment intended to protect, elevate, and instruct those young persons who had not the power to protect themselves. (Cheers.) The object of the school was a most holy one, and it would ever be a matter of congratulation to them when they were about to complete the task assigned to them in this world, at the close of however long a life, to know that they had been instrumental in promoting the prosperity and happiness of others. (Cheers.)

The children having been here introduced into the room, where their appearance excited the greatest interest.

The R. W. P. G. M. again addressed the Brethren, and said that he was sure they must all feel highly gratified, as they were placed by circumstances in a position which enabled them to perform the Masonic and most pleasing duty of educating, guiding, and protecting the children of those Brethren who had been less fortunate than themselves. No sight could be more gratifying than that which was then presented to their eyes, and he was sure that the events of that day would never be forgotten by those who had had the honour and the pleasure of participating in them. He was sure, too, that the results would not end that day, but that they only laid the foundation for further exertions in aid of the prosperity of those children they then saw before them, and of others who might hereafter enter the school. The healthy, contented, lovely countenances of the children, beaming with pleasure and gratitude, was, he was sure, sufficient to induce the Brethren to continue their exertions in aid of the institution, and to remember the words of their Divine Master, to love and support one another. Money was always an awkward thing to talk about—(laughter)—but, when well applied, was a very good thing—(laughter,)—and he was sure they would be delighted to hear that they had that day received at the church upwards of 76*l.* in aid of the education of the interesting children then before them—(cheers;)—the parents of many of whom had held as high a position as any in that room, but had, by adverse circumstances, which none could control, and by which all or any may speedily be overtaken, been reduced so as to require their aid. Let the Brethren, then, who heard him, and who were now in good circumstances, remember that it was their duty to throw off and avoid all ostentation and pride, so that if the hand of affliction should come upon them, they might bow to it, in the full assurance that they would receive the sympathy and relief of their Brethren. (Cheers.) He would now propose to them the prosperity of the Masonic charities, and in doing so he would couple with it the name of a Brother, than whom a more zealous, charitable, and earnest Mason could not exist, who for his liberal contributions, and by the constant devotion of his exertions and his eminent abilities, deserved the thanks and esteem of every supporter and friend of the Masonic charities. He would give them "The Masonic Charities, with health and long life to Bro. Beadon."

One of the girls, named Kate Gamauf, here recited, with good emphasis and feeling, the following address:—

"Patrons, Benefactors, and Friends,—Suffer me most respectfully to express our united feelings of sincere gratitude for the innumerable benefits we derive from these institutions. *Hard indeed* must be our hearts if we did not feel beyond our powers of utterance every impression of *duty* and *devotion* to the *merciful* and *benevolent* protectors of our infancy.

"We are led by these sentiments to approach our Heavenly Father in strains of joyful blessing, that *He* has vouchsafed, of *His infinite* mercy, to afford us such a *refuge* for our innocence, wherein we are taught to walk in the holy paths of *religion, industry,* and *virtue;* for supplying us with food and raiment, and qualifying us, when we shall depart from this *mansion* of *benevolence,* to become *honest, just,* and *active* members in that state of life unto which it may please God to call us.

"Consequently, we commence and close the blessed day by lifting up our *hearts* with our *hands* to *Heaven* in *fervent prayer,* to bless our friends and patrons with every happiness and prosperity in this world, and with eternal felicity in the next. We can never recompense *you,* but you will be recompensed at the resurrection of the *just* and *merciful* disciples of the living God."

The conclusion of this address was greeted by the most general and enthusiastic applause, in which the ladies, who in considerable numbers occupied seats placed along the sides of the tent, seemed fully to participate.

R. W. Bro. **Beadon** in returning thanks for the previous toast, said the sentiments which they had just heard from the lips of one of the girls, though probably not her own composition, he felt expressed the real feeling existing in the hearts of the children, knowing as he did, from constant communication with them, that they were most happy, docile, and grateful. But they must recollect that there was not only the girls' school, but that there were also other Masonic Charities, such as the boys' institution, which he rejoiced to see advancing in usefulness and prosperity under the special exertions of a Brother of the same name and family as the Prov. Grand Master, and which he hoped soon to see placed in as good a position as the girls' school. There was likewise the Benevolent Institution and Widows' Fund, for the protection of those who might require their aid in the decline of life. He felt proud at having had his name coupled with that of the Masonic Charities, to which he was deeply attached, and for which he was always happy to labour to the utmost of his power, and he begged to thank the R. W. P. G. M. for the manner in which he had proposed the toast, and to the Brethren for the way in which they had received it.

The R. W. P. G. M. then rose to propose the health of the Deputy G. Master, who, though he could not be present that day, had sent them a handsome subscription. He was happy, however, to see several of the grand officers present, and to be enabled to couple the toast with the name of one of the best and ablest Masons it was his good fortune to know, and whose presence on this occasion he esteemed as the highest compliment to himself, he begged to give "The Deputy Grand Master of England, the Earl of Yarborough, Bro. Fallofield, and the rest of the Grand Officers."

V. W. Bro. **Fallofield** regretted that some person holding a more prominent position in the Craft than he did, had not to acknowledge the toast, as he felt altogether incapable of doing justice to it. He, however, begged to return them his sincere thanks, and to congratulate them upon the manner in which the Provincial Grand Lodge of Essex was presided over, feeling that the exertions of their worthy P. G. M. would long be felt in the lasting prosperity of the institution. (Cheers.)

The R. W. **Chairman** next rose to propose prosperity to the Romford Lodge. He was happy to say that the W. M. of that Lodge was his son, (cheers,) and he was convinced if that Master had not benefitted them much he had done no mischief. (Laughter.) He felt gratified by the compliment they had paid to him in putting his son into the chair. He had been twice to see how he performed his duties, and he was gratified to find that he did them tolerably well. He believed the Romford Lodge had a good Master, and wishing it every prosperity, he would give them "Bro. Francis Beilby Alston, the W. M., and Prosperity to the Romford Lodge." (Cheers.)

R. W. Bro. **Francis B. Alston** returned thanks, and assured the Brethren that the events of the day had more than fulfilled his warmest expectations. It had been stated that the object with which they had assembled there that day, was to celebrate with more than usual eclat the meeting of the Prov. Grand Lodge at Romford, at a time when he happened to be W. M. of the Romford Lodge. (Cheers.) He, (Bro. F. B. Alston,) could only say, that proud as he was of this meeting, he could not for one moment imagine that it was to do him honour, that so numerous and distinguished a body of Masons was present. He attributed their presence to the interest excited by the promised attendance of the boys and girls of their Masonic Charities, and he thought those who had induced the Governors of the schools to allow the children to come down to Romford, had not miscalculated the effect which the sight of those innocent children was likely to have upon the Masonic body in Essex. (Cheers.) That effect might be judged by the noble collection made in church, after the eloquent appeal of their distinguished Bro. the Rev. J. W. Gleadall. (Loud cheers.) The success of that day's proceedings was in a great measure owing to the admirable arrangements of Bro.

Taverner, and to the indefatigable exertions of Bro. R. G. Alston and Bro. Meggy, their Prov. Grand Secretary. They had all laboured to ensure that success, and if the Brethren were pleased and gratified by what they had seen and heard, and were also satisfied with the good things set before them, he would feel that any exertions which he and others might have made, were more than amply repaid. (Loud cheers.)

The Prov. G. M. rose to propose a toast which could not fail to give the highest and most general pleasure. They had all heard, and he trusted profited by the eloquent, the admirable discourse which had been delivered from the pulpit. (Cheers.) He felt they were under deep obligations to Bro. Gleadall for the aid which, by his great exertions and abilities, he had afforded to them; and he could hardly express his thanks for the kindness and readiness with which their distinguished Brother had assented to his request. (Cheers.) But he had one thing more to ask, he was desirous that those who were absent might also profit by the principles they had heard inculcated,—and he was sure he might, in the name of every Brother present, make to Brother Gleadall, their request, that he would permit the publication of his admirable sermon.—(Loud and continued applause.) He would give them "The health of V. W. Bro. Gleadall, P. G. C. of England, with the best thanks of the meeting." (Drank with great cheering.)

V. W. Bro. Gleadall in returning thanks, said he could assure the Brethren he was most gratified for the manner in which his name and his humble efforts had been received. He had felt too much gratified by the wish of their Prov. G. M. to hesitate in acceding to it,—and if he had in any way advanced the excellent cause they had met to support he was most happy. (Cheers.) As to the publication of the sermon, he thought he should show but little taste or feeling, if to such a request, so kindly made, he hesitated to return a prompt assent. (Loud cheers.) He begged to thank them all for their kindness. (Cheers.)

Bro. Dr. Rowe next proposed the health of Bro. Rowland Gardiner Alston, P. D. P. G. M., to whom he felt they were under the deepest obligations, and to whom Masonry owed a large portion of its prosperity. Bro. R. G. Alston was a constant attendant at the Board of General Purposes, the Masonic Privy Council, and had always shown the utmost zeal and anxiety to promote the prosperity of everything connected with the Craft. (Cheers.)

R. W. Bro. R. G. ALSTON, returned thanks. Nothing could be more pleasing to him than the kindness with which he was always received in Essex, and the success which had attended their efforts that day, was in every respect most gratifying to him, though he looked upon it only as an augury of what they were to do hereafter. (Cheers.) He believed that great and permanent advantages to the charities would arise from the proceedings of that day. Hitherto the Provincial Brethren had supported Institutions of which they had heard,—they would now support that which they had seen, and of which they knew the merits by their own observation. (Cheers.) He recommended all present whenever they went up to London, to take an opportunity of visiting the school, being assured that the more they saw of it the more determined they would be to support it. (Cheers.) Nothing gave him so much pleasure as to feel, that by any exertions of his he could advance, in the least degree, the interests of Masonry, and especially of the Masonic Charities. He heartily congratulated the Prov. G. M. on the results of that day; and for himself he desired no higher reward than the enjoyment of such a day, and such kindness as he had received from his valued friends and Brethren. (Cheers.)

The R. W. CHAIRMAN next gave "The health of Bro. Capt. Skinner, the D. P. G. M., and the rest of the Provincial Grand Officers." Bro. Capt. Skinner was a distinguished officer in the army, but was now retired and living in his native county, where he was well known and highly esteemed as an active and efficient magistrate. His merits had induced the Brethren of the Lodge of Good Fellowship to place him in the high station of their Master; and he, the Prov. G. M., had with great satisfaction conferred on Bro. Skinner the highest honour in his power,—he trusted and believed that Bro. Capt. Skinner would make as good a D. G. M. as his predecessor—better he was sure he could not. (Cheers.)

Bro. Capt. SKINNER, D. P. G. M., returned thanks, pledging himself to endeavour to perform the duties of his high office to the best of his ability. It would be his duty and his pleasure to visit, during his period of office, the different Lodges in the Province, and by every means in his power to advance the happiness and prosperity of his Essex Brethren. (Cheers.) By the kindness of the Prov. G. M., he had now attained the summit of his Masonic ambition; the more peculiarly gratifying as occurring in his native province. In thanking the Prov. G. M., he would assure him, that whenever it might be considered desirable for the interests of the province for some other Brother to be placed in the proud position he then held, he would cheerfully retire and make way for him.

The R. W. CHAIRMAN then proposed "The health of the late Prov. D. G. M. Bro. Rowe," than whom a better Mason, a more efficient officer, or a more amiable man and attached friend could not exist. (Cheers.)

Bro. Dr. ROWE, P. D. G. M., returned thanks, and though retired from office, assured the Brethren that he should always take the greatest interest in their proceedings, and that he would never relax his exertions to promote the interest of the Craft. (Cheers.)

The Prov. G. M. proposed the health of Bro. Meggy, Prov. G. Sec., to whom he felt that both the province and himself were under great obligations for his efficient and unwearied exertion. (Cheers.) Without the aid of an efficient Secretary, no Prov. G. M. could satisfactorily perform his duties, and he was sure no one had a better officer than he was fortunate enough to possess in Bro. Meggy, whose health he proposed with his sincere thanks. (Cheers.)

Bro. A. MEGGY, Prov. G. Sec., acknowledged the toast in a brief, but most excellent address. He expressed in strong terms his gratification at the results of the day, and his satisfaction at having, in any degree, contributed to those results. He believed that lasting benefits would arise from this meeting, to Masonry in Essex; and he assured the Brethren that so long as he retained the confidence of the Prov. G. M., and their support, he should most cheerfully continue his exertions for their comfort and prosperity.

The Prov. G. M. then rose and said, there was but one unpleasant moment in such a meeting as this, it was the moment when it became necessary to announce that the time of separation had arrived. But as this duty must be performed, he would once more thank the Brethren for their presence this day, and assure them how much pleasure they had afforded to him. (Cheers.) He would now propose the last toast of the evening, "Prosperity to Masonry, and the Province of Essex especially," which having been duly honoured, the Brethren separated about half-past eight in the evening, highly delighted with the day's proceedings.

Bro. Harker officiated as toastmaster, with even more than his usual efficiency, and the arrangements for the comfort and enjoyment of all present left nothing to desire.

Thus terminated a day which will long be remembered among the Masons of Essex. We trust that the example of the Romford Meeting will not be lost in other provinces. But that the annual assembly of Prov. Grand Lodges will generally become occasions, not only of good fellowship and festivity, but of efficient aid to the cause of Charity,—whilst at the same time they afford the opportunity of showing to the world that spirit of co-operation, that harmony and general community of feeling, which are at once the foundation and the glory of our Order.

Hants.—Portsmouth and Portsea.—It is the intention of the Brethren of the Lodges of these towns, viz., the Phœnix Lodge, No. 319, the Royal Sussex Lodge, No. 428, and the Portsmouth Lodge. No. 717, to give a Grand Masonic Banquet to Bro. Lieut.-Gen. Sir Charles James Napier, *G.C.H.*, on the occasion of his return from India, and having become a resident in the immediate neighbourhood; the following Brethren are to be invited to meet the gallant General: Bros. Lord Frederick Fitzclarence (the Lieut.-Governor of Portsmouth), D. G. M. of Scotland; Sir William Napier (the Author of the History of the Peninsular War); and the R. W. D P. G. M. of the Province, Bro. C. E. Deacon. Bro. Lord George Lennox, P. S. G. W. of England, has consented to take the Chair on the occasion. A meeting of the P. Ms. of the three Lodges took place on Saturday evening, and, from the spirit evinced, a very splendid meeting may be relied on, which, we doubt not, will be highly beneficial to Freemasonry in the district. A deputation, consisting of the W. Ms. of the three Lodges, had the honour of waiting on Sir Charles at his mansion on Saturday, and were most courteously received, and entertained at luncheon. The day fixed by the gallant General for the Banquet is Tuesday, October 21st, 1851.

Oxfordshire.—Henley on Thames.—On the 8th July, the Churchill Lodge No. 703, held its anniversary festival. This Lodge, having been dormant for several years, was happily resuscitated twelve months ago, and the number of joining Brethren gives every hope of permanent success. The proceedings of the day tended greatly to confirm this desirable end. The Rev. Edward Moore, Grand Chaplain, resigned the chair of W. M., and was succeeded by Bro. G. W. Latham, of Brazenose College, P. Prov. G. S. B. of Oxfordshire, who was installed in due form by Bro. Richard James Spiers, G. S. B. The Wardens appointed were Bros. F. Tivery, of Exeter College, W. H. Lyall, of Christ Church, the Deacons Bros.. Digby Walsh, and Thomas Ivy. An excellent banquet was provided at the Red Lion Hotel, and a delightful day was passed by the assembled Brethren. Among the visitors were Bro. Philipe, P. G. S. B., who consecrated the Lodge ten years ago, Bros. Norman, Spencer, Bevis, Gardiner and others, who assembled from various points to do honour to the much esteemed Master of the Lodge.

We observe with pleasure that our W. Bro., Richard James Spiers, Grand Sword Bearer, has recently been elected an alderman of the city of Oxford; we doubt not, that in this honourable position he will display the same energy and ability, by which he has obtained the high character he holds in Masonry.

South Wales—Swansea.—The Annual Provincial Meeting of the Free and Accepted Masons of the eastern division of South Wales, took place on Thursday, July 24, at Swansea, under the most favourable auspices, and with an *éclat* worthy of the Noble and Ancient Order in its happiest days. It is long since such an imposing demonstration was witnessed at Swansea, eleven years having rolled away since the installation of Sir John Guest, Bart., as Prov. Grand Master, took place in this town. On this occasion, in obedience to the command of the R. W. P. G. M. of the Eastern Division of the Province of South Wales, Bro. E. J. Hutchins, *M. P.*, the Grand Lodge assembled in the Lodge-room of the Indefatigable Lodge, Swansea, at which a large number of the Brethren belonging to the Lodges attached to the province (Cardiff, Merthyr, Neath, &c.), and several visiting Brethren from other Provinces were present. The business of the day was commenced by Bro. T. Hodges, W. M., and the officers of the Glamorgan Lodge, Cardiff (No. 43), opening the Lodge, as the Senior Lodge of the Province.

On the introduction of the R. W. P. G. M. and the other officers, the Grand Lodge was opened in ancient and solemn form. The minutes of the last P. Grand Lodge were read and confirmed, and other routine business was disposed of; the P. G. M. then requested the R. W. Bro. W. D. Bushell, to instal Bro. G. G. Bird, *M. D.*, as D. P. G. M. of the Province; Bro. Bushell being assisted in the ceremony by the P. G. D. C., Bro. F. D. Michael, and the whole of the Brethren present. Bro. Bird returned thanks to the R. W. P. G. M. and Brethren in an eloquent and strictly Masonic speech. The Brethren were then marshalled by the P. G. D. C. in order for procession, the Neath Brethren walking first, followed by the Indefatigable Lodge, Swansea, and by the Royal Arch Chapter attached to that Lodge. Next came the Merthyr and Cardiff Lodges, followed by the P. Grand Lodge. In this order the procession started for St. Mary's Church. Prayers were read by the Rev. E. B. Squire, the vicar of the parish, and the morning service of the church was most effectively performed by the choir, led by Bro. W. Bowen. An excellent sermon was then preached by the Rev. D. Jeffreys, P. G. C., who selected for his text, Luke, c. 10, v. 36—7: "Which now of these three thinkest thou was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." The following is a brief sketch of the sermon, which was listened to with breathless attention by a crowded congregation. The Rev. Brother, after quoting his text, observed:—"Such was the conclusion of a very instructive and interesting parable delivered by our Lord, with the view of showing who our neighbour was. They were told at the commencement of the parable, that a certain lawyer stood up, and tempted him, saying, 'Master, what shall I do to inherit eternal life?' In another place they read of a question of somewhat similar import being put to the Saviour. The answer was rather different, but we infer that in both cases the answers were applicable and suitable to the dispositions and the characteristic tendencies of the parties who addressed him. Thus we conclude that covetousness was the besetting sin of the rich young man, and that self-righteousness was the besetting sin of the lawyer. Looking at the whole case, they had presented to them a clear view of the precept inculcated by our Lord in this parable. The traveller mentioned in the text had the misfortune of falling among thieves—had become the victim of what, in modern phraseology, would be called 'highway robbery, attended with violence.' This took place on the road leading from Jerusalem to Jericho. Such was the unchangeable nature of the peculiar characteristics of some nations of the East, that modern travellers informed them the road was still celebrated for the number of its thieves and depredators, and that scenes similar to that depicted in this parable had been enacted within comparatively recent periods,—circumstances which had vividly impressed on the minds of travellers the narrative given by our Saviour in this parable. The first character presented to their notice was the traveller, one of a numerous class, whom the calls of business or the claims of devotion had led to travel on the road leading from Jerusalem to Jericho. He falls among thieves, is stripped, is seriously wounded and maltreated, is left on the road in a helpless and forlorn condition, in the highest degree an object of pity and compassion. The first who observes the traveller in this state is the priest, one who—from his office, being a professed minister of that pure and holy religion, emanating directly from God, and which inculcated the duty of universal benevolence—could not be supposed to be capable of passing by such an object. He, however, did pass him by, and so did the Levite, another of those who, from his position, ought to be among the foremost to administer relief to his brother under such circumstances. At length an individual sees him, has compassion upon him, and goes and relieves him. This individual is a Samaritan—one of a class of persons whom all Jews, from their youth, were taught to despise. This was exemplified in the case of the woman at the well, who was surprised that a Jew should receive water at the hands of a Samaritan. Our Lord, however, commended the conduct of the Samaritan, by asking the lawyer who the neighbour of the man who had fallen among thieves was. The answer was, 'He that showed mercy on him.' Hence the text inculcates the principle of benevolence, not confined to our immediate friends or countrymen, but one universal in its character. After dilating on this portion of the subject, the Rev. Chaplain proceeded to observe that this parable not only taught them the duty of individual benevolence, but showed them that 'Union was strength,' exhibiting the advantages of combination, of uniting our efforts with those of others in works of charity and benevolence. Union was the strength of their country. This was self-evident, as it related to their commerce, and to everything else contributing to their national prosperity. Who would have thought that the proud imperial Rome had originated in the small and unimportant group originally congregated on the banks of the Tiber? All great results exemplified the good arising from man combining with his fellow-man for the accomplishment of good purposes. It was on this great principle their Order was founded. Laws were found necessary for the protection of the weak and innocent against those who were strong but vicious. No community progresses prosperously and successfully without laws. Hence it was that the great Law-giver had framed a code of laws for the government af his peculiar people, throughout the whole of which was inculcated the principle of universal benevolence. They were in it told not to treat slightingly the widow and the oppressed; to deal charitably towards our Brethren; to do unto others as we would they should do unto us. These principles were yet more strongly inculcated by our Saviour, of whom Moses prophesied when he said that another law-giver should be given them, and that they should listen to his words. Yet they found in the text teachers of the law not knowing how sufficiently to limit the bounds of their benevolence. They had lost the spirit of the law, and substituted for it the traditions of men. After some further allusions to the fact of the great principle of universal love being the main feature of the Christian religion, and which we were enjoined in the most forcible terms to maintain, the Rev. preacher alluded to the achievements wrought by this principle in our own country, as exemplified in its many glorious charitable institutions, which excited the wonder and admiration of all foreigners. What but the gradual extension of this feeling that, at the present moment, brought to our country so large a congregation of people from almost every part of the globe. The doctrine of benevolence was coeval with society, and in proportion as it was lost or diminished, in that proportion did society deteriorate. In this respect the principles of their Order, and those inculcated by Christianity, were identical. By their rules they were required to relieve the distressed; they were enjoined to carry out these precepts in their life and conduct. The admission of some bad men into their Order showed no more than the fact that their institution was not perfect. They did not claim or pretend to exemption from the fallibility incidental to all human institutions. But let not the scorn of men, nor the frowns of a scoffing world, deter them from the acts of charity and benevolence inculcated by the laws of their Order. Let not the conduct of the hard-hearted priest or of the unsympathising Levite influence them. Let them follow the injunctions of their blessed Saviour, and they would fulfil the whole duty of man. The term of life was short and uncertain ; let them spend their time in the exercise of acts of benevolence. When performing their duty in their Lodges, let them remember that it ought always to be their object to conduct themselves like men preparing for a place where no impurity enters.

The Brethren then re-formed in order of procession, and returned to their Lodge room. Upon business being resumed, the P.G. M. reminded the Brethren of that great principle of Masonry, "Charity ;" and proposed that, according to custom, a subscription should be made for the poor of the parish, to be placed at the disposal of the Rev. E. B. Squire, for distribution. A subscription was immediately entered into by the Brethren, and *5l.* 14*s.* 6*d.* was subscribed. Bro. Dr. Bird, D. P. G. M., with Bro. O. G. Williams, P. G. Sup. of Works, Mayor of Swansea, were requested to call upon Mr. Squire, and present the same in the name of the Brethren.

On the motion of the P.G. M., the P.G. Dir. of Cer. was requested to introduce the ladies, and the Lodge was honoured by the company of a large number of the fairest of the Swansea ladies, proverbial as this town is for its female grace and loveliness.

Bros. W. D. Bushell and Dr. Bird, at the request of the G. M., addressed the ladies; and "God save the Queen," having been sung by the Brethren, the ladies retired, much gratified by the attention shown them. Whether they succeeded in penetrating any of the mysteries of the Craft, has not yet been discovered ; but of one thing we were assured by many who were present, namely, that the admirable addresses delivered to them by the two above named Brethren, most strongly impressed them with the utility and the excellency of Freemasonry.

The banquet took place at the Assembly-Rooms Ball-room, at four o'clock, and was of a *recherche* description.

The R. W. the P. G. M. having left previous to the conclusion of the banquet, Bro. Dr. Bird, D. P. G. M., presided during the remainder of the evening.

The first toast of the evening was, "The Queen and the Craft," which experienced that hearty reception which is usual among all classes on the mention of the name of the Sovereign, and more particularly among Freemasons. The toast was received with enthusiasm, and was followed by " God save the Queen " by the band.

The D. P. G. M. next observed that ordinarily Prince Albert and the rest of the royal family was the next toast, but, as apposite to the subject of this toast, he might observe that their excellent P. G. M., before he left the room, had made a note to this effect, " and may the boys become ornaments to the Craft." He thought the addition of the P.G. M. so good, that he would give them the toast as it stood, " The health of Prince Albert and the rest of the Royal Family," and " May the boys become ornaments to the Craft."

Bro. **Bird** next said that he was about to propose that they should honour the memory of their late G. M. of England, the Duke of Sussex. While he ruled over them he did much to advance the interests of Masonry; ever ready to discharge the duties of his office, he governed them well and wisely, and carried with him to the grave the deep and lasting regret of the whole Brotherhood. He would propose " The memory of his late Royal Highness the Duke of Sussex." This toast was received by the Brethren standing, and drunk in solemn silence.

The next toast was one that, as Masons, he knew they would honour with a most hearty response. It was the health of the G. M. of England, the Earl of Zetland—a Brother who had won the admiration and respect of the whole Fraternity by the justice of his rule and the zeal he had ever exhibited for the advancement of the Masonic art. " The Earl of Zetland, and long may he continue to adorn his present exalted position in the Craft."

The D. P. G. M. next gave "The Grand Masters of Scotland and Ireland," which was received with Masonic honours.

The R. W. D. P. G. M. next rose to propose the health of P. G. M. Bro. E. W. Hutchins, *M. P.*, and in doing so would observe that no Brother of the Province could fail to admire the manner in which that Brother had discharged the duties of his office. He had pledged himself to hold a Grand Lodge of the Province every year, and he had faithfully redeemed his word. He had attended that day at considerable personal inconvenience, and he (Bro. Bird) could assure them that Bro. Hutchins deeply regretted that he was compelled to leave them so early, but having business of importance in town early in the morning there was no other means by which he could reach London than by the 5.15 p. m. train. No one more regretted his early departure than the P. G. M. himself. He begged to give them " The health of Bro. Hutchins, P. G. M. of the Eastern Division of South Wales," which the Brethren received most enthusiastically, and with Masonic honours.

Bro. Moggridge then rose, by permission of the D. P. G. M., to propose a toast—the health of a Brother they met that day for the first time, and of whom he would say he had never experienced greater pleasure than in meeting with him. Whether they considered his varied talents, his knowledge of the Craft, or his zeal for its advancement, he felt sure of their approbation when he named to them Bro. W. D. Bushell. After what they had seen of him that day, and upon other occasions when he could benefit the Craft by his assistance, he thought that no language he could use would come up to his merits.

Bro. W. D. Bushell, in returning thanks for the honour conferred upon him by the Brethren, and for the terms of eulogy in which his name had been introduced by Bro. Moggridge, said that he felt great pleasure in meeting so many Masons. There was so much of the better part of their nature brought out when they met, as they did on that evening, using the endearing term of "Brother," and endeavouring to impart to each other the greatest amount of instruction and pleasure. But as time was flying, and many of the Brethren would be compelled shortly to leave them, he would conclude by sincerely thanking them, as he did from his heart, for their kind expressions of esteem. Before concluding, he would ask the permission of the chairman to propose a toast; it was the health of a most deserving Brother—one who had, for many years, laboured for the advancement of Masonry, and to whom the Brethren of Swansea were much indebted—he meant their worthy Mayor. He (Bro. Bushell) was always most anxious of rendering honour where honour was due, and he therefore begged to give them "The health of Bro. O. G. Williams."

Bro. Williams returned thanks in a neat and eloquent speech.

A number of other toasts followed, which were warmly responded to, and elicited many eloquent speeches, which were applauded to the echo. The Brethren separated at a seasonable hour, highly pleased with the successful termination of the day's proceedings.

Surrey.—Croydon.—*Yarborough Lodge*, No. 812.—The 3rd July, was the third anniversary of this Lodge, which was numerously attended by the members. From the date of its consecration in July, 1849, there have been admitted joining members, fifty-three, and initiates, one hundred and seven, composed of some of the most respectable maritime men and landsmen of the neighbourhood, and their foreign friends. The total present number of members is one hundred and thirty-five, and during the time of its existence the Lodge has entertained upwards of seven hundred visiting Brothers, including the R. W. the D. G. M., and many other distinguished members of Grand Lodge.

The annual festival was celebrated at the Greyhound Hotel, Croydon, Surrey, on Thursday, 17th instant, Bro. C. H. Cornwall, W. M., presiding, supported by Bro. Wynne, the immediate P. M.; Bro. J. Vesper, jun., P. M., and founder of the Lodge; Bro. England, the W. M. of the Croydon Lodge, No. 680; Bro. J. E. Carpenter, P. M. of No. 356, (the Warwickshire poet), and several other visiting Brothers, amongst whom were five of the venerable inmates of the adjacent "*Pile*," dedicated to the brightest gem adorning the Masonic diadem, who had been invited to the banquet by the members, with the majority of the officers of the Lodge.

At the conclusion of a very excellent repast provided by Bro. Bean, the worthy host, the customary loyal and Masonic toasts were received with every demonstration of veneration and respect. The health and happiness of Bro. Cornwall, W. M., was responded to by the Brethren with great applause, who, on returning thanks, referred to the position in which he was placed by their unanimous suffrages, and to the pride he felt in being the Master of so distinguished a Lodge, which was respectable and numerous as to its members, correct in working, and for Masonic usefulness, second to none in the Craft; having also at the present time its Brethren diffusing the grand and universal principles of Freemasonry in most parts of the habitable globe. He further added that he was happy to state, that in the extensive circle of Masonic friends, who had honoured the Lodge with their presence, not one had differed with himself or his worshipful predecessors, in the working of their generally admitted ritual, and on referring to the names of the visiting Brethren, it was gratifying to assert the fact, that many composed the elite of the Order. He concluded his remarks by sincerely and humbly praying for the blessings of the Most High to be dispensed on the Lodge and its members, and thanked his Brethren for their renewed kindness and support on the present occasion.

On proposing the healths of the visiting Brethren, the W. M. expressed the pleasure he entertained, in conjunction with his fellows, at their presence on this interesting occasion, but especially referred to his aged and respected Brothers, who had in their declining years been successful in obtaining a home, through the instrumentality of Freemasonry, which they might justly consider their own; thus proving that their labours as P. M.'s and P. Z.'s., had been duly appreciated by their Brethren, who have thus conferred honour and favour on those to whom they were due. (May the G. A. O. T. U. enable the supporters of this branch of our valuable institutions, very soon to arrive at the goal of their ambition, its completion.)* He, the W. M., could not conclude, in proposing this toast, without also naming the other Masonic Charities, of which many now present were liberal supporters; for he considered the whole of them as one grand component part of the "Mystic tie," founded on the principles of Brotherly Love, Relief and Truth. acting under the combined influence of those heavenly beatitudes, Faith, Hope, and Charity, the summit of their profession.

The toast was received with the most fraternal feelings of respect, and appropriately responded to by the Master of the Croydon Lodge, Bro. England, Bro. J. E. Carpenter, (who added by his vocal abilities to the pleasures of the evening), and pathetically by the aged Brothers.

The healths of the P. M.'s were then toasted, and responded to by Bros. Wynne and T. Vesper, who added to their remarks, that, whilst thanking the Brethren for their repeated proofs of friendship, they would never be forgetful of those substantial testimonies of Masonic esteem received from them, which would be handed down to posterity as special marks of Masonic honour; they considered it to be their bounden duty by unremitting exertions, to uphold the dignity, and promote the best interest of the Yarborough Lodge.

The healths of the officers were received with equal approbation, viz., Bros. Dyer, Marguard, Purdy, W. W. Davis, Watts, &c., for which Bro. Dyer, S. W., returned thanks.

The name of Bro. G. Biggs, P. G. S., and acting Treasurer, was received with much applause; to which he briefly replied, expressing his thanks for the honour conferred, and that he was much pleased to represent the Lodge as Steward at the late festival at the Royal Freemasons' Institution for Female Children. As an Honorary Member, he would at all times endeavour to advance the interest of the Lodge.

The healths of Bro. Edinger, the Steward of the festival, and Bro. Bean, the worthy host, on being proposed, were received with feelings of respect, and appropriately replied to.

The day was begun and concluded with perfect harmony, not easily to be forgotten by all who were present.

WARWICKSHIRE.—RUGBY.—*Grand Masonic Banquet to General Sir*

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* It may be remarked that one of the aged Brethren from the Asylum, was a humble supporter of it in its infancy; he being then in a respectable situation in life, had not the slightest idea of ever becoming an inmate.

Charles Napier, G. C. B.—On Monday, July 14th, a grand entertainment was given by the Freemasons of the Lodge of Rectitude, No. 739, Rugby, to Gen. Sir Charles James Napier, *G. C. B.*, late Commander-in-Chief in India. The R. W. the Prov. G. M. of Warwickshire, the Earl Howe, *G. C. H.*, having summoned a Grand Lodge on the occasion, it was attended by a large and influential body of Masons from most of the other provinces in the kingdom. The Lodge was held at the George Hotel, when the Earl Howe expressed his deep regret that, owing to a sudden relapse of a dangerous illness, the Lodge was deprived of the honour of Sir Charles' presence, and read a letter from the gallant General, lamenting his inability to attend from the cause named, and also a letter from his physician, which was enclosed by Sir Charles. This unforeseen disappointment cast a gloom upon a meeting which promised to have been one of the most interesting of its kind. After the Lodge, the Brethren walked in procession from the George Hotel to a field belonging to Bro. Bingham, of the College of the Deaf and Dumb, W. M. of the Lodge of Rectitude, in the following order:—

Provincial Grand Tyler.
Band of the 4th King's Own Regiment of Foot.
Brethren not Members of any Lodge, two and two.
Brethren of Lodges not of this Province, two and two.
Worshipful Master and Brethren of the Howe Lodge, Birmingham, two and two.
Worshipful Master and Brethren of the Lodge of Unity, No. 828, Warwick.
Worshipful Master and Brethren of the Faithful Lodge, No. 696, Birmingham.
Worshipful Master and Brethren of the Lodge of Light, No. 689, Birmingham.
Worshipful Master and Brethren of the Abbey Lodge, No. 625, Nuneaton.
Worshipful Master and Brethren of the Guy's Lodge, No. 556, Leamington.
Worshipful Master and Brethren of the Apollo Lodge, No. 378, Alcester.
Worshipful Master and Brethren of the Shakspeare Lodge, No 356. Warwick.
Worshipful Master and Brethren of the Trinity Lodge, No. 316, Coventry.
Worshipful Master and Brethren of the Athol Lodge, No. 88, Birmingham.
Worshipful Masters and Brethren of St. Paul's Lodge, No. 51, Birmingham.
Worshipful Masters and Brethren of the Lodge of Rectitude, No. 739, Rugby.
Provincial Grand Pursuivant.
Provincial Grand Organist.
Provincial Grand Director of Ceremonies.
Provincial Grand Assistant Director of Ceremonies.
Provincial Grand Superintendent of Works.
Provincial Grand Secretary, (with Book of Constitutions.)
Past Provincial Grand Wardens.
Past Provincial Grand Masters.
Provincial Grand Master of Leicestershire, Sir F. Fowke.
Visitors of distinction:
General Hunter.   The Hon. C. L. Butler.
Hon. Major Charles Napier.   Captain Hort.
R. James Spiers, G. S. B., of England.
The Corinthian Light, borne by a Master Mason.
Provincial Junior Grand Warden, with the Plumb Rule.
Provincial Grand Steward.   Provincial Grand Steward.
The Doric Light, borne by a Master Mason.
Provincial Senior Grand Warden, with the Level.
Provincial Junior Grand Deacon.
Provincial Grand Chaplain, with the Sacred Law.
The Ionic Light, borne by the Master of a Lodge.
DEPUTY GRAND MASTER OF WARWICKSHIRE, BRO. BOUGHTON LEIGH,
Provincial Grand Steward.   Provincial Grand Steward.
Provincial Grand Sword Bearer.
THE RIGHT WORSHIPFUL THE EARL HOWE, G.C.H., THE PROVINCIAL GRAND MASTER OF WARWICKSHIRE.
Provincial Grand Steward.   Provincial Grand Steward.
Provincial Grand Tyler.

The banquet was prepared in an Indian tent belonging to Bro. Russell, of Leamington.

The chair was taken by the R. W. Bro. J. W. Boughton Leigh, D. P. G. M., who was supported on either side by the Bros. Earl Howe, Sir F. Fowke, P. G. M. of Leicestershire; R. J. Spiers, G. S. B. of England, P. S. G. W. of Oxfordshire; Gen. Hunter; the Hon. Major C.

Napier; the Hon. C. L. Butler; Capt. Hort; C. W. De Bernardy, P. D. P. G. M., of Monmouthshire, &c.

After the usual loyal Masonic toasts, which take precedence of all others, had been given, the toast of the evening was proposed by the Chairman, in a most interesting speech, in which he graphically and eloquently detailed the leading incidents of Sir Charles Napier's eventful life. It is needless to say that, notwithstanding the great and unfeigned regret for the unfortunate cause of the gallant General's absence, the toast was received most enthusiastically and with military honours, which were led by Bro. Machin, of Birmingham. Several other toasts were also given, and the proceedings were further enlivened by the band of the King's Own 4th Regiment of Foot, which, by the courtesy of Col. Gold, was present on the occasion. Although the meeting was most happy aud harmonious, and considering the decree of Providence, by which the Craft were deprived of the presence of their distinguished Brother, the Lodge of Rectitude may congratulate themselves on being honoured by such a gathering.

WILTSHIRE.—SALISBURY.—*Lodge Elias de Derham.*—This Lodge, which owes its establishment mainly to the efforts of Dr. Moore, late Mayor of the city, and who was its first W. M., has sustained a severe loss by the emigration of that gentleman to the Canterbury settlement, in New Zealand. Before taking his final departure from Salisbury, the members of the Lodge invited Dr. Moore to a farewell banquet, with a view to testify the esteem in which he is held as a Mason, and the regard felt for him as a man. Accordingly, after the performance of the duties of the Lodge on the 8th of July, the members present, together with some visiting Brethren from Southampton, conducted the guest of the evening to the banquetting room at the White Hart, where an admirable dinner was provided, and an abundant supply was furnished of every thing the most fastidious appetite could desire, whether as regarded wines, fruits, or the more solid complements of the entertainment. The chair was occupied by Bro. J. Cother, and the vice-chair by J. Smith, S. W. On the removal of the cloth, the customary loyal and Masonic toasts were given and responded to, according to the immemorial practice of the Craft. In proposing the toast of the evening, the chairman dwelt with much feeling upon the loss they were about to sustain by the withdrawal of their much esteemed friend and Master, Dr. Moore, and expressed on the part of the Lodge an earnest desire for his prosperity in the land of his adoption, whither he would be followed by the best wishes of those by whom he was then surrounded. Dr. Moore acknowledged the toast in a very impressive speech, and referred with much emotion to the influence which the recollection of that hour, and of the amenities he had interchanged with the friends and Brethren around him in past times, would exercise upon his mind when the interval of half a world would separate him from those he now addressed—when he should have exchanged the sight of old familiar faces for the aspect of strangers in a strange land, and when the swelling downs of Wiltshire should have given place to the broad plains and towering mountains of New Zealand. No change of time or scene, he observed, could weaken his feelings of attachment to those, with whom he had been associated either in the ties of private friendship or the powerful bonds of Masonic Fraternity, and addressing them, as he probably did for the last time, he desired to convey to them the strongest assurances of his heartfelt gratitude and unalterable esteem. Several other toasts followed, in responding to which, many interesting allusions were made to the gentleman, whom the company had assembled to honour, and the prevalence of so unanimous a feeling of respect towards himself personally, and of regret at his departure, could not fail to prove a gratifying "God speed" to the parting guest, who set sail in the following week for the rising colony of Canterbury, in what has been prophetically designated as the "Great Britain of the South."

KNIGHTS TEMPLAR.—PORTSMOUTH.—At a meeting of the Royal Naval Encampment, No. 2, held September 10th, a very large number of the Knights Companions of this illustrious degree attended to witness the interesting ceremony of Installation of two eminent Commanders of the Milita Encampment of Malta, which ceremony was performed by the Eminent Grand Commander of the Province, Sir Knight Major Robb, in his usual impressive and excellent style. After the Encampment was closed, the Knights Companions, by the kind invitation of their Eminent Grand Commander, sat down to a splendid Banquet.

IRELAND.

CARLOW.—The County Carlow Lodge, No. 116, held its usual Festival Meeting on St. John's Day, the 24th June; and after the installation of Bro. Chas. Thorpe, to the office of Master for the ensuing year, the Brethren adjourned to dinner at the Club House. The meeting, we were glad to observe, was numerously attended.

LONDONDERRY.—*June* 24.—On St. John's Day, the Freemasons of the Derry and Donegal district, celebrated the anniversary by dining together in the Hall, when upwards of sixty of the Brethren sat down to a sumptuous dinner. The chair was occupied by Sir J. Stewart, Bart., P. G. M.; and, on his right, were Bros. J. Hamilton, High-Sheriff of Donegal, F. Mansfield, Rev. M. O'Connor, and S. J. Crookshank; and, on the left, Lieut. O'Ryan, of the 34th Depot, Dr. Wm. Rogan, and Dr. Eames. The chair in the W. was occupied by the W. A. Grant, D. P. G. M. of Derry and Donegal. The following Brethren were also present:—W. Thompson, J. Keys, H. Ridley, J. Johnston, M. Deering, J. D. Cherry, W. Allen, of Belfast, T. Persse, Dr. Brown, Price, T. Johnston, Dr. Rowe, J. Orr, Broker; J. Sherwood, C. E., S. Milligan, &c.

The usual loyal toasts were received with the utmost enthusiasm, and the Brethren, after spending a most agreeable evening, separated at an early hour.

NORTH MUNSTER.—LIMERICK.—*June* 24th 1851. The Festival of the Patron Saint was this day observed with much *éclat*. The Prov. Grand Master, Mich Furnell, Sov. Grand Ins. Gen., 33rd degree, at high noon installed the Officers of the Eden Lodge, No. 73.—Bro. R. Miller, W. M., Bro. McClure, S. W., Bro. Corneille, J. W.; and at one o'clock p. m. he inducted, in the K. Templars Encampment, No. 73, Bro. Thomas Jervis, S. Com., Sir Kt. Glover, C. G., and Sir Kt. William

Williams, G. M. At three o'clock, p.m., he installed the officers of the Union Lodge, No. 13. Bro. Captain Hamilton Jackson, W. M., Bro. W. Evans, S. W., Bro. W. Williams, J. W., Bro. J Massy, S. D., Bro. Captain Wallnut, J. D., Bro. Captain S. A. Dickson, I. G., subsequently he initiated Bro. Fred. O'Brien; and at four o'clock held a Chapter of Sov. Princes, Grand Rose Croix, for the purpose of exalting Sir Kt. John Massey to that high grade: and at five o'clock rejoining the Union Lodge, he raised Bro. Graham to the third degree. At seven o'clock the Union Lodge was called off for refreshment, where the full enjoyment of Masonic zest and harmony, (which can only be appreciated by Masons), reigned supreme. The W. Master kindly supplied the board with the best from his own famed *cuisine*, and also from his private cellar, while Bro. Bamratyne gave a magnificent turtle, fully testifying the generous sentiments inherent to the Order, and Bro. Captain Dickson evinced his zeal by coming over specially from London for the occasion. This *re-union* will leave reminiscences which will create a longing desire for its recurrence, and the much loved and respected Prov. Grand Master may well feel gratified at witnessing the happy results of his fostering care. During the evening the *usual* interchanges of Fraternal regard and attachment passed by Deputations between the sister Lodges of the city, with a happy rivalry of hospitality and Brotherly courtesy.

FOREIGN AND COLONIAL.

FRANCE.—PARIS.—On the 15th July, Bro. Brereton, P.S.G.W. of the United Grand Lodge of England, and Representative thereof to the Grand Lodge of Ireland, was entertained at dinner by the members of the Lodge and Chapter, Clementi Amitie, of which he, and Bros. R. G. Alston, Lieut. Col. Vernon, the Rev. J. E. Cox, and many other English Brethren are affiliated members. On this occasion the health of the Grand Masters of England, Ireland, and Scotland, with those of America, and other foreign Grand Masters were toasted, and the warmest expressions of fraternal good-will and regard were given by the W.M., particularly towards the former illustrious members of the Order. Bro. Brereton responded to this toast, in appropriate terms, on behalf of the Grand Masters of England and Ireland, and was enthusiastically greeted, the toast was also gratefully acknowledged by two American Brethren and several other foreign visitors.

On the 19th July, Sir Kt. Brereton, 30th degree (Dublin), was affiliated with the Chapter de la Leminto, &c., &c., preparatory to his being admitted to the higher and sublime degrees. 31°, 32°, and 33° Masonic knighthood—which were conferred upon him on the 28th July, at a Chapter of the Grand Orient of Paris, by the Sovereign Grand Commander, Sir Kt. Jobert, in the presence of and assisted by Sir Kts. Le Blane de Marconnay, Adolphe Perin, Raffaneau, and several others, who received the worthy Sir Kt. and Bro. Brereton with the highest honours that could be conferred upon him, not only in consideration of his high position in the Grand Lodges of England and Ireland, but on account of his great zeal in behalf of the Order, during the thirty-seven years he has been connected with it.

Madras.[*]—*Quarterly Communication, St. John's Day, 24th June,* A.D. 1850, A.L. 5850.—Present, R. W. Bro. J. S. Key, D. P. G. M.; W. B. J. Thomson, P. J. G. W., as S. G. W.; W. P. Macdonald, P. J. G. D., as J. G. W.; W. Glover, P. G. S.; J. Maskell, Dep. G. S.; A. M. Ritchie, G. Dir. of C; W. Boyd, as P. S. G. Deacon; W. Hagger, as P. J. G. Deacon; J. Brock, P. G. Ty.; and the representatives of several Lodges.

The P. G. L. was opened in form and with solemn prayer. when an apology was read from W. B. Papell, S. G. W., stating his inability, from ill health, to attend this Communication.

The proceedings of the last Quarterly Communication were then read and confirmed.

The G. T., W. B. H. Nelson being unable to attend this meeting, had forwarded his accounts to the D. G. Master—these were handed over to the G. S. and read, and exhibited a balance against the Grand Lodge of Rs. 274. 9. 8., and in favour of the G. M. Charity Fund of Rs. 470.

In reply to an inquiry from the D. G. M., the G. S. reported, that he had received a donation of 10 Rupees from Lodge Perfect Unanimity, and bills on England to the amount of 3*l.* sterling from Lodge Universal Charity. for the testimonial to W. B., W. H. White, Grand Secretary of the Grand Lodge of England. That the Lodges Social Friendship and Pilgrims of Light had intimated their inability to contribute any thing, and that he had received no replies from the other Lodges. In answer to a further inquiry from the chair, the G. S. stated that Lodge Universal Charity had forwarded direct to Bombay a donation of one Gold Mohur for the Burne's Testimonial, but that he had received no contributions from any of the Lodges on that account. Bro. W. B. Thomson stated that in conformity with the instructions of the D. G. M. at the last Quarterly Communication, the Committee of the Fund of Benevolence assembled on the 8th May last, and performed their labours to the best of their ability, the result of which would be found in the proceedings which he submitted for the consideration and approval of Grand Lodge; he then handed in the proceedings of the Fund Committee, which were ordered to be read and entered on the minutes After much discussion, on this and several other topics, the P. G. L. was closed in form, and with solemn prayer.

South Australia.—The officers of the P. Grand Lodge, accompanied by a large number of officers from the other Lodges of Adelaide, opened a new Lodge, called the "Lodge of Unity," at Bro. Thomas Smith's Hotel, Port Adelaide, on the 24th January. Bro. Symens was installed Worshipful Master. Bros. Swanburg and S. Marks, S. and J. Wardens. After the installation and other business, the Brethren partook of a banquet provided by the worthy host, and separated at twelve.—*Adelaide Times*, Feb. 8.

New Brunswick.—The "Canadian Whig" states that a new Masonic Lodge has been formed there. On last St. John's Day, 24th June, the Freemasons of London, C. W., visited Port Stanley, in order to dedicate and install a new Lodge there, for which a charter had been received from the Grand Lodge of Ireland.

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[*] Condensed from the Authorised Report, signed, W. Glover, P. G. Secretary.

LITERARY NOTICES.

The Badge of Christianity. A Sermon preached in the parish church of Romford, in aid of the funds of the Royal Freemasons' School for Female Children, on July 3, 1851. By the V. W. Bro. J. W. GLEADALL, *M. A.*, P. G. Chaplain of the Order, &c. &c. &c. London. R. Spencer.

WE have seldom read a discourse in which the beautiful symbolism of Masonry has been employed with so much skill and judgment in illustration of the great fundamental law of Christianity, as in the sermon before us. Necessarily that symbolism is faintly shadowed out, rather than explicitly described: but, familiar as every member of the Craft must be with the external signs and ceremonies of the Order, and with the moral beauty allegorized in those signs and ceremonies, the allusions are sufficiently intelligible for the purpose intended, and become valuable auxiliaries to the inculcation of the Christian duties, herein enforced with equal ability and eloquence, by our Very Worshipful and Reverend Brother. After alluding to the badges by which other communities and associations of men have been distinguished in times past, he proceeds:—

> "Was there, then, to be nothing—no sign, token, or indication by which Christ's disciples should be known? Was the new society to have no mark at all by which to note and characterise its members? While almost all other brotherhoods and combinations of men had something peculiar to single them out and discriminate them from others, was the Christian brotherhood to have nothing of the sort? Was not this fraternity also to have a badge? It was: and one, moreover, as appropriate as it was original; one intimately connected with the nature of the system—absolutely growing out of the very essence and principle of the system of which it has been constituted the everlasting, immutable, and universal sign. What is it? It is love. 'A new commandment I give unto you, that ye love one another.' 'By this shall all men know that ye are my disciples, if ye have love one to another.' 'This is his commandment, that we love one another.' Such is the clearness, amplitude, and precision with which the distinguishing badge of Christianity is described in the book of the constitution of the Christian community. It is so distinctly defined—so repeatedly, forcibly, and earnestly set forth, that it is impossible to mistake it, to mutilate or modify it, or have anything else put in its place. Love is the Christian's badge. The Author of Christianity has laid down no other positive mark of distinction—no other clear sign and token—no other infallible test by which his followers are to be known. Brotherly kindness, affectionate regard and attachment to each other, relief in distress, sympathy in sorrow;—such is the symbol of recognition and discrimination—such the true sign, the incontestable and decisive indication, which distinguishes the genuine disciples of Christianity in all ages and all over the world."

Passing on to specify the claims which this excellent school has upon the sympathies and support of the Brethren, its eloquent advocate forcibly remarks,—

> "We, as Masons, may be supposed to have a special interest in this matter; for the school is intended for the reception and education of the daughters of our Masonic brethren who have seen better days,—who, from a position of plenty,

perchance of affluence, have been plunged into adversity, and who feel the distressing change in their social position far more on account of their children than of themselves. But none can be insensible to the claims of defenceless innocence. All must feel the importance, I was going to say the awfulness, of the position of *female* childhood. There is a holy beauty and sacredness about it, from whose desecration—from the most distant idea of whose desecration—the mind shrinks with horror. Fathers and mothers! with what anxiety you guard your own infant treasure—how you watch over it—how you protect it from evil and contaminating influences, and from all that might deface its bloom and spoil its loveliness! Extend your solicitude just beyond the circle of your own affections, and fix it upon those children for whom I would interest you—the offspring of parents now in want, and without the means of spreading over them the watchful care they need."

With one more extract we will conclude our notice of a discourse which deserves to be extensively read, and which cannot fail to find its way to the hearts of all who recognize the obligation imposed upon them of giving "Relief" to those in need, and of manifesting "Brotherly Love" to all:—

"Yesterday the child was nothing; but when will it cease to be? In coming into existence it has entered upon a course that is never to end; it is an emanation from the Infinite; immortality is graven upon it, and the inscription is indelible, for it is traced by the finger of God. Its powers, its faculties, its instincts, its affections, are but just moving with incipient life: even the clods of the valley are of more ancient date. Centuries of history preceded its birth. History will go on recording its events, and the stars of heaven continue their revolutions, from generation to generation; but the child shall outlive them: there is an eternity before it. Now, if you can do aught to stamp happiness upon that eternity, —if you can contribute, in any degree, 'to save a soul alive,'—you will not, I am sure, neglect the pressing and sacred duty. In supporting this institution you do much—you do almost everything—for the temporal welfare of the children taken to its fostering bosom: you do much for society,—you prepare materials out of which another generation is to be formed; you protect female innocence from pollution,—and you all know the vast importance of female purity in securing domestic happiness and consolidating the social fabric. When we think of our mothers, sisters, wives, and daughters, we feel, as by a stream of light and conviction from God's holiness, that no gem of serenest ray—no treasure which the deep conceals—no gold and precious stone in oriental profusion—no combination of earth's choicest goods and gifts—can be taken in exchange for woman's unsullied virtue and stainless affections."

Introductory Lecture on Freemasonry, regarded as a Holy and Universal System of Religion. By Dr. Henry Hopkins, W. M. of St. Paul's Lodge, Birmingham. London. R. Spencer.

The writer of this lecture has zealously vindicated Freemasonry from the aspersions which its enemies have ignorantly bestowed upon it, and has also given as lucid and succinct an exposition of the origin, objects, and principles of the Order, as could be well compressed within the limits of a single lecture. "Our Sciences," he justly remarks, "under whatever name and in whatsoever country it has been known, under whatever form it has been practised, has always been understood to have reference to the worship of the one living and true God, and to the moral and intellectual improvement of the race." Elsewhere he observes, "True, the signs and symbols and allegory have passed away; the human race is in another phase of existence: but the peculiar system of morality which they symbolize will be as lasting as eternity; and even supposing that we no longer need these incentives to virtue,—such memorials to remind us of our duties to our God, our neighbour, and ourselves,—an elevation to which it is not in human nature to attain,—still it is at least interesting to observe how completely all these external signs, derived from the ancient religion, which in a more especial manner emanated from the Deity,—may be made to subserve to our moral advancement, and to a due preparation for that state, admission to which will be determined, not according to the sect or creed to which we have belonged, but by the zeal and integrity with which we have observed or disregarded the laws of our Divine Creator, so far as opportunities to acquire a knowledge of them have been placed within our reach." The foregoing quotations will sufficiently indicate the general character of the Lecture, and, in conclusion, we cannot help congratulating the Lodge of St. Paul on being presided over by a Master who so accurately appreciates the principles and practices of our Order, and so judiciously expounds them to the Craft, and to the world at large.

The Point, Circle, and Parallel Lines, Illustrated agreeably to the Word of God. By Bro. G. Crook, G. S. for Monmouthshire and Monmouth. T. Farrer.

An ingenious Essay, though we think Bro. Crook pushes his parallelism too far. To the proposition, however, with which he closes his Lecture, none can demur. "He who acts up to the Divine precept, 'Thou shalt love thy neighbour as thyself,'—renders the circle of his Masonic duties complete, fulfilling, not only his moral obligation, but the royal law of Christ, 'Whatsoever ye would that men should do unto you do ye even so to them; for this is the law and the prophets.'"

Fine Arts.—*The Portrait of The Rt. Hon. The Earl of Zetland, M. W. G. M.*—We have had the pleasure of inspecting the etching of the M. W. Grand Master, from the picture in Freemason's Hall, (see advertisement) and must express our entire satisfaction of Bro. Shenton's work; it is of an important size, and bids fair to be a fine likeness, and will be a most acceptable offering to the Craft. The subscription list is fast filling, the number of impressions being limited, and already includes many high and influential names. We are happy to find, the Grand Lodge has permitted the loan of the original picture, for the completion of the engraving.

ANSWERS TO CORRESPONDENTS.

We beg to acknowledge, with warmest thanks, the receipt of the July and August numbers of "Auburn (United States) Masonic Union," and also of a copy of the "Ancient Landmark." These Fraternal proofs of good feeling, passing to us across "the broad Atlantic" are most acceptable, and are warmly esteemed.

Dominica.—Bro. S * * *e.—Many thanks; the article is most acceptable, and the promised repetition will be most agreeable.

Truro.—F. P.—An intimation of the change of the place of meeting of the Phœnix Lodge should be sent to Bro. W. Farnfield, Grand Secretary's Office, for the correction in the Calendar for 1852.

Yarborough Lodge, No. 812.—The differences which disturbed this Lodge having been all happily settled, renders it unnecessary that we should refer to the Report of the Grand Lodge of June respecting them, as we had intended. Undoubtedly the lesson will not be lost upon all parties, and will have the effect of restraining the enthusiastic desire of making too many new members of the Craft in the haste which produced so unpleasant a *contretemps.*

M. R.—We do not sympathize. We believe it is one of the happiest symptoms of the advance of the Order, that Reverend Brethren will testify their respect for Freemasonry from the pulpit, and strive to inculcate its purest principles in this praiseworthy manner. Three instances are recorded in this Number of the F. M. Q. M. & R. where clerical eminent talents have been made subservient to the promulgation of the noblest truths with eminent success—those of Bro. the Rev. J. W. Gleadall, P. G. C. of England, at Romford, Bro. the Rev. J. C. Parr, at Weymouth, and Bro. the Rev. R. D. Jeffreys at Swansea.

"An Office-bearer of the Grand Lodge of Scotland."—Our columns are open for contradiction, if our Scotch Correspondent, "Fellow Craft," is in error. It is, however, a *singular* fact, that notwithstanding he has been abused, and we ourselves denounced in the G. L. of Scotland, no one has "lifted the gauntlet," or attempted to controvert the intelligence he has from time to time recorded. Does not "silence give consent" to the truth of circumstances which our Correspondent from time to time unravels?

New Girls' School.—Bro. F.—Yes; the report is correct; the particulars will be found in our leading article, with the expression of our sentiments, which are as strong as those of Bro. F., and doubtless will be reciprocated throughout the Craft. Of the Quarterly General Court it may be said, "*Nemo omnibus horis sapit.*'

Madras.—The pressure upon our pages has prevented the insertion of more than a condensed version of the authorized Report of the June Meeting of the P. G. L. All communications from this quarter are always most thankfully received.

Freemasons' Hall and Tavern.—A. Z.—The less said the better. "*Tempora mutantur.*" Improvement, however, may be anticipated in every respect very shortly. It is impossible that "things" can be "worse" than they have been.

MASONIC DISCIPLINE.—A. S. M.—No P. M. of a private Lodge takes precedence at Banquet of the senior P. Ms, *because he is an Officer of G. L.* Courtesy is, however, generally shewn to such a Brother, and resistance to the wishes of the Lodge by one senior P. M. is but the proof of a "little mind." If he persist there is no help for it No Brother who cares for Masonry or his Lodge would quit it on this account.

A. H. B.—The next election at the Girls' School takes place on the 9th Oct. There will be a strong contest, as there are but *five* vacancies, and *ten* applicants. It would be highly improper on our part to recommend a candidate, when *all* are deserving.

OLD MAN'S ASYLUM.—FREDERICK LODGE OF UNITY.—Bro. W. Farnfield is the Secretary of the amalgamated fund.

A FRIEND OF THE LATE BROTHER PRYER.—It is quite true, that in the first instance the Committee fixed a limit on individual subscriptions; but we are glad to hear they are about to revoke this decision; for, though the smallest donation of a Brother will doubtless be gratefully accepted, we know there are many who desire to contribute substantially. The noble grant of £100, voted by Grand Lodge, gives a sanction to the efforts of the Committee which will, we are satisfied, ensure relief and permanent support to the children of our late most excellent Brother, whose loss, to us in particular, is irreparable. Any information may be obtained from Bro. Henry Bellamy Webb, or Bro. Stephen Henry Lee.

A "VOICE FROM THE PROVINCES" is referred to the previous numbers of this Magazine.

The Reports of the last meeting of the Supreme Council of 33rd Degree has not been received.

We have again most earnestly to beg that our friends and correspondents will do us the favour to supply us with their communications at least THREE WEEKS before the day of publication. In consequence of the late hour at which many MSS. have been received for the present Number, we have been compelled to defer some till December, and altogether to omit many others, which would have been most interesting to our readers. Our Colonial Intelligence has been curtailed on this account.

THE

FREEMASONS' QUARTERLY MAGAZINE AND REVIEW.

DECEMBER 31, 1851.

MASONIC RETROSPECT.

WITH this number of the "FREEMASON'S QUARTERLY MAGAZINE AND REVIEW" we close the year 1851,—a period long to be remembered, as one of the most remarkable that has ever, perhaps, occurred in our country's history.

It is not, however, with the political events, which have transpired during the year, that we have to deal; neither is it any part of our province or duty to refer to the great religious struggle, which still goes on in the world. We also doubt very much whether we have any right to refer to the mercantile transactions, which have been of an unusual character, or to the operations of trade, which have either been benefited or depressed by the various circumstances that have crowded upon each other in rapid succession. On these accounts, therefore, we dismiss all such subjects from our minds, and leave them to those, who are more deeply interested in them than we are in our present position. We have to deal with quite another subject,—one that is far more to our taste than those we have enumerated—THE PROGRESS OF FREEMASONRY at home and abroad.

In the natural order of events we will first consider the position of the Masonic Order in England at the close of 1851. In looking back upon the year, we are able to congratulate the entire Fraternity, no less than ourselves, upon the decided progress which has been made. It is true, that the opportunity afforded by the Great Exhibition was not used for any great or public demonstration on the part of the authorities of the Order. There was, however, a disposition to do so, and the matter was considered; but the difficulties that environed the proposition were too great to be overcome, and the impossibility of inviting ALL the foreign Brethren, who visited our shores, to any full Masonic *réunion*, formed an insuperable barrier to an attempt being made in this manner to bring them together. Had some of the foreign Brethren been invited to such an entertainment, others must have been excluded; and jealousy, inherent as it is in human nature, might have been introduced, where Peace, Harmony, and Brotherly Love only ought to prevail.

Whilst, however, the holding of any great Masonic meeting was thus impracticable, means were still offered by private Lodges for mutual intercourse and expressions of good will, whereby, in numerous instances, that spirit, which has ever marked the practices of the Order, was liberally and Fraternally manifested. We know of many cases, in which Brethren from all parts of the world joined with their Anglican relations in witnessing the working of the Craft, and in partaking of its hospitalities; and we rejoice to be able to say, that in every instance, which has come under our cognizance,—and they are not a few,—mutual good will and the best feeling were reciprocated.

But it is not with reference to the visits of foreign Brethren alone to private Lodges, that Masonry may be said to have prospered amongst us. The condition of the Charities of the Order tell a tale, except in one instance, which ought to satisfy the most fastidious. In announcing that the funds of these Institutions have never been better supported, nor their welfare more anxiously promoted, we know that we say no more than what ought to be the pride of the Order; for unless its Charities are liberally kept up, Masonry is but a disreputable fiction, and its profession an unhappy delusion. Of those which have been least considered, the youngest has the only cause to complain —the Asylum for Aged and Decayed Freemasons. To this the helping hand has been too sparingly extended, and we regret that we cannot congratulate the Craft either upon the completion of the building, or upon any present prospect of such a desirable end, or upon that large amount of sustenance, which the Asylum ought immediately to receive. This Institution has become one of the acknowledged Charities of the Order, and so long as the building remains unfinished, and the comforts of the inmates are curtailed by reason of insufficient funds to make it one of the noblest of the Masonic Charities, the circle of Fraternal benevolence cannot be said to be complete. We made an appeal in its behalf in September: to that appeal, WE GRIEVE TO SAY, NO ADEQUATE RESPONSE HAS YET BEEN MADE! We trust the year 1852, just commencing, will not pass without such a blot—as unworthy of the Craft as it is extraordinary — being wiped from its escutcheon — an escutcheon which ought in every respect irreproachably to maintain the motto, *Sans tache, et sans reproche!*

With reference to the Girls' School, every thing that is satisfactory may be announced: the children are advancing in their education with a rapidity and earnestness, which does great credit to their indefatigable school-mistress, Miss Jarwood; whilst the superintendence of their domestic comforts continues to be as carefully and earnestly discharged as ever, by the assiduity and personal inspection of the venerable and respected matron, Mrs. Crook, in which duties she is assiduously aided by the services of Miss Jack.

As to the educational progress of the children, we are happy to announce, that the Girls have lately undergone two examinations, the latter of which was conducted in the presence of the M. W. the G. M., and the Countess of Zetland, when they shewed, especially on the former occasion, a proficiency in every branch of study in which they are trained, that would have done credit to any female educational institution in the country. When the new school-house shall have been completed, and the interesting inmates of the Royal Freemasons' School for Female Children have been removed there, we doubt not that even greater advancement will be made, and that the Craft will have to congratulate themselves that the largest amount of education, consistent with the circumstances in which the children will probably be placed in after life, will be imparted, whilst their moral and religious supervision will continue to be as strictly regarded as it has been hitherto.

From the contemplation of the flourishing condition of the Girls' School, we turn to that of the Boys; and here there is similar reason to be thankful; for the advancement of these recipients of Masonic bounty has neither been slow nor disproportionate to the progress of the age in which their lot is cast. Two examinations have been held during the year, the satisfactory result of the first has been recorded in a former number of the "Freemasons' Quarterly Magazine and Review,"* as well as in that of the present month. Considerable improvements have also been made in the system upon which the Boys are taught, and, in London, greater concentration, with respect to masters and scholars, has been very happily effected.

At the moment at which we write, the proposition is on foot to raise a building, in which to house the Boys of this Charity, in the same manner as the Girls are provided for. Upon that scheme we have our own very decided opinion, but we refrain from expressing it until we have weighed the probabilities of "raising the wherewithal" to build a school-house, and considered well the *pros* and *cons* for and against such an establishment. The time is clearly come when the utmost should be done for the Boys, no less than for the Girls;—the question has yet to be decided—what may be the best manner of doing it?

We turn now to a slight and brief review of the progress which the Craft has made in 1851, by the initiation of new members. And we believe we may say on this head, that in no one year has it been upon record, that a greater number of more respectable gentlemen have been admitted into our time-honoured Order. Both in town and country, no less than in the Colonies, and Foreign dependencies, members are increasing; and whilst care is taken not to admit men rashly, but only upon proof, that the tongue of good report can be vouched for them, there is not the slightest fear that the Craft will either degenerate, or decrease in usefulness. Several Lodges, which, from untoward circumstances, have fallen into abeyance, have been erased by order of the Grand Lodge; but new ones have been consecrated in different parts of the world, over which the G. M. of England rules, more than compensating for the necessary removal of the others from the Register of the Grand Lodge of England.

Thus, upon the whole, the year 1851 may be set down as having conferred much benefit on the Craft, and as having given considerable extension to its many and admirable appliances for good.

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* Pages 95, 96, 490.

In Ireland the same happy results are going on; the reports tell most admirably for the energy of the Brethren on the other side of the Channel, and indicate that in spite of the intolerance of Priestcraft, and of a system of persecution by means of superstition, only suited to the darkest ages, the blessings, which Masonry dispenses, are being felt and acknowledged throughout the island. Opposition has only served to "strengthen the cords and lengthen the stakes" of the Order,—as the following authentic piece of information, received from a valued correspondent, will amply testify:—

"At a time when the sectarian bigotry of PAUL CULLEN has caused him to send out an anathema against Freemasons and Freemasonry, couched in terms and breathing a spirit hardly less than fiendish, we refer with peculiar pleasure to the testimony borne by those distinguished Brethren of the Order, the Hon. A. F. Jocelyn, Col. Chatterton, *M.P.*, and Sir Charles F. Forbes, Bart.; which will be found in the Report of the Festival of the Convocation of the higher degrees of Freemasonry, under the sanction of the Supreme Councils for England and Wales,—which appears in the pages of the F. Q. M. & R. Whilst we have the testimony of such true men, PAUL CULLEN's virulent hatred of the Order may be passed by, as the idle wind disregarded. In fact, to our knowledge, the contrary effect to that intended has been produced. The following may be taken as an instance, the facts of which have just occurred:

"A celebrated doctor, in Ireland, addressed to his congregation a philippic against Freemasonry, in the same strain as Paul Cullen; nevertheless, in the week following, one of the most influential of his Roman Catholic hearers joined the proscribed Order—so disgusted was he with the bigotry of his priest. Is not this indeed gathering figs from thistles!!"

As respects the fraternal intercourse between the Grand Lodge of England and Ireland, we have to report that Bro. R. L. Wilson has resigned the office of Representative to the former, and that his successor has not yet been nominated. We hope that the selection of another Brother to fill Bro. Wilson's post will, on this occasion, fall upon an Irishman; for it is clearly no more than right that

"The bright land of the West—
First flower of the ocean,
First gem of the sea,"

should be represented by one, who owes his Masonic existence to the land of his birth.

In Scotland "things are improving." The letter of our valued correspondent "Fellow-Craft," in our present number, points out a great blemish in the system of initiation, which still remains, and must be removed to make Scotch Masonry worthy of the estimation of English and Irish Brethren. But, whilst we can give such an admirable report of the recent reception of His Grace the Duke of Atholl, G. M. of Scotland, at Aberdeen, we think the working Masons "anent the Tweed," may begin to be of good heart and take courage as to the future.

The news from British India and the Colonies is likewise cheering. The Order has struck its roots deep into these far-distant soils, and flourishes in rich profusion, dispensing its benefits far and wide, and enlisting the sympathies of all who wish well to mankind in its behalf. East and West, North and South, the eye is directed "to the bright and morning star,"—at the approach of which division flies away, hostility terminates, and order and unanimity prevail. The good is incalculable which Freemasonry has wrought in all the British dependencies, where the ardent aspiration of its members, no less than of the popular world, is "*Esto perpetua!*"

On the Continent Masonry flourishes only where despotism is controlled. In Italy the Pope—fit patron of a Cullen—fulminates his anathemas against the Order, and sentences every man known to be a Mason to the galleys! In Austria Masonry is scarcely known; and in fact, wherever the Roman Catholic religion predominates, the Craft can only work in secret and by stealth. In Prussia the symptoms are not so favourable towards the Order as they ought to be, considering that a Prince of the Royal House holds the office of Grand Master. But still terror does not attempt to crush out the Fraternity in the Prussian dominions, as in those under Papal domination, and the Craft is therefore something more than tolerated.

What Freemasonry may anticipate in France, now that the Roman Catholic power has obtained the preponderance, may be inferred from the following leading article, which appeared in *L'Univers* of the 23rd December. Indeed, a crusade is already commenced in that country against the Order by that intolerant church, whose laws are traced in letters of blood and fire. That the Pope has already issued a mandate against the Freemasons of Italy, and that his creature, Paul Cullen, in Ireland, has had the impudence to excommunicate those of Ireland, is already known. That our French Brethren may anticipate no mercy is now clearly apparent, since the Government, acting upon the advice which this organ of the Jesuits and Ultramontane party has recommended, has already determined to shut up Masonic Lodges in France, and to suspend their operations. Louis Napoleon seems, indeed, to be determined to shew that he knows nothing of the importance of an oath; for he has not only broken that, by which he swore to maintain a Constitutional Government, but he is now proving that his Masonic O. B. is as little binding as any other upon his conscience.

The *Univers*, in the article to which we refer, and which has been already acted upon, thus writes:—

"An evening journal announces that the Council of the Grand Orient a few days since decided that the opening of Masonic Lodges should be adjourned to January 1st. *It seems to us that they ought to be indefinitely adjourned.* It is true that this is a decision, which must not be expected from the Grand Orient. *But we have a Government, and we address ourselves to its head.* The part, which secret societies have taken, has shewn itself in the troubles which were about to desolate our country. We have nothing to say to those societies, which were in a state of insurrection; they have been dissolved by force; the Government will not have the weakness to permit them to be reorganized. The honest man rejects the idea of secret societies. What need is there of concealment, if our intentions are good, and our object avowable? What do these affiliations, shrouded in mystery, signify,—these oaths taken in the dark to an authority, which no one sees or comprehends? Nevertheless, FREEMASONRY *is extended over the entire surface of France, and has its disciples in every town, and even in the most obscure villages.* Assuredly, every Mason is not a conspirator by profession. Lodges are generally composed of inoffensive and low *(bornés)* men, who themselves produce no obstacles, but who serve as a rallying point to the ambitious and intriguing. Masonry proportions itself to each by its different degrees of initiation (!). It only allows that a small number should govern the association. It is a government within a government, and which perpetually threatens society. The Masonic Institution offers an aid from which other secret societies find recruits, and chiefs for a social war. All the chiefs of secret societies have been affiliated with Freemasonry! *The Lodges could be closed without the least opposition. The moment will never be more favourable for terminating an acquaintance with conspirators, which so many honourable men know not how to defend.* LET NOT THE GOVERNMENT SAY—WE WATCH THE MASONS. Louis Philippe knew the consequences of secret societies. He did not believe in the danger; but he was mistaken. The danger is not in the cypher of the affiliated,—it is in the sentiment which binds them together. Who will dare to deny that secret societies, without overstepping the limits of legality, have not the most powerful means for agitation, mental perversion, and preparation for revolution?

We have seen Charles X. and Louis Philippe, before their fall, attacked by thousands of invisible hands, at every hour, at most appropriate times, without measure or reason; and the most absurd rumours propagated in order to impose upon the masses, without a disconcerted Government, being able to sieze upon its enemies. Such is the work of secret societies. Evil is not generally perceived until the opportunity of remedying it has passed. MASONRY HAS NEVER PRODUCED ANY GOOD. (To Jesuits, granted!) If it be considered as a philanthropic association, it has no need of secresy, or of the ridiculous apparel in which it clothes itself. *In every other point of view it is dangerous.* THE GOVERNMENT NOW POSSESSES AN IMMENSE MORAL FORCE; *it can do whatever it wishes for the interests of social conservation.* France has escaped from anarchy;—the army of Socialism is dispersed. The Government has no more to fear from the opposition of the middle classes (bourgeoisie). BUT FREEMASONRY IS ESSENTIALLY THE SECRET SOCIETY OF THE MIDDLE CLASSES."

Let our English Brethren "read, mark, learn, and inwardly digest" the meaning and the consequences of this despotic, infamous, and lying tirade against their unoffending Brethren in France. We believe that they will act as becomes the emergency of the case, in their behalf, and that a few, at least, will have the courage to call the attention of the next Grand Lodge to this infamous affair.

Across the waters of the wide Atlantic Masonry is flourishing. The dispute which has too long existed there between the rival Grand Lodges of New York is not yet amicably settled, but the intervention of the G. M. of England will, it is fully expected, produce this most desirable end, so as to give confidence and assurance to the American Brotherhood that "peace, harmony, and brotherly love," will yet take the place of—

> "Discord, dire sister of the slaughtering power,"

which has too long prevailed amongst those, whose profession of "good will" is void, unless the practice of Charity, to the widest extent, is its invariable companion.

Thus stands the condition of Masonry at this moment; and, whilst completing our labours for the year, and asking the renewed confidence of the Craft in increasing proportions for the next,—at this most gracious season, we can but reiterate the wish, and pray T. G. A. O. T. U., that the song of angels may be heralded through the earth,—proclaiming "Glory to God in the highest; on earth, peace, goodwill towards man!"

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER THE FOURTH.

DR. MANNINGHAM. FROM 1747 TO 1760.

"She teacheth Temperance and Prudence, Justice and Fortitude, which are such things as men can have nothing more profitable in their life."—SOLOMON.

"Thys booke is not for every rude and unconnynge man to see, but to clerkys and very gentylmen that understands gentylnes and scyence."—CAXTON.

"Conscia mens recti famæ mendacia ridet."—OVID.

"I HAVE been thinking, sir," the Square continued, "how very extraordinary it is that the French Masons, as intelligence was brought over to this country from time to time, should have been so blind to the truth, or so ignorant of the legitimate principles of our divine Order, as to have instituted infidel societies in many of their chief cities, and invested them with the name of Masonry; for such were the various Elus or Elected Masons, as they styled themselves, which about this time were springing up, like noxious weeds, all over the Continent of Europe. But it is still more strange that any of the English Fraternity should have been so indiscreet as to have admitted their claims to brotherhood. In the year 1747, one of our members produced in the Lodge a pamphlet which had just made its appearance in London, as a translation from the French, professing to reveal the veritable secrets of the Order,[1] by describing the revised lectures and ceremonies; and was in fact a catchpenny publication, written to pander to the morbid appetites of the curious, who are ever in search of the means of procuring illegitimate and doubtful intelligence respecting the mysteries of Freemasonry, when the end might be obtained in a more satisfactory manner by the honourable process of initiation. No notice however was taken of it, and I passed quietly through two or three hands of whom I have nothing particular to say, till I was placed on the breast of Dr. Manningham, Deputy Grand Master, a London physician of great eminence; who proved a very active Master of the Lodge, and under his rule we rapidly increased in numbers and respectability.

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[1] "L'Adepte Maçon, or the true secret of the Freemasons." London. 1747.

"This worthy Brother had already distinguished himself as a Mason, and established a powerful influence amongst the Fraternity; and about this time he contributed, by his able and judicious conduct, to restore harmony to the Craft, which had suffered considerably from the apathy of Lord Byron, the Grand Master, who, for four years together, had neither held a Grand Lodge nor nominated a successor. The Fraternity being thus neglected, several old Masons, with Past Grand Master Payne at their head, held a private meeting to consult on the safest and most legitimate method of proceeding in the present emergency. Bro. Payne proposed that a public meeting of the Brethren should be called by advertisement to deliberate on the propriety of proceeding to the election of a new Grand Master. He admitted that it was a strong measure, but thought that the exigency of the case would justify it. Dr. Manningham, being present, observed that he was afraid it would be a breach of masonic law; and in a judicious address gave them much prudent advice; promising to communicate with the Grand Master on the subject, and assuring them that a Grand Lodge should be convened at the usual time of the year, and a successor elected conformably to ancient practice. The Brethren readily submitted to his superior judgment; the breach was healed, and his talents and knowledge of the laws and principles of Masonry were universally acknowledged.

"Dr. Manningham was a *bon vivant*, as indeed were all men who had any pretensions to move in good society. He would have lost caste if he had been otherwise; for the only alternative a gentlemen had in these days at a dinner or tavern party, was, to get drunk or give mortal offence to his entertainer.[2] On this principle, the suppers after Lodge hours were devoted to social enjoyment. The song, the toast, and the racy jest went round merrily; and often, to say the truth, the Brethren exceeded the bounds of moderation. And it is scarcely to be wondered at when conviviality was so fashionable amongst the higher classes of society. It was considered a mark of distinction to be called a three-bottle man, and a disgrace to retire from the dinner-table sober. I have seen a great deal of it amongst Masons, and have heard many anecdotes of the same vice in men eminently gifted with great and commanding talents.[3] There was some truth in Hogarth's representation of the Free and Accepted Masons in his picture of 'Night,' where the Master of a Lodge, Sir Thomas Veil, appears in a state of intoxication, and with a broken head. This picture was much talked about, and although it was considered a libel on the Fraternity, it was a representation founded on undeniable facts.

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[2] A sermon was preached by Robert Harris, of Trinity College, Oxford, dedicated to the Justices of the Peace in Oxfordshire, who were noto-

"Notwithstanding these circumstances there existed a high tone of morality amongst the Masons of that period. 'I should like to be made a Mason,' said a friend of Dr. Manningham to him one day. He was a city tradesman. 'I think it would be of service to my trade.' 'Is that your sole motive?' asked the doctor. 'Yes.' 'Then,' he replied, 'I would advise you to reconsider the matter, and relinquish all idea of becoming a Brother of the Craft, for I shall think it my duty to inform the Brethren what your motive is, and you are certain to be rejected.'

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riously hard drinkers, in which he says, "In drinking there is art, and in the world it is become a great profession, regulated by laws and ceremonies. There is drinking by the *foot*, by the *yard*, by the *dozen*, by the *score*; for a *wager*, for *victory*, *man against man*, *house against house*, *town against town*, and how not?"

[3] "Sir Richard Steele spent half his time in a tavern. In fact he may be said to have measured time by the bottle; for it is on record that being sent for by his wife, he returned for answer that he would be with her in half a bottle. The like may be said of that great genius Savage the poet; and even Addison was dull and prosy till he was three parts drunk. It is also recorded of Pitt, but I cannot vouch for the truth of it, that two bottles of port wine per diem were his usual allowance; and that it was to this alone he was indebted for the almost superhuman labour he went through during his short, but actively employed life. His friend and colleague, Harry Dundas, the ancestor of Earl Zetland, went the same lengths. Sheridan latterly, without wine, was a driveller. He sacrificed to it talents such as no man I ever heard or read of possessed; for no subject appeared to be beyond his reach. The learned Porson was a drunkard, and so was Robert Burns the poet."—(Fraser's Mag. vol. xi. p. 730.)

"We heard, about this time, that certain Jews were implicated in the unauthorised proceedings of our Continental Brethren, if indeed they were not the chief movers of them, as was asserted by some authorities; and it was the first notice we ever received of the descendants of Abraham being admitted to a participation in our Christian privileges. From their success in procuring initiation into the surreptitious Masonry of the Continent, the English Jews soon became successful candidates for admission in our symbolical Order; for it was justly contended that as Jews were not excluded from attending Christian churches, it would be impolitic and uncharitable to close a Christian Lodge against them. From that period they have been received into Masonry as members of an universal Order whose principles, like those of the Christian religion, are destined to cover the earth as the waters cover the sea.

"Rumours now arose, whence originating no one could discover, that Freemasonry was exclusively a Jewish institution; and the proposition formed a prolific subject of discussion amongst us. At length an eminent Jew offered himself as a candidate for initiation in our Lodge; and being a reputable and intelligent man, he was of course accepted; and then we discovered the grounds on which the arguments for the Jewish origin and application of Masonry were based. One evening, in a numerous Lodge, Dr. Manningham expatiated largely, in his lecture, on Faith, Hope, and Charity, as virtues equally of Masonry and Christianity. When the lecture was ended, our Hebrew Brother observed that, in his opinion, Faith, Hope, and Charity had no existence in ancient Masonry. He contended that as Solomon built the Temple at Jerusalem, which forms the great allegory of the Order, and as he was the first and chief of the three Grand Masters, it follows that Masonry must be a Jewish establishment, and consequently inapplicable to the reception of virtues which are peculiar to any sectarian religion.

"Dr. Manningham admitted that the argument was specious, and might have the effect of convincing some few superficial Brethren, but it was not sound; for, he observed, if Masonry be Jewish, it is not only sectarian, but of the most exclusive character; for Palestine was but a flower-garden compared to the rest of the world, and its population as to numbers perfectly insignificant. And if Solomon's Grand Mastership be esteemed of any importance in the decision of this question, it will be found an unfortunate argument, for the weight of evidence is decidedly against it. It is true that Solomon was a Jew, but his two colleagues were heathens, worshipers of Hercules and Astarte, and addicted to the practice of the spurious Freemasonry of Tammuz, and therefore, if this reasoning be of any value, it will tend to prove that Freemasonry is a heathen rather than a Jewish institution, because Paganism furnished two out of three chief rulers in Masonry.

"'But,' Dr. Manningham continued, 'although Solomon was a Jew, he was profoundly ignorant of the science of architecture, although he was wiser than all men, and could speak of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; and also of beasts, and of fowl, and of creeping things, and of fishes. He understood natural history perfectly, but we do not find that he was celebrated for a knowledge of architecture. And if he was unacquainted with this sublime science, much less could any of his subjects establish a claim to this most excellent knowledge. In fact, if he had possessed, in his own dominions, artists and workmen sufficiently talented to have erected a temple to the true God, he would not have solicited the aid of foreigners and worshippers of false deities. The ancient Jews were confessedly ignorant of Masonry, and therefore the two Hirams were the persons principally engaged in the execution of this great work. They collected together the scattered bands of their countrymen, the Dionysiacs, from Egypt and other countries, and dividing them into three parties, stationed one in the forest of Lebanon, another in the stone quarries, and the third in the clayey ground between Succoth and Zeredathah; while Solomon merely furnished the superior and inferior labourers for the work, under the direction of Prince Adonhiram. I cannot understand therefore how the above argument can be urged with any degree of confidence in favour of the hypothesis that Freemasonry is a Jewish institution.'

"Our Hebrew Brother was too tenacious of the truth of his argument to abandon it without an effort, and he triumphantly contended that as the Tabernacle and Temple, with their appendages, are constituent and indispensable objects of illustration in the system of Freemasonry, its Levitical origin is thereby unequivocally proved.

"Dr. Manningham denied the premises, on the ground that the application of these religious edifices in the lectures of Masonry is merely symbolical of a better and more perfect dispensation. 'In a word,' he continued, 'if Masonry be *universal*, it can only be applied to an *universal* religion, which Judaism confessedly is not. And therefore it follows, that, if there be a religion which, in God's good time, shall embrace all mankind, and bring them into one fold under one shepherd, *that* is the religion in which all men will ultimately agree. It is a consummation to which every true Mason looks forward with delight, as a season when an universal religion shall cement all mankind in the bonds of an universal brotherhood; when the dove shall hold out the olive branch of peace to all the kindreds of the earth; when swords shall be beat into plough-shares; when nation shall not rise against nation, neither shall there be war any more. This completion of the everlasting design of the Most High will render Masonic secresy unnecessary, and Christ shall be all in all.'

"The Jew persisted that, in applying Masonry to Christianity, we placed ourselves in a worse situation than in admitting its Jewish tendency; because its universality was thus destroyed by the adoption of a principle exclusively sectarian.

"'What?' Dr. Manningham replied, 'sectarian to assimilate an universal system to an universal religion?'

"'But I deny,' said the Jew, 'that Christianity is an universal religion. I believe that Judaism is the only true way of worshipping God, and that it will ultimately prevail over all others.'

"Dr. Manningham here referred to the book of Common Prayer, which always lay on the table, and read from the 7th article as follows. 'The Old Testament is not contrary to the New; for in both everlasting life is offered to mankind by Christ, who is the only mediator between God and man; and the law given from God by Moses, as touching ceremonies and rites, does not bind Christian men.' He admitted that it may be perfectly consistent in a Jew to apply Masonry to the requirements of his own religion; but, he said, it was impossible for the Christian to copy his example. And for this plain reason. If he be firmly persuaded that Christianity is an universal religion, which he must be if he believes the Gospel to be true, he cannot, without inconsistency, affirm, that by making Masonry a Christian institution, its universality is affected. If, on the contrary, he really thinks that Freemasonry is a

Jewish institution, he must necessarily believe in the eternity of Judaism, and is of course a doubtful Christian, because St. Paul affirms that the Levitical institutions were abolished by the mission of Jesus Christ.

"'But,' said the Jew, reserving his strongest argument to the last, 'What can the repeated references in Freemasonry to the Great Creator of the Universe, JEHOVAH, the Tetragrammaton of the Jews, mean, if they do not point out the Jewish origin of Masonry?'

"'These references,' Dr. Manningham replied, 'are decisive of the question at issue. T. G. A. O. T. U. is an undoubted landmark of ancient Masonry; acknowledged at the revival in 1717, and explained in the authorized lectures to mean, HIM *that was placed on the topmost pinnacle of the temple*: and it is not possible by any process of reasoning to apply it otherwise than to Christ, without questioning the truth of Sacred Writ; for no other person that the world ever saw, had been placed in that position. It follows, therefore, that the founder of Christianity constitutes an authentic and unalterable landmark of ancient Masonry. Read,' continued the Master, 'read the fundamental principles of the Order, as recorded in a manuscript in the Royal Library, said to have been originally written in the 10th century; of which I have here a copy.' And he produced the transcript, from which he read the following passage, amidst a variety of directions to the Craft, all to the same purport:—

"Into the churche when thou dost gon,
Pulle uppe thy herte to Crist, anon!
Uppon the rode thou loke uppe then,
And knele down fayre on bothe thy knen;
Then pray to hym so hyr to worche,
After the lawe of holy churche,
For to kepe the commandmentes ten,
That God gaf to alle men;
And pray to him with mylde steven
To kepe the from the synnes seven.

"'Such were the landmarks of Masonry in the time of Athelstan,' Dr. Manningham concluded, 'when the first English Grand Lodge was established at York, and they are unalterable, and continue the same yesterday, to day, and for ever.'

"The Jew was silenced, but not convinced.

"You see, sir," my strange instructor proceeded, "that this point was argued dogmatically by our intelligent Master; and he had an undoubted right to do so, for he was not only the representative of WISDOM, but had also the advantages of study and experience. The subject was repeatedly discussed in our Lodges, and I have heard the opinions of every Mason during the 18th century who held any authority in the Craft, and they all agreed in the above interpretation of the connexion between Freemasonry and the religion in which all men agree.

"During the Mastership of Dr. Manningham, the great gun of the opponents of Masonry, called Jachin and Boaz, made its appearance;[4] and passed through numerous editions. Its success stimulated other speculators to follow in the same track, and spurious rituals flooded the community like an inundation.[5] The number of competitors in the field served to neutralize each others claims on public credence. They differed on many material points, and therefore the conclusion to which the public very naturally came was, that if any one of them was true, all the rest must necessarily be false, and as none knew whether any, or which, was the real Simon Pure, it followed that all might be fabrications to impose on the credulous reader absurd ceremonials and fictitious secrets, for the base purpose of putting a few pounds into their own pockets.

"This was the argument used by Dr. Manningham to induce the Brethren to treat these furtive attempts with silent neglect. 'I should like to know,' he said one evening, when the matter was under consideration in the Lodge, 'I should like to know the real object of those who read these compilations. If they were really desirous of becoming acquainted with the secrets of Masonry, our Lodge are at hand; no man of character and purity of motive is refused; and by initiation he will become legitimately acquainted with the design and character of the Order. At all events, no one possessed of a rational judgment can safely rely on the information communicated by these unauthorized publications. Those who are merely desirous of enjoying a laugh at the dignified proceedings of a venerable institution, will find their purpose sufficiently answered by a perusal of these pretended revelations;[6] although we are justified in entering our protest against the exhibition of such a vitiated taste, and leaving them to luxuriate in the mire of their own prurient errors.'

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[4] "Jachin and Boaz, or an authentic key to the door of Freemasonry, both ancient and modern. Calculated not only for the instruction of every new made Mason, but also for the information of all who intend to become Brethren." London, 1750. Fifth edition, London, Nicol, 1764. Other new editions by the same printer in 1776, 1777, 1779, 1788, 1791, 1794, 1797. New York, Berry, Rogers, and Berry, 1793. London, Newbury, 1800. The 21st edition, London, Dewick, 1805; and other editions were printed in London in 1811, 1812, 1814, and 1825.

[5] The following works were published almost simultaneously: "Le Maçon demasqué, ou le vrai secret des F. M. mis au jour dans toutes ses parties avec sincérité et sans déguisement." London, 1751; Berlin, 1757; Frankfort and Leipsig, 1786. "The Thinker upon Freemasonry;" "The Ghost of Masonry;" "The Mason's Creed;" "The Point of a Mason, formed out of his own materials;" and "A Discovery of the Secrets of Masonry," published in the "Scots Magazine" for 1755, and repeated in the "Edinburgh Magazine" for October 1757.

"A charge was delivered about this time at Gravesend,[7] in which the subject of masonic revelations was examined. But Dr. Manningham adopted a more effectual methed of neutralizing these absurd attempts to impose on the public, and disturb the harmony of the Craft. In his capacity of Deputy Grand Master, he visited the Lodges in every part of London and its suburbs, or wherever else his presence was thought necessary, correcting errors, settling disputes, redressing what was amiss in the execution of the laws, repressing irregularities, and offering for the consideration of the Brethren the most prudent advice, alike for their future observance, and conducive to their lasting advantage. And the whole of his proceedings were characterized by such a display of candour and affability, as advanced his popularity to the highest pitch, and greatly endeared him to the Fraternity at large.

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[6] The satires of Dean Swift on Freemasonry are the most amusing, and the most harmless. I have already alluded to them in a previous paper, (F.Q.M. and R., vol. ii. p. 154) and the following extract from the celebrated "Tripos," supposed to have been delivered at a commencement in the University of Dublin, will be found amusing. "It was lately ordered that, for the honour and dignity of the University, there should be introduced a society of Freemasons, consisting of gentlemen, mechanics, porters, parsons, ragmen, hucksters, bailiffs, divines, tuckers, knights, thatchers, coblers, poets, justices, drawers, beggars, aldermen, paviours, skulls, freshmén, bachelors, scavengers, masters, sow-gelders, doctors, ditchers, pimps, lords, butchers, and tailors, who shall bind themselves by an oath never to discover their mighty no-secret; and to relieve whatsoever strolling distressed brethren they meet with, after the example of the Fraternity of Freemasons in and about Trinity College, by whom a collection was lately made for, and the purse of charity well stuffed for a reduced Brother. Tam liberâ potitus contributione, frater scoundrellus sarcinulas suas discessurus colligit, et vultu hilari, ori solito, quadrangulum transit; &c., &c.; proh dolor, inter partes au nobiliores, au posteriores nescio privatum fraternitatis notavit signum (Anglice, the Freemason's mark). Quo viso, Dii boni, quanto clamore totam infecit domum. Ter et sæpius pulsavit pectus, exsangues dilaniavit genas, et eheu nimium dilaceratas dilaceravit vestes. Tandem vero paulo modestius insaniens, hujusmodi versiculis ridiculum effudi dolorem.

[7] "Charge delivered to the Brethren assembled at Gravesend on the 29th of June, being their first meeting after the constitution of their Lodge." London, 1751.

"These visitations had become absolutely necessary for the purpose of discountenancing some gross improprieties which, at this period, were practised with impunity. Some unworthy Brethren, who had been excluded from their Lodges for transgressing the general laws of Masonry, endeavoured to convince the public that they were good and worthy Brothers, by opening surreptitious Lodges, and making Masons, as if they had official authority for such a prostitution of Masonic privileges. These innovations, as might be expected, produced the most disastrous results, and were the commencement of that unhappy schism which divided the Society into two sections for more than half a century.

"At this period we had no authorized form of prayer to be used at initiations, which led to some slight irregularities since the admission of Jewish Brethren. Each Master of a Lodge had been left to his own discretion in this paticular, although the general practice was, to select an appropriate form from the Liturgy of the Church. Dr. Manningham saw the evil, and determined to apply a remedy. He consulted with Dr. Anderson on the subject, and together they drew up a prayer for that particular ceremony, which was submitted to the Grand Lodge for its sanction; and that being obtained, Dr. Manningham introduced it in person to the metropolitan Lodges, by whom it was gratefully received. From thence it spread into the provinces, and was generally adopted throughout the kingdom.[8]

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[8] This prayer continued in use till the time of Preston, who altered, without improving it. It was printed in the "Freemasons' Pocket Companion," and other Masonic publications. I subjoin the form: "Most Holy and Glorious Lord God, thou Architect of heaven and earth, who art the giver of all good gifts and graces; and hath promised that where two or three are gathered together in thy Name, thou wilt be in the midst of them; in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings: to give us thy Holy Spirit, to enlighten our minds with wisdom and understanding; that we may know and serve thee aright, that all our doings may tend

"In contravention of the pretended revelations of Masonic secrets, it was asserted by an intelligent Brother that he was able, with a few Masonic implements, that is, two squares and a common gavel, to convey any word or sentence to a skillful and intelligent Freemason without speaking, writing, or noise; and that at any given distance, where the parties can see each other, and be able to distinguish squares from circles.[9] And another Brother, to the same effect said, 'If a Christian, Jew, Turk, or Brahmin, should meet together, and if they are Masons, they will no sooner tread upon the Level, than its magical and secret spring throws up a Perpendicular, and they are instantaneously found upon the Square; and these men, although ignorant of each other's language, will communicate their thoughts intelligibly, with no other assistance than the three Grand Pillars of hearing, seeing, and feeling.' And they challenged any charlatan who pretended to reveal the secrets of Freemasonry, to show by what process this was effected.

"The Craft, as you are well aware," continued my garrulous companion, "was now divided into two sections, a schism having taken place in the Order, in consequence of a few suspensions and expulsions for irregularities; and a hostile Grand Lodge was established in London, which charged the Constitutional Grand Lodge with being a self-constituted assembly, defective in numbers, form, and capacity; and stigmatized its members with the offensive appeltion of *modern Masons.*[10] This caused some little sensation, and brought forth two or three anonymous works in 1752—4.[11]

"At the Grand Lodge, 29th November, 1754, Dr. Manningham brought the subject forward, and made a formal complaint that certain Brethren had associated themselves together under the denomination of *ancient Masons,* and

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to thy glory and the salvation of our souls. And we beseech thee, O Lord God, to bless this our present undertaking, and to grant that this our Brother may dedicate his life to thy service, and be a true and faithful Brother amongst us. Endue him with Divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg, in the Name and for the sake of Jesus Christ, our Lord and Saviour, Amen."—See the original in "Scott's Pocket Companion." Ed. 1754.

[9] "Ahiman Rezon." Ed. 1813, p. xii.

[10] See Ibid, p. viii.

[11] A masonic Creed, with a curious Letter by Mr. Locke. 1754.

declared themselves independent of the Grand Lodge, refusing obedience to its laws, and repudiating the authority of the Grand Master. He said that some notice ought to be taken of these proceedings, for the purpose of discouraging such irregular meetings, not only because they were contrary to the laws and an insult to the Grand Master, but also as they tended to introduce into the system of Masonry novelties and conceits, inconsistent with its true principles, thus insinuating that there had been other societies of Masons of a different nature to our own ancient and honourable Order.

"The question being put, that this new society was an innovation on the ancient system of Masonry, it was carried in the affirmative, with only one dissentient voice. Dr. Manningham then moved, that the consideration of the irregular proceedings of the offending Brethren might be postponed till the next Quarterly Communication, hoping that a thorough sense of their misconduct, and a determination not to persist in it, would in the mean time manifest itself, and reconcile them to the Grand Lodge; which was unanimously agreed to.

"I was fortunate enough to be present at these discussions, and therefore have no hesitation in communicating them to you as unquestionable facts. Now it so happened, that some of the Brethren of the Lodge No. 94, meeting at the Ben Jonson's Head, Spitalfields, had been on the Continent, and had brought from thence the rituals of the Ecossais, the Elu, and Ramsay's Royal Arch, which they practised secretly every third Lodge night, under the designation of ancient Masonry. This was soon whispered abroad, and Dr. Manningham, with a few other Brethren, in the course of their visitations, called at the Lodge on one of its peculiar nights, and were refused admittance. This produced a complaint at the next Grand Lodge; and in addition to a severe vote of censure on the members of the Ben Jonson's Lodge, it was commanded that any Brother of the Order should be eligible for admission into that Lodge as a visitor on any of its regular nights.

"The offending members affected to consider this order a species of oppression to which they were not inclined to submit, and they drew up and published a Manifesto,[12] in which they accused the Grand Lodge of partiality, innovation, and deviation from ancient Landmarks, and publicly renounced their allegiance to it. Several passages from this Book were read in Grand Lodge, and I remember one paragraph from the Preface particularly; it was as follows: 'Whereas, the genuine spirit of Masonry seems to be so greatly on the decline, that the Craft is in imminent danger from false Brethren: and, whereas, its very fundamentals have of late been attacked, and a revolution from its ancient principles, etc., it has been thought necessary by certain persons who have the welfare of the Craft at heart, to publish the following little pamphlet, by means of which it is hoped the ignorant may be instructed, the lukewarm inspirited, and the irregular reformed.'

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[12] "Manifesto and Mason's Creed." London, 1755.

"Rather a bold beginning, was it not?

"How far this ill-judged pamphlet produced these effects it will not be difficult to pronounce; and in the Lodge I heard but one opinion of it. Certain it is, that the Grand Lodge, on St. John the Baptist's day, 1755, passed unanimously the following resolution: 'Ordered, that the Brethren complained of at the last Quarterly Communication, persisting in their disobedience to the determination of the Grand Lodge, their Lodge, No. 94, held at the Ben Jonson's Head, Pelham Street, Spitalfields, be erased from the Book of Lodges, and that such of the Brethren thereof who shall continue those irregular meetings, be not admitted as visitors in any Lodge whatever.'

"These decisive and vigorous proceedings," said the Square,—"increased the schism, and appeared to render a reunion impracticable. And indeed the refractory Brethren understood it to be so, for they immediately took measures for the permanency of their new branch of the Order, by constituting a Grand Lodge, and issuing warrants for private Lodges, and thus commenced the practice of a species of Masonry unknown in former times. They instituted a novel degree, which they called the Royal Arch, compounded out of a portion of the third degree, and from various continental innovations, which gave them a vast advantage in the minds of curious and unthinking persons, over the pure ancient system practised by the old Grand Lodge, inasmuch as it held out the prospect of superior information, and a greater insight into the design of ancient Freemasonry. There are some reasons, however, for believing that this schism was beneficial rather than otherwise to the cause of genuine Freemasonry. Indeed, this was the opinion of Dr. Hemming, and he publicly asserted at the re-union of the two Grand Lodges in 1813, that it had done a great deal of good, by introducing a spirit of enquiry which proved favourable to its general interests. And we do not find that its 350 or 400 Lodges had any effect in reducing the members attached to the constitutional Grand Lodge; for they continued to increase by gradual and certain steps, and it maintained its rank in the face of every opposition with becoming dignity. There can be no doubt but the prevalence of schism on the Continent of Europe laid the foundation for this unnatural division of English Masonry into two hostile parties, but as the dispute was conducted with moderation on both sides, it soon subsided, and the two Grand Lodges proceeded in their respective careers in peace, harmony, and Brotherly love.[13]

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[13] See the "Historical Landmarks of Masonry," vol. ii. p. 58; and "First Letter to Dr. Crucefix."

'THE DWARFS' TAILOR, BY APPOINTMENT.

FROM THE GERMAN.

A VERY long time ago there dwelt in the fine old city of Aix-la-Chapelle, a tailor—and indeed such artists are not wanting there in the present day—for albeit modern costume may lay claim to a greater simplicity, those skilled in the tailor's art are not prone to undervalue its mysteries, or to promote its exercise by the uninitiated.

Master Caspar, the tailor alluded to, possessed the especial privilege of preparing in his workshop, the stable-clothing and liveries for the imperial horses and servants, and, as may be imagined, he prided himself in no mean degree upon this privilege. Truly when seated on his board, with his pointed white cap on his head, he brandished his ell measure like a sceptre, there were some who did not scruple to affirm that Master Caspar felt himself as great as the Emperor himself. Now he was but a little shrivelled fellow, nevertheless he received an almost incredible amount of respect from all, especially from his work-people and apprentices, which was the more surprising as he never scolded or contended with them, but, if occasion prompted, only raised his little thin, creaking voice, in order blandly to acquaint his journeymen that they were all rogues and thorough-paced rascals.

It was remarkable how diligent and orderly the wildest and most daring apprentice became after working for a short time in Master Caspar's shop—the idle became industrious, and those who preferred relating stories or singing songs to making stitches, in a short time appeared to have entirely lost their memory, and were in addition mute as fishes. This excellent training might be attributable to a severe master, but there were some who maintained that the apprentices were rather inclined to laugh when they heard an oration pronounced by the little dry old man with the cracked voice, than to observe his directions, and that another divinity presided in the house, who possessed the power of controlling the mutinous spirits of the tailors. This was none other than the young daughter of Master Caspar, who, his wife being dead, regulated his domestic affairs. All came under her tutelary care,—the table was neatly served, and, although many brought with them from home the pleasant habit of eating in the Turkish fashion, *i. e.*, thrusting their hands into the dish, this was nevertheless quickly laid aside when Rose made a long face upon observing it.

But although Master Caspar's discipline in his workshop, and Rose's care, gradually extended their influence over the strangers composing the household, they failed with respect to one individual, and this was a relation of Master Caspar. His own sister's son Philip,—for that was his nephew's name—was naturally good-humoured, and, when he pleased, a skilful and rapid workman; but with him it amounted almost to an impossibility to work long together. If he took a new garment in hand, he stitched for the first half-hour in the most exemplary manner, inserting his stitches in such regular order, that his uncle felt internal pleasure while watching him. But longer than an hour, at most, was Philip never known to continue industrious, and, above all, silent. He then poked his neighbour, gossiped concerning things which bore no relation to the affair in hand; or he sang, laughed, joked, and in short changed the entire workshop into a scene of confusion. This behaviour had drawn upon him both the gentle and severer expostulations of the master in the presence of the apprentices, and likewise in private, but without effect. Philip continued his jokes, and as these were played upon his companions, he generally gave more heed to them than to his work, which he usually finished by spoiling. His stitches became longer and longer, as heedless of the material as if he had been making the cook, or any other servant, an apron.

It may be readily supposed that Philip had spoiled many pieces of work, and frequently had he been threatened that upon the next offence he should be dismissed; yet the father's anger was either appeased by Rose's entreaties, or by a promise of improvement on the culprit's part. Indeed, it was with a sincere regret that Master Caspar saw vanish all the castles in the air which he had formed with reference to his nephew. He had himself gained sufficient to satisfy his wishes, and therefore desired to see Philip maintaining the reputation he had earned, and profiting by the warm nest he proposed to vacate in his behalf. By this arrangement, too, Master Caspar would be relieved from all anxiety regarding his daughter; for, were the other part of the plan feasible, he would willingly have bestowed her upon Philip as his wife. But his nephew's careless and gossiping propensities put to flight all these projects, and the more watchfulness Caspar exercised, the wilder and more careless Philip became, and, in spite of all Rose's prayers, grew every day worse. He no longer gave up a piece of work in which a fault was not to be found; and, in addition to those caused by his carelessness, he continually perpetrated others expressly, which was even more irritating. Thus, upon one occasion he sewed some lappets of various colours upon the honoured cloak of a privy councillor, which, being at first concealed by the cape, only attracted attention when this was raised by the wind, thereby exposing the worthy magistrate to the mockery of the civic juveniles. The fulfilment of the well-known proverb "that the pitcher goes so often to the well, that at last it comes home broken," was literal in Philip's case, for, at the conclusion of a most eventful week, marked by unusual eccentricities on his part, uncle Caspar took a large piece of chalk, and drew a very significant stroke through his nephew's name, which figured on the wall. He then informed him that it was his wish that he should quit his house early the next morning; and, fearing that his determination should be shaken by Philip's intreaties or Rose's tears, he added, with an emphatic oath, that he would never again receive him into his family or workshop until he had amended, and, as a sign thereof, could produce at least six well-earned golden florins, which, for those days, was a tolerable sum.

The people in the workshop actually became pale at this solemn protest, and Philip, who now saw that he must inevitably depart, displayed most firmness, for he immediately packed his property together, bound shears and iron on the top, and appeared the same afternoon before Caspar and Rose, for the purpose of taking leave. He now felt how much he would have given to depart silently and without another interview with his cousin; for, as he said farewell and looked into her beautiful sorrowful blue eyes, his heart beat audibly when he thought that it was for the last time that she placed her hand in his. Pressing into his hand the little purse, which contained the last token of her affectionate consideration for her cousin, tears unrestrainedly flowed down her cheeks; and Philip, for the first time, felt the reality of all his folly and thoughtlessness, and rushed hastily from the house, in order to conceal his sorrow.

It was formerly far more difficult for workmen to find work and support than in the present day, and Philip was well acquainted with the fact; and, as he now tolerably comprehended the enormity of his folly, he did not feel much inclination to show himself in the streets where he was well-known, but rather chose the way which led to the heights lying behind his native city. Here he wandered long amid the rocks and chesnut woods of the hills, which are called in the present day Louisberg, or Losberg. This but added to his melancholy, for every stone, every hill, recalled the memory of childish hours, passed here with his companions. The large fragments of sandstone lay around, in which, as a boy, he had hewn out the petrified muscles, and other marine animals, for his amusement. How many pocketfulls of trochus, turbo, and wendeltreppe, had he borne hence! Immediately behind the very place where the most beautiful petrifactions were always found, arose thick fir forests, the bounds of which were never passed by children, and rarely by grown persons; for here, among the old dark trees, it was said that objects not meet for human ken, were to be met with. It was true that the finest petrifactions were found in this direction; yet, it was maintained, that every thing which came from thence was of a mysterious nature. When the woodcutters brought shells from these forests to ornament their cottages, they were glad to discard them after a while, for in the middle of the night they began to sing and whisper softly, voices like those of small children, sighed and complained as if hurt; and this, it was thought, was done by the elfins, who dwell in the shells, and whom it was dangerous to convert into enemies, as old people asserted; for which reason this portion of the mountain was left undisturbed, and its petrifactions rarely touched.

After Philip had listlessly regarded the places in which he had amused himself with his companions, he continued to ascend, thinking sorrowfully the while of Aix, Caspar, and most of all of Rose; and heeding his steps so little that after a time he knew no longer where he was, or how to extricate himself from the forest. He turned to the right, to the left, but could discover no outlet, and when he sometimes raised his voice aloud to call for help, from some one who could indicate the road to him; he heard nought but echo in reply, or something which, to his great horror, sounded like a low scornful laugh. Meanwhile night advanced, and as Philip now plainly saw that he was not likely to find his way out of the forest, he resigned himself to his fate for the night, and resolved to seek a place of shelter from the cold wind, where he might at least sleep a little. Such a position was easily found, and composing himself on the moss at the foot of a pine, he said his prayers, and shortly forgot his troubles.

Suddenly it appeared to Philip in his sleep that some one called him, and as Rose usually roused him in the morning by calling his name at his door, he thought himself still in his old quarters, and answered sleepily, "Yes, directly, Rose;" but the long low laughter which followed completely aroused him. He opened his eyes, and was bewildered at beholding by the dim light which was neither that of the sun nor of the moon, a little man scarcely a foot in height. He looked good-natured, had a long snow-white beard, and supported himself on a stick. Philip thought he was still in the land of dreams, he rubbed his eyes, coughed, called himself by name, but the little man would not vanish, on the contrary he raised his hand, and beckoned to him to follow.

At first Philip had a great desire to run away, but as the little man looked by no means formidable, indeed, in comparison with his own size, was absolutely insignificant, he raised his pack to his shoulder and followed the elfin, for he could certainly be nothing else. The dim light observed by Philip on awaking, seemed to guide them deeper into the forest, and the latter soon observed that it proceeded from a fire which was burning between two masses of sandstone. Around this was seated five other dwarfs, with most woeful countenances; and to this party Philip's tiny guide soon joined himself, beckoning Philip to do likewise. The night being tolerably cool, the warmth was decidedly acceptable, he therefore stretched himself by the fire and rubbed his benumbed hands. But he soon began to find his silent company rather uninteresting, and endeavoured, by directing a question to his neighbour, to extract some information or amusement, but in vain; and when he sought to provoke an answer by a friendly thrust in his neighbour's side, the little fellows ground their teeth and looked perfectly savage; indeed, as Philip would not cease his observations and questions, the dwarf who had introduced him, struck his little stick into the fire, and caused the glowing embers to fly into his face and hair, to his personal discomfort. Philip was at first inclined to give the little man a thrashing with his own stick, but suddenly remembering the story of a child of earth who, under similar circumstances, had had his face turned behind by the enraged dwarfs, he restrained the impulse, and all sleep being banished, he took the implements of his trade, and began to unpack and again arrange them, by way of having something to do. Upon this the curiosity of the little men was aroused, and they peeped eagerly into the opened case. But it was now Philip's turn to appear indifferent, he therefore unconcernedly spread a cloth before him, upon which he laid in order needles, scissors, thread, and twist, and then the bright smoothing iron, while the dwarfs stood on tiptoe, and stretched their necks in order to see the youth's operations. "Ah!" thought Philip, "I have now found you out;" nevertheless he proceeded as if he did not remark their curiosity, but took an old waistcoat and began most industriously to repair a large hole in it, in a very artist-like manner. This operation appeared to excite the dwarfs in an uncommon degree; they ranged themselves opposite to the tailor, and observed him for a long time with the greatest interest, sighing at length all six so deeply that Philip looked up from his needle, and saw that they all seemed more woeful than before. This rather moved him, and as he thought he might possibly now obtain an answer, he began afresh to question; but the first word was scarcely uttered, than their looks were changed into those of rage, and in addition Philip received from behind so powerful a blow on the ear that he fell on the moss. At first he thought it must be Master Caspar who had sought him, and desired to awaken him out of a heavy sleep; but as he looked around, it was only a bough which had fallen in so remarkably an impressive manner on his ear.

Much displeased, he seated himself again and continued his work; at every stitch the dwarfs drew nearer, sighing most dismally. Then Philip thought, good naturedly, what can the little fellows want? and as his guide approached, looked at him beseechingly, and at the same time passed his hand over his back; he said to himself, "Ah, ah, perhaps they wish their jackets repaired;" and it certainly appeared that the dwarf understood his thoughts, for a friendly smile passed over his troubled countenance. Encouraged thereby, the tailor seized him gently, laid him on his knee, and began an inspection of his clothing. He then discovered a great rent in the back of his jacket, and as he further examined he found that it extended through lining and under garments, deep into the body of the little man. The body, however, was of a very singular description, it did not consist of flesh but might be compared to an onion, only that the coats or layers were composed of a delicate material resembling rose leaves.

Now we have already said that when the tailor was so disposed he could work with diligence and neatness, and therefore in the present case he concluded that he might at least make an attempt to repair the damage to the little bodies of the dwarfs, before commencing the jackets and other garments; so, taking his finest needle, he began his work; but, by way of retaliation for the burning embers and the box on the ear, he was hardy enough to take an occasional stitch rather deeper than necessary. With eager curiosity the other dwarfs drew nigh, and their countenances decidedly brightened when they observed that the tailor artistically applied himself to his work, and began by drawing together the lower layer in the rent. Philip now considered himself justified in propounding a few questions to his crabbed little entertainers, and accordingly, while threading his needle afresh, civilly begged they would inform him who they were. But, alas! scarcely were the words uttered, than the needle glowed in his fingers, at the same time piercing his hand to the depth of an inch, and forcing him to shout with pain. He also received a blow on the side of his head, not less severe than the former one, which impelled him to grasp the knotty stick lying behind him; but observing with alarm that upon this movement the little men suddenly increased both in height and size, he withdrew his hand with a sigh and recommenced his work. New wonders awaited him, all the stitches he had accomplished were severed and torn, and it took him a good half-hour to restore his work to the state it was in prior to the interruption so disagreeably resented. Internally he anathematized the evil company into which he had fallen, and thought with something like regret upon the workshop at Aix, Master Caspar, and Rose. He was decidedly a sufferer by the present change; he could formerly gossip the whole day, and receive no blows, and his needle never became unpleasantly hot.

"Well," thought he, "talking over your work must certainly be considered a bad habit: if punished so severely only an hour's journey from Aix, and if the idea progresses, I may incur the risk of losing my head in the next town for a few innocent words." This consideration led him for the first time in his life, to propose a serious improvement. His task therefore proceeded quickly, but it struck him as being singular, that each time he took a larger stitch than was necessary he experienced a painful prick in his hand as if caused by a needle.

During this time the dwarfs did not fail to supply the fire abundantly with dry fuel, and at length Philip had completed his undertaking. Not being able to use the iron for the purpose of smoothing the seams, he took his large shears and used them to flatten his work, occasionally, it must be confessed, employing rather more force than requisite. Then, placing the dwarf in his hand, he narrowly inspected him, and observed with joy that the repair was not only perfect, but that sorrow had entirely vanished from his countenance; therefore, bestowing a slight blow on his back, the impetus caused the little man to spring over the fire, and he fell on the soft moss beyond. This proceeding appeared by no means to arouse the dwarf's anger, for, rising from the ground, he danced about as if he had lost his wits with joy; then, advancing towards the tailor, he took a large piece of gold from his pocket and placed it in his hand. Philip, greatly surprised, examined the coin and perceived that it was without doubt a genuine gold florin.

While these proceedings were taking place, the night visibly advanced, and the cold wind which accompanies daybreak began to be felt when Philip, having collected his tools, took up his stick and prepared to bid farewell to his companions. He shook hands with all, and it really pained him to observe that the five looked more miserable than ever, while the one upon whom he had operated seemed beside himself with joy. The latter drew a golden cup from his pocket, and after applying it to his lips he presented it to the tailor, who, having no suspicion, drained it to the last drop of its sweet contents. The effects were marvellous and rapid; after a confused sensation as of falling, he perceived with horror that the proportions of his body were shrinking, and that in a few moments his dimensions were the same as that of the dwarfs. This was a terrible moment for poor Philip, and at first both thought and expression failed him; but, soon recovering the latter, he bitterly reproached the little men with their ingratitude; at which they only shrugged their shoulders, and by their gestures seemed to desire to signify to him that if he were patient his original form would be restored to him.

What course could he pursue? The tailor felt it might be best to adopt their advice, and follow the dwarfs, who beckoned to him to go with them. But how changed did all appear! how enormous the firs whose tops he could scarcely discern! the inferior shrubs and thistles, which he had yesterday trodden under foot, now waved over his head; and the insects, aroused by the coming day, seemed large and frightful. In a short time he arrived, together with the dwarfs, at a lofty rock, and stopped before a petrified wendeltreppe, such as formerly he had often hewed out of the rocks with other shells, but which in his changed state appeared of an enormous size. One of the dwarfs produced a golden horn, and blowing therein, the shell turned slowly round and discovered an opening, which the company ascended in the manner of a staircase.

The sight which displayed itself to Philip's wondering eyes caused him for a moment to forget his sorrows: the staircase led into a magnificent hall, the walls of which were lined with the most brilliant and shining stones, arranged in peculiar and mystic characters, while the roof was supported by pillars of rose-colour and white crystal. From this they passed into another, still more magnificently adorned than the former, yet throughout not a creature was to be seen, although it was evident from the gold and silver vessels left standing in disorder on the tables, and also from the chandeliers with half-burnt lights, that the revel had not long ceased. That some great festival had been here celebrated could not be doubted, and also that among other appliances music had not been wanting, was shown by the orchestra containing musical instruments of every kind, which was in the largest hall. Meanwhile the dwarfs passed silently and sorrowfully through the places mentioned, Philip following them in a state of the greatest astonishment. Leaving the halls behind, they approached a point from whence a number of passages seemed to lead in various directions, and here the dwarfs shook hands and separated, each disappearing in a different passage. One alone remained with Philip, and, acting still as conductor, they entered again into a vaulted corridor, from the end of which soft music, resembling the tones of the Æolian harp, saluted their ears; after passing numerous doors the dwarf opened one nearly at the end of the corridor, and bidding the tailor enter, closed it after him.

The marvellous occurrences of the day had in no slight degree confused the wanderer's head, and now, left to himself, he hardly dared to look around from the fear of encountering something new and hideous. As, however, his courage returned, he observed that his chamber, though only hewed out of the stone, was far prettier and more tastefully arranged than his sleeping apartment in Master Caspar's house. The bed certainly appeared to him something wonderful, for it was arranged in a large petrified muscle-shell. Nevertheless the pillow and covering were fine and soft, so, not forgetting his evening prayer, he hastened to take possession of it.

It must be admitted that Philip's first thoughts were of Cousin Rose, and that the reflection that he was so nigh, and yet perhaps removed from her for ever, oppressed his spirit, but the music, which still continued to play, gradually calmed his troubled thoughts, or rather conjured around him a crowd of merry joyful faces which danced about him until he fell asleep. How long he slept he knew not, but it seemed to him that after several hours he felt himself shaken by the arm, and on opening his eyes there stood before him his guide of yesterday evening beckoning to him to rise. The poor tailor, whose spirit sank upon calling to mind his transformation and all that had befallen him, arose with a sigh and followed the dwarf forth into the corridor, where the soft tones were now no longer to be heard, but music of a quicker and more inspiriting character, which evidently proceeded from the apartments they had traversed the night before. The other five dwarfs met them at the point where they had separated the previous evening, and they then all pursued their way through other halls than those from which the sound of the music proceeded, but which were brilliantly lighted. The six little men cast their troubled looks on the ground, but Philip directed his eyes around, and saw occasionally a little door open, at which a male or female dwarf appeared, clad in the most sumptuous manner in gold embroidered robes, but who instantly vanished at the sight of the sorrowful procession. They now had reached the large hall with the rose-coloured and white pillars, one of the party sounded the horn, the staircase again revolved to allow of their exit, the music became fainter and fainter, and the sound ceased as they again stood beneath the pine trees.

It was night as before, but Philip fancied far colder. The dwarfs instantly kindled a fire, at which the tailor could warm himself, and he perceived that the little fellow who had called him out of bed had hung his knapsack over his shoulder, for he now laid it before him. The company seated themselves around the fire in perfect silence, and Philip, who had not forgotten the glowing needle and its accompaniment, did not venture to open his mouth. But, soon growing weary of this state of things, he opened his knapsack, took therefrom needle and thread, and by signs gave the little men to understand that if further repairs would be acceptable, he was at their service, at which all the dwarfs sprang up joyfully and crowded around him. He seized one by the sleeve, and having examined him, discovered that he had the same sort of rent in his side that the other had had in his back; he, therefore, commenced his task, and sewed indefatigably, but having to-day smaller hands, the work proceeded more slowly, and he therefore carefully abstained from attempting to converse, lest the effect of his industry should suddenly be destroyed. His self-imposed task was completed as the first rays of the sun tinged the east.

The dwarf who had undergone his *rifacimento* to-day danced as heartily as the one operated upon yesterday, and like him, drew a gold florin from his pocket, bestowing it upon the tailor as a recompense. They then returned again to their fastness, ascended the staircase which presented itself at the sound of the horn, passed through the empty halls, and, in conclusion, Philip again depositing himself in his muscle-shell fell asleep to the soft tones of the Æolian harp.

This was also the programme for the third, fourth, and fifth night, upon each occasion Philip carefully repaired the damage the little men had sustained in skin and garments, receiving a gold florin for his services; and, as it could not be otherwise, and he saw small chance of returning to his friends, he began to make the best of his appointment, which might truly be said to be that of sargeant-tailor to the dwarfs. But, during these nocturnal visits to the pine-forest, it several times occurred to him that this year winter came on suddenly, for on the third night he found it so ter-

terribly cold that his fingers must have frozen without the dwarfs' fire, and yet it was only the end of August when he left Aix-la-Chapelle. On the fourth night he could scarcely trust his eyes when he thought he saw the fir-boughs laden with snow, and waving and sighing in the icy wind: the same appearances greeting him, however, both on the fifth and sixth night, made him a convert to the fact he could not exactly account for to his satisfaction. On the sixth day he plied his needle more diligently, if possible, in order to warm himself in the freezing air, and had made an end of his task when midnight was scarcely past. He then dismissed the little man with the gentle clap on the back which he had administered to the others, when, to his great amusement, he saw all six rise from the ground, and, joining hands, dance round him in the wildest manner. After this had lasted some minutes, the one he had first repaired advanced towards him, opened his mouth, and addressed him as follows: "Learn, that our most heartfelt gratitude and thanks are due to thee, child of earth, for that which thou hast done; and thou canst scarcely comprehend the extent of the service thou hast rendered us. Thou hast seen our stronghold and its magnificence; the merry dwarf folk only quit its halls upon our return, and thou wilt thence infer that we lead a festive and pleasant life. For our abode itself we feel the strongest attachment—the work of Master Masons, who derived the mysteries of their Craft from remote ages—and we attach the highest importance to the preserving their secrets inviolate; and we always mark the admission of the neophytes, who have undergone the required probation, into the chapter of the Order, by the celebration of a glorious festival. During the period called by your race day, when that large star, the sun, nearly blinds you by its unbearable light, we sleep; but when night commences we arise, prepared to enjoy both song and dance. But, know, that we dwarfs are of a much more excitable temperament than you children of earth, and it thence happened that one night, we six being present in another dwarf king's abode, for the purpose of taking part in some of the ceremonies going forward, were unfortunately led to disregard one of the most stringent regulations of our Order, relative to being silent at the necessary time. The consequences of this breach of our vow was, first, a fierce dispute with the other dwarfs, and then personal contest. You have seen the wounds we received therein, and we are only indebted to our possession of immortality, for an escape from death. Upon our return a heavy punishment was appointed by our Grand Master, viz., that we should remain excluded from every festival, and that the hours devoted by our brethren to festivity, should be passed by us in the shades of the forest, until a mortal should be found, who, unsolicited by us, should, in the manner practised among his race, sew together both wounds and garments, without infringing the law we had so rashly broken. In order to add to the severity of the penance, and to retard its fulfilment, we were not permitted to make ourselves visible to the eye of man every night, but were only allowed to expose our pitiable condition to those who might accidentally pass at the full moon, and in silence endeavour to awaken their compassion. You will feel surprise when I name the time we have here vainly tarried; it is for more than a hundred years, which enhances our obligation to our deliverer."

While this relation lasted, Philip stood dumb with astonishment, and could not compose himself sufficiently to reply to the little fellow. The latter then proceeded to draw from beneath his mantle the well-known golden cup, and to extend it to Philip, who received it doubtingly, yet after a moment, gaining confidence he emptied it as before. He instantly felt the strongest inclination to raise and extend his limbs; he saw that he was rapidly increasing in length and breadth, and in a few minutes had the satisfaction of perceiving that he had resumed his former size and shape. "Take with you," said the dwarf again, "the six pieces of gold which we presented to you on the six nights as a recompense for the service you rendered to us. I know well you mortals are by no means indifferent to the possession of the bright metal, but do not allow any of these coins to leave your custody, preserve them carefully in a coffer, and you will always discover in it the money necessary for your wants. Leave them to your children and grandchildren, to whom they may possibly prove of great future service, for a secret power exists in them, which will only be fully developed in many, perhaps a hundred years. Now farewell and observe the golden rule, the neglect of which brought us so much misfortune, and in which to speak candidly, you seem likewise to be deficient in practice—KNOW WHEN TO BE SILENT. As he concluded the dwarf once more extended his hand to the tailor, his five friends did likewise, and the next moment they were no longer to be seen

The first beam of the rising sun now tinged the mountain, and lighted up the snow which covered the ground, and hung on the branches of the pines. But Philip was no longer in any doubt as to the power which had in six nights apparently turned summer into winter, for the dwarfs being permitted to make themselves visible only from month to month, they had exercised a spell upon him which obliged him to sleep out the interval. Notwithstanding it was February and excessively cold, Philip heeded it not, but found the season rather favourable to making his way out of the pine forest. The underwood being now stripped of its leaves, presented less obstacle to his egress; he therefore stepped hastily on, refreshing himself and venting his feelings of contentment in a whistle, which was exchanged for a shout of joy as Charlemagne's majestic cathedral rose on his view. The walls of the city were soon passed, and his speed perceptibly increased as he drew near Master Caspar's house.

In the mean time, the honest little man had felt some degree of sorrow for his severity towards his nephew, which was rather increased at the sight of his daughter's melancholy, and the tears which she strove to hide. It is therefore hardly possible to express his astonishment, and yet greater joy, when Philip (certainly rather shabbily equipped) stood before him. This was increased when Philip drew the six gold florins from his pocket; and, placing them before his uncle, entered upon the relation of his marvellous adventures among the little men. Caspar however insisted upon a further slight probation, in order to discover if his gossipping propensities were altogether subdued, but finding Philip displayed no inclination to relapse into his former evil habits, he carried out all his generous plans in his nephew's behalf, bestowing upon him his tailoring establishment and his daughter's hand. It is only necessary further to remark, that Philip was thenceforward a diligent master, although it is asserted that when tempted to relapse, a prick in the hand never failed to remind him of the past. The promise made by the elf relative to the gold florins was faithfully observed: in small difficulties the necessary money was always forthcoming from the coffer, which was long transmitted in the family.

ON THE

ADVANTAGES RESULTING FROM THE STUDY OF HERALDRY.

BY THE AUTHOR OF

"THE SYMBOLICAL CHARACTER OF MEDIÆVAL HERALDRY, AND ITS CONNECTION WITH FREEMASONRY."

> "Nor rough, nor barren, are the winding ways
> Of hoar antiquity, but strewn with flowers."—Warton.

Heraldry has, since its existence as a science, been considered a most honourable pursuit; and, as in days of yore an acquaintance with the art of blazonry was indispensable alike to the courtier in the palace and the knight in the field, so even in its present neglected state it may be fairly reckoned among the accomplishments of a gentleman, and be considered to form a graceful as well as a useful adjunct in every system of liberal education. But the science to which kings, princes, and nobles, "brave knights, and peerless dames," once devoted their leisure moments; the science which, at its first developement, contributed in no small degree to the civilization of Europe, and which is in itself the very key-stone of chivalry; in spite of its connection with the researches of the historian, the architect, and the admirer of Catholic art, has been ruthlessly abandoned to ignorant coach-painters (not the herald painters of by-gone days,) cold antiquaries, and the ill-paid officials of the Heralds' College. It will not be my object in the course of the present remarks to discuss the expediency of reviving the very letter of the laws of honour and blazonry so strictly maintained and observed by our chivalrous ancestors, nor need I enter very far into the various theories affecting the origin and progress of the science of Heraldry, but I shall endeavour to prove its real usefulness in connection with history, with the laws of the land, with architecture, and with the fine arts. But the Heraldic student of the present day meets with many difficulties and annoyances in the pursuit of his favourite occupation.

Talents and learning of the highest order, even when united to persevering application, are not always sufficient to preserve the name of their professor from oblivion beyond the precincts of the College of Arms, and the limited circle of those who are interested in archæological and genealogical pursuits. Hence the instances are rare in which the public have appreciated investigations, which, in more popular literature, would not have failed to secure immortality to their author. An objection may no doubt be offered, that researches only deserve estimation in proportion as they are useful, and that the knowledge of Heraldry and genealogy, to which many, absurdly believe the pursuits of the Heraldic student are confined, only tend to flatter ridiculous pride, or to cherish absurd distinctions. Nothing is more common than such a statement, and, were it true, perhaps nothing would be more just. It must, however, not only be observed that the vanity which is thus indulged is of so harmless a description that its gratification is not injurious to society, but that in a country where an established aristocracy forms a part of the constitution, the distinctions of birth must exist; and so long as an heraldic house of peers forms one branch of the legislature, it is idle to despise or neglect a science upon which it depends.

There are, however, other and higher causes which entitle Heraldic pursuits to our respect. As adjuncts to history they are almost indispensable, and there is scarcely an important fact in the annals of this country, but either had its origin, or became ultimately involved in a point of genealogy. The succession of the crown, the many political events which proceeded from marriages between powerful families, and the numerous circumstances which entirely rested on a point of consanguinity, are proofs of this remark. Heraldry, too, though not essential, is nevertheless a valuable assistant to the study of English history and antiquities; nor were these sciences over-rated when they were styled "The handmaid of history." For the purposes of biography they are equally essential, and it would be difficult, if not impossible, to become well acquainted with the life of a man who lived before the seventeeth century, without a reference to the records preserved in the College of Arms. As regards an immediate application of Heraldry to the study of English history, we may here remark that the national arms have varied at successive times from the period of the Conquest to the present day. First, we have the two lions, the insignia of the Conqueror's Norman dukedom, as the arms assigned by him to England. A third lion was added by Henry III., in right of his wife, Elinor of Aquitaine, a single lion being the arms of that dukedom. Thus, when we see two lions only as the arms of England, we know them to be of earlier date than the reign of that sovereign. Again, the introduction of the *fleur de lis*, and their alteration from *semeè*, or an indefinite number, to three, forms another period in the annals of our national arms. Extending from Edward III., who first introduced them in right of his mother, a daughter of the King of France, to that of Henry V., who reduced them to three, as they have ever since been borne by the sovereigns of both countries. Again, the introduction of the arms of Scotland and Ireland into the national escutcheon in the reign of James I., of those of Hanover on the accession of the House of Brunswick, and their omission by our present sovereign, may all be made use of as emblazoned representations of the events which they commemorate.

That a knowledge of Heraldry and genealogy is of essential service to the lawyer, the most sceptical, as to the real usefulness of Heraldry as a study, can hardly venture to doubt. Many instances have occurred in which legal questions of the most intricate nature, and after a prolonged contest of many years, have been decided by the production of a coat of arms from the "storied window" of the parish church, or the mouldering tomb of an almost forgotten ancestor. Thus in questions of pedigree, upon which titles and considerable possessions sometimes depend, families and intermarriages may be traced from the coats of arms borne by particular individuals. Burton, the author of the history of Leicestershire, himself an excellent lawyer, was so sensible of the value of Heraldic memorials, that, in order to make them still more useful to posterity, he collected copies of coat armour from church windows and monuments for the avowed purpose, as he himself says, "Of rectifying armouries and genealogies, and of giving such testimony and proof as might put an end to many differences." The same author in another passage says: "The antiquity of a church window for the proof of a match and issue, hath been delivered to a jury at an assize, and been accepted." Again, Bigland, who wrote a Treatise on Parochial Registers in the year 1761, says; "I know three families who have acquired estates by virtue of preserving the arms and escutcheons of their ancestors."

Sir William Dugdale, to whom we owe so much as a topographer and genealogist, derived the greater part of his information, relative to the foundation and early history of churches and religious houses, from a comparison of coats of arms on tombs, windows, and other internal decorations, with original documents. Amongst the evidence offered by the Earl of Huntingdon, and accepted by the Attorney General in 1818, in support of his claim to the peerage of Huntingdon, a very ancient coat of arms was produced, emblazoned with the armorial ensigns and quarterings of the Earl of Huntingdon, empaled with those of *Stanley*, as an evidence of the marriage of Henry V., Earl of Huntingdon, with the daughter of Ferdinando Stanley Earl of Derby.

It is evident that, two centuries back, the correctness of coat armour was a subject of much consideration.

Herald painters, says Grimalde, were (to ensure accuracy) obliged to obtain license from the Heralds' College to pursue their occupations, and were punishable, and punished, for acting without such authority; and, in 1594, the Earl of Kent made a complaint to the Lord Treasurer, that Garter King at Arms, had granted to George Rotheram to bear and quarter his ancient coat without any difference. But if Heraldry is useful, a knowledge of genealogy, or at any rate a facility of tracing family history, and bringing the result to bear upon intricate and perplexed cases of a contested pedigree, or property depending on it, is indispensable to the lawyer. Nothing contributes in a greater degree to information on this point, than the study of ancient monuments and grave-stones, for the sake of the inscriptions engraved on them. Sir Henry Chauncey, in his history of Hertfordshire, says, "These being memorials of our once flourishing ancestors, designed to perpetuate their remembrance to future ages, are of no despicable use to Heralds in tracing pedigrees, or lawyers in making out titles to estates." Thus, in the claim to the Berner's Barony, evidence was adduced before the House of Lords, to prove that the time of the death of a party was *not* as engraved upon the monument. Again, in the case of the Earldom of Huntingdon, search was made on the part of the claimant for ancient monuments and grave-stones which might establish his claim. Again, in the case of the

Leighs, of Stoneleigh, a very learned genealogist, quoted by Grimaldi in his "Origines Genealogieæ," considered it highly probable that there were descendants of a certain Christopher Leigh, from the circumstance of a monument to his memory, containing family particulars, having been clandestinely removed out of Stoneleigh Church, since the commencement of a Chancery suit, relative to the family, in 1808. These circumstances will, I think, be sufficient to prove the advantage of a certain knowledge of Heraldry and genealogy to the legal enquirer, and that evidence, such as that deduced from the examination of monumental inscriptions and insignia, is of the most powerful and incontrovertible character.

That our architects require to be reminded of the valuable aid which they might derive from Heraldry, certainly cannot be denied. One of the greatest defects of modern pointed architecture is the parsimony which rejects or restricts the employment of sculptured ornaments; this it is which renders many modern works so poor and naked in comparison with those they profess to imitate; and this acts as a discouragement to any ingenuity or invention, or indeed to much research on the part of the architect. The pointed style, however, which it has the advantage of admitting an almost infinite variety of ornament, at the same time, will hardly dispense with it altogether: the doorway requires its arched mouldings or spandrils, the window its dripstone and corbels, the column its capital, the roof its brackets, and the groining its bosses. Some of these, but more especially the corbels and bosses, are the most appropriate places for Heraldic ornaments.

But independently of the assistance which the architect will derive from a knowledge of Heraldry in the pursuit of his profession, there can be little doubt but that the sciences of Heraldry and architecture are intimately connected one with another. This is obvious from the fact that armorial bearings are among the frequent and characteristic decorations of the ecclesiastical as well as the domestic buildings of the middle ages. Again, from the earliest period of architecture in England, the characteristic features of detail and decoration which distinguish the different styles, may likewise be said to define different periods in our national Heraldry. Thus Heraldry commenced as a science soon after the first crusade, at the time that ecclesiastical architecture was emerging from the Romanesque, and assuming the first pointed character. A connection may, in fact, be traced between the distinguishing mouldings of architecture and the ordinaries of Heraldry. In the earliest periods of both we find chevrons, fesses, and bends "indented," "engrailed," "wavy," or "nebule," as the case may be. In the next progressive period of both, we find a greater profusion of ornamental enrichment; next the use of geometrical patterns, in both alike, as the trefoil, quatrefoil, cinquefoil; next the use of complicated coats of arms in the one science, and of equally complicated architectural enrichments in the other; the use of canting symbols on the shield or crest, and of carved *rebuses* on the boss, or the bracket. Lastly, both visibly declined at one and the same time; the debased succeeded the pointed style of architecture, and the language of Heraldry rapidly lost its purity, and armorial bearings became pictorial rather than symbolic. It will be unnecessary for me to say much of the symbolism which exists in Heraldry as well as in architecture; until some more able Herald and Ecclesiologist than myself undertakes to investigate the principal points of resemblance between the two, I must refer the reader to an excellent chapter on the connection of Heraldry with ecclesiastical architecture in Mr. Aliffe Pooles' recently published work.

The introduction of the cross and other symbols in both is, of course, the principal argument on which Mr. Poole bases his theories on the subject. That there exists in Heraldry a deep symbolical meaning, few can doubt. The devices displayed, the colours or tinctures used, all add a symbolical signification which, though perhaps only properly understood by the initiated, was nevertheless believed, and therefore respected by the lower orders. Thus, though in early times the science of Heraldry was a mystery, known in all its abstruse details only to the learned, yet few were so ignorant of its meaning as not in some measure to understand the emblazoned figures exhibited upon the shields, and hence to honour the noble and chivalrous champions of their faith and nation. In the middle ages, such a passion pervaded the lower classes for scanning the descents of the nobility and gentry, that Chaucer describes his Pilgrims, the miller, cook, and other plebeian folk, very busily discussing the rich blazonries of the painted windows of Canterbury Cathedral, and showing their plebeian ignorance by very bad Heraldry. To return to the subject of architecture: the contrast between the use of Heraldry on antient monuments, and its abuse on modern slabs is most painful. In those dreadful perversions called Gothic monuments, or rather Gothic frames for monumental tablets, Heraldry, when required by employers is introduced in the most inappropriate manner. In the flourishing periods of pointed architecture, not only the shield and its charges, the crest, the supporters, the badge, and the motto, were converted into pleasing and appropriate ornaments for tombs and sepulchral chapels; but from a name apparently unpromising, an ingenious sculptor could fabricate a variety of designs recording and expressing it in a species of hieroglyphic, technically called a *rebus*. Some may think these fancies puerile, and inappropriate to a sacred building. We can safely reply they are inobtrusive, because they are in their place in those architectural members which require sculptured ornaments, and numberless are the instances in which monuments are still recognized to belong to particular families, by the sculptured emblems, where the inscriptions are lost or defaced.

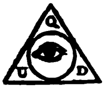
ANCIENT MASONS' MARKS.

PART THE SECOND.

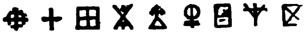
(Continued from page 321.)

> "Forte est vinum, fortior est rex;
> Fortiores sunt mulieres; super omnia vincit veritas."

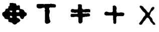
> "And why does it so exist, and why has it outlasted these changes of time? Because it was founded at first in the ages of the heathen, in a noble spirit, and has since had the breath of a purer faith breathed into it; because it is the depository at once of the wisdom of the Egyptians, and the divine spirit of the gospel."—*P. G. M. of Glasgow*, 1849.



From Church Casal Zeitun.

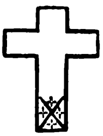


From Fort Tignè.



From the aqueduct near San Guiseppe.

The characters inscribed above, taken from buildings of the beginning of the seventeenth, and end of the eighteenth century, respectively, justify us in saying that the resemblance which these marks on modern buildings, in Malta, bear to the few others which we have been able to give from buildings of the middle ages, must be sufficiently apparent to the most casual observer; at the same time we think it appears strange that neither the cross pater, so well known as the badge of the Templars, and commonly met with on old coins, nor the eight-pointed cross of the Order of St. John, called the Maltese cross, is found among them. The fifth mark of those from Fort Tignè, a triangle surmounted with a crosslet, has been used as a symbol, there is reason to believe, from early times, and is still used in some countries—showing the emblem of salvation rising aloft from a symbol of the Deity, a perfect figure, whose equal sides shadow forth his triune nature and three great attributes, as Creator, Preserver, and Destroyer. Immediately preceding the triangle and crosslet, is a mark , which has



more of a heraldic look than any of the others, the crosslet excepted, and closely resembles the badge found on the coffin of Robert Bruce, King of the Scots, when his tomb was examined some thirty years ago, *ex gratiâ.*

The fourth mark from Fort Tignè in our former paper, *i. e.*, the globe or circle, and cross, concerning the various interpretations of which so much has been said, whether first applied to a planet or a metal, or used as a symbol of generation, we may dismiss without comment, as it has now been so long the Christian emblem of sovereignty.

Leaving out of our consideration the nation of the Jews,—to whom the cross in the wilderness, like other parts of their history and dispensation, shadowed forth a more perfect system, and in this type a more awful sacrifice—it is a proposition perfectly consonant both with nature and with the history of man, especially in Eastern climates, that the first step of departure from the Patriarchal faith would be that of attaching to something visible, something directly affecting his welfare and pursuits, the attributes of the Deity; or if he did not at once give up his idea of an Invisible Being, the power of mediating for him and averting wrath. Step by step receding into darkness, in no long course of time the visible symbol became to the mass of the people the real God; the creature was elevated above the Creator; and man, the dust-born, into whose nostrils the Almighty had breathed the breath of life, arrogantly raised himself to a level with that being by whom "Tous ces vastes pays d'azur et de lumierè Tirés du sein du vide, formés sans matiorès. Guider sans compas, tournans sans pivot, n'ont à peine coûté la depense d'un mot." It is well known that the sun, the moon, and the stars, were severally taken first as symbols of the ruler of the universe, and finally as gods themselves. (The Sabacian religion, prevalent in Arabia up to the seventh century.) From these Eastern nations did the Hebrew women derive the fashion of adorning their necklaces with golden suns and moons, which were used for averting danger, sickness, &c., as well as for ornament. How long the pure, or symbolical Sabacian existed, and the doctrine of the soul's immortality, is unknown; but many modern authors agree, that the priests of Egypt believed in a pure theum, and in the immortality of the soul; and Lord Lindsey gives it as his opinion, that Philac was very probably for some time the seat of worship of the true God, "ere blinded man the All-seeing eye degraded to idolatry."

Again, in a far distant part of the world, in that century labouring with the throes of ages, as the crust of our earth with the centrifugal power of subterranean fire—when the feudal power had fallen in England and France, in both by the increased power of the monarch, and in the former with the advance of the middle classes—when the printing-press was fast rising into power—when the propositions of a German monk were arming princes and nations against each other—when the science of war itself was undergoing a great revolution—and the star of Spain, now on the horizon, was fast rising to the zenith—then, in a newly-discovered continent, a people was found, believing in the "existence of the soul hereafter," and in the resurrection of the body; who "acknowledged a Supreme Being, the Creator and Ruler of the Universe," and to whom at the same time the sun was an especial object of worship, "along with the moon and stars;" among whom the ancient astronomical characters, or rather the metals to which they refer, were found as in the East. "In the great Temple of the Sun, at Cuzco, he was represented as with us, and on the western wall, the great portal being in the east. The figure of the sun was engraved on a plate of gold, that of the moon on one of silver." *

When we, then, take into account this great heresy from the primitive faith, its existence in widely separated parts of the world, and the early origin and cultivation of astronomy, it becomes, if not a very probable opinion, at least a very plausible speculation, to say that the beautiful and well-defined constellation of the southern cross might have been the origin of the use of that figure in giving symbols to the different planets, corresponding as it does so closely to the Tau (an example of which is among the marks at the commencement of this paper), which there is reason to believe has been handed to us at least from the times of the Patriarchs. And Baron Humboldt, in the "Cosmos," v. ii., p. 291, says, that "the Christian anchorites, in the Thebais, may still have seen the cross at an altitude of 10° in the fourth century." He adds, at page 293, "The southern cross began to be invisible in 52½° north latitude, 2900 years before the Christian era." The spirit of the language impels us to make use of another passage from that eloquent

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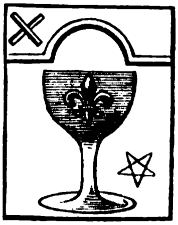
* Prescott's History of Peruvian Conquest.

philosopher, concerning the same subject: he says, "The philosophical and religious mysticism which penetrates and imparts life to the immense composition of Dante, assigns to every object, besides its real or material existence, an ideal one. It is like two worlds, of which the one is the reflection of the other." The group of four stars represents in the moral system the cardinal virtues—prudence, justice, virtue, and temperance; they deserve on that account the name of "holy lights." The three stars which light the Pole represent the theological virtues—faith, hope, and charity. The first of these beings themselves reveal to us their double nature, as they sing, "here we are nymphs, in heaven we are stars." In the land of truth, the terrestrial Paradise, the seven nymphs are re-united. It is the re-union of the cardinal and theological virtues. But where are we, indulgent reader? Among the stars? Truly. Then whence that gathering gloom—that deep low voice, which summons us before the veiled chair of the editor, and trumpet-tongued proclaims an arraignment on three charges. First we are accused of violation of the rules of politeness, in having mounted an animal allied to the horse, but in vulgar language yclept a hobby, while black care holds on by the mane (having changed his seat since classical times) and stuffs his ears to our jargon on "more Masonicas." We have attempted to raise an edifice, and neglected "to se thair skaffolding and futegangis surelie set and placit." Second, of having impudently and audaciously constituted ourselves a guide, attempted to write, and succeeded in inveigling a few innocent persons into the same slough which was especially intended for our noble person. Thirdly, and lastly, we are accused, *proh pudor!* of violating the land-marks of Masonry, inasmuch as we M. M.s have not made good use of an important jewel, which teaches us "to keep within due bounds with all men, more particularly our Brother F.M.s," but have on the contrary treasonably and maliciously so lengthened the radius since we commenced forming a circle, that the shadow of utter darkness has already fallen on 90° of the circumference, to the great and imminent peril and dismay of many of the lieges.

To the first charge we reply, that, having mounted (leaving the propriety of that *sub judice,* and the zoological species of the animal to the uninitiated vulgar), it was entirely a voluntary act on the part of the person or persons who accompanied us on our journey, and listened or snored, as the case may be, while our babble lasted. Whether that act savours more of sanity or the reverse, we leave others to judge. To the second, on the principle of not criminating ourselves, we vouchsafe no answer. To the third, how unwillingly we approach. Its full importance conceded, we draw near the mysterious throne of the spirit of Masonry, with feelings of mingled dread and hope: of dread lest we should rashly encroach on her time-honoured landmarks, and wrongly interpret her doctrines and genius, which, being those of an institution truly termed Catholic, extending from east to west, found alike under the palm of the tropics and the dark pine of the north, have lasted for so many ages, as yet uninjured by the lapse of time: and of hope that, before the completion of that mighty circle, when time itself shall cease to have a being, the minds of men may be deeply imbued with the pure principles of our Order, and enable some one yet unborn to say of Masonry, what one poet has finely said of the sway exercised by the genius of a brother bard, "now the wide world is its empire, and its throne the heart of man." Having now considerably lightened our conscience, we must perforce reply to charge the third. In doing so, as young Masons, we shall of course rely on a mild verdict from those who have not yet become entitled to the judge's ermine, or rank among the "most potent, grave, and reverend signiors of the Craft." The symbolical importance of that jewel, whose teaching we are accused of having neglected, we cannot deny; but the circle of Masonry is far-stretching, and although it may be given to a favoured few, as with an eagle's glance, to fathom its farthest depths, the many, at all events the young, may be pardoned if occasionally they throw a passing shadow on some point for which they fondly hoped a brighter dawn was rising. Or, entering the lists on other grounds, we may urge in our defence, that having properly levelled the footstone and dedicated the work, we are fully at liberty to proceed with the design, altering and amending as we proceed; now throwing out a light flying buttress, now deepening the shadow on that centre tower, until finishing the arch of triumph, we come to that line where the arms of the cross branch off. Then in the south we see a glorious light within a circle; obedient to the builders' hands in that direction the structure rises—the square is completed. Death with relentless hand has carried off the master of the design, and for ages the secret is unknown, the plan unfinished, until, in the dark north, light springs up; it is carried from the north towards the centre, and thence radiates to the far west. The cross is now completed, the mystic 7 again re-united, and the star of Masonry, though here in brightest sunshine, there in darkest shade, still exists to surround, as it were, with a chain of beauty, the fast rising nations of a western and a southern world. In bidding adieu to what we shall venture to call this part of the subject, we do so with no self-pleasing delusion, but with the conviction that what is written with an honest purpose, will, if right, endure; and the earnest desire that what is wrong may attract the notice of zealous and learned Brethren, able and willing to refute the error and give instruction on other important points.

We shall now briefly advert to the analogy between the Order of St. John of Jerusalem and Freemasonry, about the era of the origin of the former; glance at what evidence there is of architecture having been in a flourishing state in Malta before the tenth century; and proceed to give marks from buildings, chiefly fortifications.



The accompanying sketch is copied from a work, styled "Malta Illustrata," published at Valetta, in 1774; dedicated to the Grand Master of the Order of St. John. The members, I doubt not, of the higher Orders of Masonry will readily appreciate its deep symbolic import.

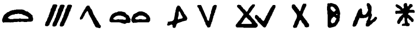
The analogy visible between the respective ceremonials of the Order of St. John and Freemasonry, although that of the former was not secret, need not be insisted on; but the period at which the Hospitallers arose, about the middle of the eleventh century, the era of the Crusades, when the first rays of returning light were dawning upon Europe, when the Syrian Fraternity were active and powerful—the especial object of the former body being to assist the sick and weary pilgrims who visited the Holy City, and brotherly relief being one of the leading principles of the latter—would at least render the supposition of a connection probable. In the twelfth century, when the Order of St. John had become military, we find that the same monarch who introduced it into Scotland, David I. (the sore saint for the crown), also "sent for some of those foreign architects, (who were spreading themselves over the continent) at the time when the Abbeys of Kilwinning, Kelso, and Melrose were about to be built,—with the first and last-named of which the history of Freemasonry in that country is intimately connected; while at page 13, Introduction to G. L. Laws of Scotland, it is stated that it is on account of the patronage extended to Freemasonry by the Hospitallers, that "it is usually denominated St. John's Masonry, and has been long dedicated to that Patron Saint." On referring to another military order, that of the Temple, it is much to be feared that the knowledge, which many of that order obtained in the East, was at least part of the reason why ridiculous and unfounded charges (so ably disposed of by Addison), with persecution, and almost annihilation of a once-powerful body, were heaped upon the heads of men, many of whom had grown grey in Eastern wars, to preserve the Holy Land and Sepulchre from desecration.

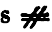
Reverting to Malta, it would be expected, *a priori*, that an island possessed in turn by Phœnician, Roman, Arab, and Norman, would show some vestiges, small it might be, of the presence of one or other of these nations: accordingly, we find ruins ascribed to the first-named mysterious people, which agree closely with buildings found in Ireland; while the remains of marble columns, friezes, and statues, show that operative masonry had at one time reached some splendour in the island. At present many columns are sunk at the corners of streets, to prevent carriages injuring the houses; others are thrown into dark corners; you may in some places meet with a statue forming part of a wall, and decorated capitals may be seen in courtyards, supporting water-buckets, more remarkable for strength than elegant design. What we have ourselves seen of pointed architecture in the island has not been much, and that little not remarkable for purity. The old residence of the G. M. in the Castle of St. Angelo is, indeed, a strange *melange;* of oblong form, with flat roof and Grecian cornice, the pointed arches of its staircase, and the stern gloomy portal behind, with the sloping buttressed-base wall for defence, and square-headed windows,—all betoken a time when rapid changes were going on, and the revived study of the classics had assisted in the revival of the *forms*, at least, of classic art.

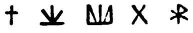
We shall now pass on to the military buildings, and first those of the sixteenth century, *e.g.*, fortifications of Valetta.

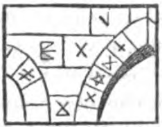
These are so lofty and difficult of access that we have been unable to trace any marks upon them; and even the numerous white marble tablets on the walls, which once bore the arms of different Knights of the Order, are so defaced by the hand of time, or the more ruthless attack of an insane Republicanism, that very few would now furnish any information.

Let us start from the trophied front of the Auberge de Castile; we pass the barrier gate of St. James's Cavalier, and next instant find ourselves rapidly descending the steep incline of a rock tunnel; soon there is a star-like glimmer in the distance—the light increases, we emerge into day, and stand upon a noble arch, spanning the main fosse of the fortress. Again, descending a steep slope of rock, we, in two minutes' time, look down upon the Grand Harbour;—on our left is a parapeted wall, connecting Valetta with its suburb, Floriana; on the right extends upwards the slope of the outer glacis, crested with a range of embrasures, its salient angle marked by a turret. Examine now the walls, and the following will be found upon them,—

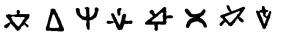


From the point indicated, as far as the Calcara Gate, these and other marks are to be found on both sides of the line wall. Let us now pass through Floriana. Leaving the old and new, or Arghotti gardens, on the left, in the latter of which it may be observed, *en passant*, the marks  and are common on the battery walls, we pass through the inner gate and arrive at the right flank sally-port. Here we shall stop our onward course, and ascend the rampart. Gateway, wall, and parapet, are of solid rock: south-westward, on the horizon, are the grey walls and church towers of Civita Vecchia; directly below is a broad road, swept by the guns of the works; to the right, to the left, and behind, battery rises above battery: we shall continue our walk to the right along the wall. The herbage is here green, soft, and flower-besprinkled. Some twenty feet or so below us, between our walking ground and the inner bastion, is a modest looking avenue, bordered with trees; flowers are plentiful, the walls are green with creepers, and the lizards are quietly basking in the sunshine. Ten feet from the ground, where the battery wall becomes less perpendicular, a little aqueduct can be seen. We now hear the cooing of pigeons and the flutter of their wings, and presently a modern pointed archway in a battlemented wall, connecting the two ramparts, opens on our sight. That archway leads to the house and gardens of La Maison. That tiny aqueduct conveys its liquid store to refresh and invigorate the denizens of both. How pleasant is the dark green foliage which mantles these massive walls; how clear the water in those stone basins. From the present to the past how short the interval! two centuries have not elapsed since those blocks were raised from the quarry, and skilfully cut to form that skewed arch, and we look on them now for the chiselled impress of the craftsman; but another and a mightier hand, the hand of Him who in that time which our finite minds cannot fathom, "in the beginning created the heavens and the earth," has marked on them in characters not to be mistaken the existence of an organic world thousands of ages, when that substance which is used almost as a synonyme for hard, and which we work with steel, was unstable as the sand of the desert. Suppose then the light to be favourable, we may see on the inner wall, distant five paces, several marks. At one place only can we approach closely; we do so, and we distinctly trace out, with finger and eye together, several marks: on retiring a short distance, we are able to observe the same marks repeated on the stones to the height of thirty or forty feet from the ground. We have observed the following, many others are probably concealed by the evergreen and lichens which now cover these massive walls:—





Part of an arch of the Aqueduct between Civita Vecchia, and Valetta.



From Fort Tignè.

PRETENDED MASONIC REVELATIONS.

It may be generally taken for granted, that when a person begins "affirming with an oath" what merely requires a simple assertion, there is strong ground for doubting his affirmation from beginning to end; and when a gentleman who professes a wish to enter into a sober argument with any individual, commences by calling him in one breath a rogue, thief, and scoundrel, besides bespattering him with all the mud, of which Billingsgate is the traditional fountain-head, we can hardly be thought to have transgressed the bounds imposed on us by Charity, when we take the liberty of suspecting that the said mud is meant to divert attention from the palpable deficiency of reason and argument which is behind. We were therefore rather amused than surprised, to find the first sixteen pages of the work before us, filled with copious effusions from various dissenting publications, in which the writers (who are not Masons,) are pleased to express an opinion that "Freemasonry is a compound of folly and profaneness, a reproach to human kind, and proves that purity of character is no qualification for membership in a society into which they are admitted."—So says the "Christian Advocate."

The "Christian Record" is of opinion that "the initiation ceremonies of the various orders are a miserable compound of stupidity and blasphemy, and it is to us," it says, "a mystery that any individual possessed of common sense could possibly submit to such a wretched travesty of all that *we* have been accustomed to regard as sacred and divine." (What the creed, or the selections from the creed, of that interesting and candid print may be, we are not informed.) We might quote page after page of the same sort of what is called in Norman, "matter," and in Saxon, "stuff." Every page twinkles with Italicised "hardihood, blasphemy, and impiety—terrific exposure—horrible oaths—mummery—infidelity—folly and profaneness," &c. &c. &c., and all these delightful expressions emanate from the unctuous lips of "Christian Witnesses," "Christian Examiners," "Christian Advocates," and "Methodist New Connexion Magazines." What we complain of, however, is not the vulgar and abusive language of which these writers make use, and which, after all, is probably that which is best appreciated by their class of readers, but that any one pretending to sit as a judge, which every reviewer does more or less, should for an instant have given credit for veracity to a person who, by his own showing, is a purveyor of perjury, and an endorser of every thing that is most grovelling and dishonourable.

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* "*A Ritual and Illustrations of Freemasonry, &c., also an Account of the Kidnapping and Murder of William Morgan. By a Traveller in the United States.*" London, 1851.

The pretended abhorrence of Masonry, on the part of the author himself, is the most sickening and disgusting exhibition we ever remember to have read, and we are sincerely grateful that it has been reserved for the "smartness" of the "Yankee" to perpetrate that which the "stupid" honour of the "Britisher" will ever avoid as he would pitch, for fear of being defiled.

We have long been aware that, in the present day, there are no crimes so frightful, and no opinions so filthy, as to render them incapable of support upon some plea either of religious duty, or of the right of private judgment; but we did not think that any one would have been bold enough to state so openly—as the author of the work before us does—the perfect legitimacy of breaking any oath that ever was sworn, publishing any secrets, or violating any confidence that ever was bestowed upon him—provided always, (mark the saving clause,) the thing answers, and the book pays well! "He stood among the highest Masons in the United States, and had committed to memory, and made himself familiar with, all their ceremonies, *oaths*, signs, grips, words, &c.; to Mr. ALLYN, *therefore*, was assigned the task of preparing a complete Ritual of the Masonic Mysteries, as *the best qualified* of any." (Now come the thirty pieces of silver:) "As a *standard work*, embodying all that is essential to be known, it is *unrivalled*." The "untiring vengeance" of Masonry, it seems, pursued this "honourable man" in all places: "He was insulted, mobbed, and abused—his house torn down—but in all this he moved forward undaunted in the path of *duty;* with an *unstained honour!* a *veracity unquestioned!* a reputation unblemished, he continues to press against the common enemy!" We confess we are glad to find the mob so discriminating, and we may thank Providence that as yet the unanimous verdict in England, and, we believe, among all honourable persons in America, would be, that a man who coolly and deliberately violates the most sacred pledges, and betrays the fullest confidence, in order to make money of his wretched dupes, is not only unfit for the society of English men and women, but is deserving of the utmost scorn and contempt, with which honour has it in its power to mark its abhorrence of such dastardly and unprincipled meanness. That such morality, if it were to be encouraged, would lead to a total absence of confidence between man and man, is too evident to require proof, and in the name of Christianity we must express our unmixed detestation of wickedness and fraud, which can only be equalled by the Neapolitan catechism so ably exposed by the Right Hon. W. E. Gladstone, M. P., in which children are taught that kings are to be the sole judges of whether or no they need keep the oaths, to observe which they have solemnly sworn.

The Christian abhorrence of Freemasonry expressed by this writer, the hideous crimes of which rise in intensity with each edition of the book, is about equal to the conscientious scruples respecting ceremonial worship, which might be expressed by a thief, who had just been convicted of sacrilege.

As regards the supposed Masonic ritual which this book contains, we would only ask any honourable man whether he thinks that a person who, by his own confession, has perjured himself for the sake of dollars, is likely to have told the truth, or " what would sell ? " But for the satisfaction of the Mason, we will quote a few extracts to show how ridiculous the whole attempt is, which is only exceeded in its absurdity by its monstrous wickedness. At the "Entered Apprentice ceremonial," we are coolly informed " the Stewards furnish each Officer and Brother, in his place, with a glass of whatever he chooses to drink: this takes place at refreshment, which means tippling, and is in some Lodges taught systematically." " The following short conversation sometimes takes place before the candidate is prepared: 'Well friend, I perceive you look rather pale,—you feel somewhat frightened, don't you?' *Candidate:* 'Pale?—No.—I'm not frightened. Is your gridiron pretty warm to-night?' *J. W.:* 'I guess you'll think so, in the course of half an hour.' (A laugh.) The candidate now puts on a pair of old *red drawers*, &c. Then follows a prayer, in which the following passage occurs: 'Let him obey as the sun, who labours until perfect day with increasing strength, and let the purpose of his heart be as the stars that tell of worlds unknown, and are notices of a boundless benevolence. Let him move like the heavenly orbs, in harmony; and should he stretch across the universe, may he disturb no soul in his course.' (This means, if the candidate should happen to run away, may he run against no Freemason."—*Foot-note.*)

In the oath supposed to be taken by the R. A. Mason, he is made to say: "I furthermore promise and swear, that I will keep all the secrets of a Companion R. A. Mason, without exceptions (the oath always covers murder and treason, and sometimes it is expressed—murder and treason *not* excepted), and will espouse his cause so far as to extricate him from the same, whether he be right or wrong." For the benefit of the uninitiated, we will transcribe two sentences from the authorised ritual, which will satisfy any fair and candid person that the charge, which has been made against Freemasonry of encouraging disloyalty, is as malevolent as it is without foundation. The first extract we shall make is from one of the charges: "As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any state which may for a time become the place of your residence, or afford you its protection; and, above all, by never losing sight of the allegiance due to the sovereign of your native land, ever remembering that nature has implanted in your breast, a sacred and indissoluble attachment towards that country, whence you derived your birth and infant nurture."

By the words of the next extract, the Freemason is as solemnly bound as words and forms can do it, (which however among the "smart" and "'cute" Transatlantics seem not to be considered of any particular force,) "to keep the secrets of another when committed to him, *murder, treason, felony,* and all other offences contrary to the laws of God, and the ordinances of the realm, *being at all times especially excepted.*"

In noticing one or two objections urged against Freemasonry in this most scurrilous book, we need scarcely say that, were they simply the statements of the writer himself, we should not have said a word about them, as we owe it to our readers, as well as to ourselves, to treat with that profound scorn, which all honest men must feel, the contemptible attacks of a person, who goes about professing himself to be a hired perjurer.. But as the opinions alluded to are some of those common prejudices entertained by persons on a subject, of which they must necessarily be ignorant, and are here put into the mouths (whether truly or not it is impossible to say,) of persons who are at any rate respectable, and not polluted by the *auri sacra fames*, we will briefly make a few remarks upon them.

And first of all, Miss Martineau (!) is of opinion, that Freemasonry is an *imperium in imperio*, and is purely mischievous in a republic. What the claims of a republic may be upon the souls and bodies of its members, or how far (as is too probably the case), it is infinitely more tyrannical with its tar and feathers, and Judge Lynch, than the most hyper-Papal despot, we must confess ourselves to be ignorant; but this we do know, that the Almighty has created many other ties which are superior to that of republicanism; as, for instance, to mention only two, that of religion and of blood. Families and the church existed long before States, and we can certainly conceive it possible that cases might occur, in which obedience to either of these would necessitate a breach of mere human law, as has already been seen in the first ages of Christianity. But Masonry is certainly not half so much an "*imperium*" as either of these, because, in the first place, it embraces men of all creeds, and in the next, because it is pledged to obedience to the law, as has been demonstrated above.

Mr. O'Connell, also, maintained that Masonry is impious; but here again the whole question as to whether it is lawful to invoke the name of the Deity, must depend upon the nature of the occasion. *We* maintain that, to establish a bond of union between men of a different race and hostile creeds, is an occasion worthy of the invocation of That Name. Mr. O'Connell's church hating all such amalgamations, very naturally forbids any of her members to become Masons. Mr. O'Connell discovered this after he had been some *years* in the Order, and very properly left the society, and of course, adopting the Roman Catholic view, left the stigma of blasphemy and impiety as his parting bequest.

Another writer maintains, that Christianity does all that Freemasonry pretends to do, and *ergo*, that Masonry is useless, and of course profane. "Let him (a man) be driven on a barbarous coast in the midst of savage men, and there it is that the breathing of the Divine influence spreads around him its shield." We of course are deeply sensible of the sustaining power of religion in the hour of danger; but as a fact we must beg to assert, that the "savage men" would in all human probability soon make themselves acquainted with the cerebral formation of their unhappy victim, notwithstanding his Christianity; whereas, if they recognized him as a Mason, he would be safe. In this instance, therefore, there would be a link between Barbarian and Christian, supplied by Masonry and not by Christianity. And it is simply *because* Masonry is intended to be a link between men of all creeds, that it is impossible to introduce the Saviour's name into the authorized formularies; if it were done, of course none but Christians could be Masons, which would defeat the whole object of the Order; and, indeed, few would care to belong to a society, which stopped short with the exclusion only of those who were not avowedly Christians, in the vague sense of that ill-defined word. To make it useful as an exclusive society, we should soon want other tests.

"Wherever Masonry exercises its influence with success, there Christianity can have, or should have, a more powerful effect." But *does* it have, even among Christians? and why *should* it have, or how *can* it have, with those who are not? We should have thought that even our Yankee perjurer's intellect would have been sufficiently developed to enable him to perceive, that among Christians generally, the utmost sectarian rancour prevails, each thinking it a point of religion to oppose the other. In Masonry, on the contrary, one of the foundation stones of the edifice is, that all religious differences are suspended.

"How, again, can Mahommedans and Christians ever interchange acts of friendship and mutual confidence, without endangering their reputation for steadfastness in their own belief?" In Masonry, on the contrary, the road is as clear as day. The Order was founded for the very purpose.

As to any argument drawn from the quaintness of its rites, Masonry may fairly say, that she is not the only institution in which the language of antiquity has seemed unsuitable to the modernism of *parvenus.* It may seem absurd that judges should wear wigs, and that kings, who "never die," and "can do no wrong," should give their assent to an English act of Parliament in Norman French.

We have, however, already dwelt too long upon this pretended Masonic revelation; but there is one topic which is so strongly urged, and is made so much of, while it is so utterly absurd, and so entirely unsupported by evidence, that we cannot resist entering into a brief examination of the matter. We allude to the alleged murder of William Morgan. This person was a Freemason, who was supposed to have revealed the secrets he had sworn to keep; in finding probably that there was still some honourable feeling left in the country, and that even among the "smart," deliberate perjury was after all not considered particularly attractive, he betook himself elsewhere; but for obvious reasons it was thought expedient to accuse the Masons of having murdered him, and we are accordingly favoured with "evidence read at the county court house, in the year 1826, before a *meeting (!)* held for the purpose of investigating the alarming subject,"—we suppose with Judge Lynch in the chair.

It is deposed by various witnesses, that Morgan was taken to goal for debt, that the *wife* of the gaoler released him! and that he was then placed in a carriage and carried off, and at last shut up in the fort of Niagara village! and fed and guarded there for two days! After which he was taken out by the Masons, and sent down the falls![*] The delightful complication of goaler's wives and commandants of fortresses all uniting in the subsequent immersion of Morgan, is, to say the least of it, very striking! And the notion that a person could be forcibly carried off in broad daylight, through a populous district, as jealous of law and restraint of any sort as Seven-Dials or Finsbury, is a more astounding demand upon our powers of belief, than the sea serpent, or any other "whale." But the evidence of the last witness called is inconvenient: he is the driver of the coach, which conveyed Morgan from the goal to the fort, and states that there were *only two persons* besides the prisoner (this precious victim, whom it was so important to keep safely, and to prevent from escaping); but this is so utterly inconsistent with the "crowds armed with clubs," who are supposed to have taken part in the *ruse*, that this witness is quietly dismissed with—"of this man's being one of the base Fraternity, there can be no doubt!"

It is attempted, further, to prove that public feeling was hostile to Masonry, and "public opinion must be right," and therefore Morgan *must* have been murdered by Masons. But, unfortunately, excellent as the Yankees are in respect of reaping machines, fast sailing schooners, and lock-picking, we are too much in the habit of reading the papers to be ignorant of their capabilities as fair judges of truth and falsehood; and we must confess, that in a case that requires cool and sober investigation, we have no great faith in the decision of a mob meeting.

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[*] Another version of Morgan's death, equally as authentic, we should suppose, as the above, is that he was found with his throat cut. The author of this precious compound of fraud and falsehood may perhaps be so obliging as to explain the difficulty in the next edition of his "Manual," should he be able to induce the respectable house in Paternoster Row still to continue agents for its sale.

An American clergyman, the Rev. Charles Finney, remarks,—"the anti-Masonic excitement which prevailed a few years since, made such desolation in the churches, and produced so much alienation of feeling, and ill-will among ministers and people, and the first introduction of the *Slavery question*, has been attended with such commotions, that many good ministers dread to introduce the subject among their people, through fear that their churches have not religion enough to take it up, and consider it calmly." Now, really, people who are unable to keep their tempers when discussing the question of Slavery, are not very likely to prove the most unprejudiced of judges when excited at an open air meeting by the fiery harangues of interested demagogues. It is only three months ago, since we had a fearful specimen how these things are managed. "Cuba! Cuba! was then the cry; every where public meetings were held; war and vengeance were evoked, albeit, the judicious grieved and lamented, that any Americans should have got up the lawless invasion of an island belonging to a power, with which their country was at peace. But alas! the voice of the judicious was drowned by the furor of excitement that prevailed, for passion ruled the hour." Passion did indeed rule the hour! It urged Lopez into a rebellion, which was unaided by those in whose cause he pretended to be fighting; and it goaded on the American mob—at all times the slaves of ambition—into as unprincipled an attack on a friendly power, as is to be found in the annals of history—not excepting the adventures of Captain Kidd, or any other notorious pirate. When we read this, coupled with the assault and attempted murder of the Spanish Consul for the sole crime that Spain is mistress of Cuba, which Yankee loafers want to "annex," we must be excused, if on such testimony, before *such* judges, we are still inclined to believe that the verdict of all candid and impartial persons upon this sweeping accusation of the book we have reviewed will be, "not proven."

AN ARCTIC SERENADE.

BY BRO. W. BRAILSFORD.

DEEM not my hope less bold,
Think not my love is cold—
Here in these regions old
Of the North Sea.
Love hath itself a light,
Steady and ever bright—
Who could deny its might,
Dreaming of thee ?

Here, midst the ice and snow,
Where the deep waters flow,
Love gives the heart a glow,
Constant and sure.
Nought in our frozen way
Saddens or brings dismay.
Who shall our trust gainsay—
We can endure.

Oft when the stars appear,
Each in its silver sphere,
Shining all bright and clear,
As thy dear eyes ;
Then will my fancy roam
Forth from this polar dome
Unto our forest home,
Where my love lies.

Ever I think of thee,
And the sweet harmony
Under that linden tree,
Where we first met.
Ice-rocks will pass away,
Faith shows her gentle ray,
Fearless I only say,
Do not forget !

BIOGRAPHICAL TABLEAU.

BY BRO. EDWARD LÉPÉE, *M. A.*

P. M. OF THE FRENCH LODGE LA TOLERANCE, 784; HON. MEMBER OF THE YARBOROUGH LODGE, 812.

(Continued from page 327.)

THIRD EPOCH.

Ant. Sayer, First Grand Master of the Grand Lodge of England after its transformation in Symbolic Freemasonry	1717
G. Payne, Grand Master of the Grand Lodge of England in 1720 and	1718
Désagules, M. D., Grand Master of England	1719
Duke of Montague, Grand Master of England	1721
Duke of Wharton, Grand Master of England	1722
Duke of Buccleugh, Grand Master of England	1723
Duke of Richmond, Grand Master of England	1724
Lord Paisley, Earl of Aberdeen, Grand Master	1725
Lord Derwentwater, founder of the first Lodge in Paris, first Grand Master in France	—
William O'Brien, Earl of Inchiquin, Grand Master of England	1726
Lord Coleraine, Grand Master of England	1727
Lord Kingston, Grand Master of England	1728
George Pomfreet, Prov. Grand Master at Bengal	—
Viscount Kingston, first Grand Master of the Irish Lodges	1729
Samuel Clarke, an English Philosopher, died	—
Priesley, Joseph, an English Philosopher, died	1730
Duke of Norfolk, Grand Master of England	1730
Francis I., Grand Duke of Tuscany, initiated at La Haye	1731
Earl of Leicester, Grand Master of England	—
Earl of Chesterfield, W. M. of the first Lodge at La Haye	—
Francis, Duke of Loraine (Emperor of Germany), initiated at La Haye	—
Viscount of Montague, Grand Master of England	1732
Earl of Streethmore, Grand Master of England	1733
H. Price, Prov. Grand Master in America	—
Duke of Middlesex, founder of the first Lodge at Florence	—
Earl of Crawford, Grand Master of England	1734
Vincent de La Chapelle, Earl of Wagenaer, first Grand Master in Holland	1734
Lord Viscount of Weymouth, Grand Master of England	1735
Corneli Rademacher, Grand Master in Holland	1735
Kuenen, Deputy Grand Master in Holland	1736
Earl of London, Grand Master of England	—
Lord d'Harnouestre, second Grand Master in France	—
William Saint Clair de Roslin, Grand Master in Scotland	—
Earl of Darley, Grand Master of England	—
Prince Frederick of Wales, initiated	1737
George Hamilton, Prov. Grand Master of Geneva	—
H. G. Prince of Prussia, Grand Prov. Master of Lower Saxony	—
Richard Riggs, Prov. Grand Master in Africa and New York	—
Earl of Cromarty, Grand Master in Scotland	—
Duke of Chandos, Grand Master of England	1738
Duke of Antin, Grand Master of France	—
Earl of Kintore, Grand Master of Scotland	—
Frederick William, Prince Royal of Prussia (Frederick the Great), Grand Master of the Prussian Lodges, 1740 to 1747, initiated	—
Lord Raymond, Grand Master of England	1739
Earl of Kintore, Grand Master of England	1740

Earl of Strathmore, Grand Master of Scotland	1740
Samuel Prichard, an English Masonic Author	——
Baron of Ramsay, founder of the High Scotch Degrees	——
Prince of Prussia (Frederick Henry Lewis), initiated by his brother, Frederick the Great	——
Margrave of Brandenbourg, initiated by the same	——
Earl of Lever, Grand Master of Scotland (and in 1759)	——
Viscount Dudley, Grand Master of England	1742
Earl of Kilmarnock, Grand Master of Scotland	1742
Earl of Wemys, Grand Master of Scotland	1743
The Sovereign Prince of Bayreuth, initiated	——
Louis of Bourbon, Earl of Clermont, Perpetual Grand Master of the Lodges in France	——
Earl of Moray, Grand Master of Scotland	1744
Lord Cranstour, Grand Master of England	1745
Lord Byron, Grand Master of England	1746
Squire C. Nisbot, Grand Master of Scotland	——
Muratori, a learned Italian and Masonic Author	——
Anderson,*	——
Francis Charter d'Amisfiel, Grand Master of Scotland	1747
Charles Edward Stuart, Pretender, founded the Chapter of Arras	——
Duke of Holstein-Beck, Grand Master of the Grand Lodge the Three Globes, (from 1747 to 1754)	——
Squire de Touch, Grand Master of England	1748
Lord Erskine, Grand Master of Scotland	1749
Earl of Eglington, Grand Master of Scotland	1750
Lord Boyd, Grand Master of Scotland	1751
Lord Carisford, Grand Master of England	1752
Squire Drummond, Grand Master of Scotland	——
Squire Hamilton, Cordon, Grand Master of Scotland	1753
Squire James Forbes, Cordon, Grand Master of Scotland	1754
Knight of Bonneville, founder of the Chapter of Flermont, (the High Degrees of Scotch Rite)	——
Duke of Chandos, Grand Master of England	——
Lord Aberdour, Grand Master of Scotland	1756
Baron von Aersen, Beyeren, Grand Master of Holland	1756
Lord Sholto-Douglas, Grand Master of England	1757
Earl of Galloway, Grand Master of Scotland	——
Baron of Bielefeld, Grand Master of the Grand Lodge Three Globes, from 1754 to	——
Earl of Blessington, Grand Master of the Lodge Ancient and Accepted Rite	——
Prince Frederick of Brandenbourg, Onolzbach, Grand Master of the Three Globes at Berlin	——
Rosa, Lutheran German Pastor	1758
Earl of Bentinck, Grand Master of Holland	——
H. G. de Marschal, Marshal of Thuringe, died	1759
Baron of Boetzelaer, Grand Master of Holland	——
George III., King of England, Grand Master of Scotland	1760
Earl of Kellie, Theod., Grand Master of the Ancient and Accepted Rite in England	1761
Earl d'Elgin, Grand Master of Scotland in 1761 and	1762
Earl of Ferrers, Grand Master of England	——
John, Earl of Kellie, Grand Master of Scotland in 1763 and	1764
Lord Blancy, Grand Master of England	——
John Stewart, Lord Provost of Edinburgh, Grand Master of Scotland in 1765 and	1766

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* Vide p. 175 of the "Freemasons' Quarterly Magazine and Review," No. 6, June 30, 1851.

James III., son of the Pretender (died at Rome)	1766
Duke of Gloucester, brother of George III.	1766
Duke of Cumberland	——
Duke of Beaufort, Grand Master of England	1767
Earl of Dalhousie, Grand Master of England in 1767 and	1768
Duke of York, E. A., brother of George III., initiated at Berlin	——
General Oughton, Grand Master of England	——
Baron of Tschudi, a Masonic Author, died	1769
Margrave d'Anspach Beyreuth	1770
Helvetius, an English Philosopher, initiated in France, died	1771
Duke of Chartres (Duke of Orleans), Grand Master of the Grand Order de France	1772
Marquis of Gages, Grand Master of the Prov. Grand Lodge of the Austrian Netherlands	——
Ferdinand, Duke of Brunswick, Grand Master of the Grand Lodge Three Globes (from 1772 to 1797)	——
William Preston, Author of the Illustrations of Masonry	——
Lord Petre, Grand Master of England	——
Earl of Dumfries, Grand Master of Scotland from 1771 to	——
Emmanuel of Swedenborg, a learned Swedish Theologian, died	——
Lord Viscount of Dunlun, Grand Master of Ireland	——
Lavater, Theologian at Zurich	1773
George A., Prince of Mecklenbourgh-Strelitz (brother of the Grand Duke)	——
Prince of Hesse-Darmstadt, Grand Master of Germany from 1773 to	1774
Earl of Velbruck, Prince-Bishop, Worshipful Master of the Lodge la Parfaite Intelligence	——
Duc Ernest of Saxe-Gotha, G. M. of the G. L. Nat. of Germany	1775
Squire Dalrymple, Grand Master of Scotland, in 1774 and	——
J. Warren, Grand Master of the Grand Lodge at Boston in 1774 and	——
Rev. Robins, a Priest of the Catholic persuasion, Vicar of St. Peter at Angers	1776
Hume, a Scotch Philosopher and Historian	——
Tissot, a celebrated French Physician	——
Baron of Hund, founder of the Rite of the Strict Observance, in Germany	——
The Bart. William Forbes, Grand Master of Scotland from 1776 to	1777
The Duke of Manchester, Grand Master of England	——
Marquis de la Rochefoucauld, G. M. of the Phil. Scotch Rite	——
Count de Gobelin, President of the Musée of Paris, died	——
Lavater, *M.D.*, Grand Master of Helv. Direct. Germ. at Zurich	——
De Voltaire, French Philosopher, initiated at the age of 83 years, died	1778
De Villermoz, President of the Congres des Gaules, at Lyon	——
Prince Omdit-ul-Omrah-Bahauder, son of the Nabud of Carnatia, initiated	1779
Prince Omur-ul-Omrah-Bahauder, ,, ,,	——
Prince Frederick of Hesse-Cassel, protector of the Lodges of the Netherlands	1780
Marquis of Starck, *D.D.*, founder of the Rite of the Clercs of the Strict Observance (died in 1816)	——
Paschalis Martinès, Author of the system of Martinisme, died	——
Duke of Balcarras, Grand Master of Scotland in 1780	1781
G. E. Lessing, Librarian, German Masonic Author, died	——
Duke of Cumberland, Grand Master of England	1782
De Zinnendorf, Gen. *M. D.*, Grand Master of the G. L. Nat. of Germany, died	1782
Earl of Buchan, Grand Master of Scotland in 1745, 1782, and	1783
D'Alembert, Member of the French Academy, died	1783
De Bley, Earl of Milly, of the Academy of Sciences, died	1784

Duke of Luxembourg, Grand Master of the Egyptian Rite	1784
D'Hericourt, President of the Parliament of Paris	1785
Baron of Gleichen, Commander of the Orders of Danbrog	——
Savalettes de Langes, President of the Congres of the Philalethes, in Paris	——
De Beyerlé, Councillor of the Parliament of Nancy	——
Lord Haddo, Grand Master of Scotland	——
Earl d'Antrim, Grand Master of the Scottish Rite, Ancient and Accepted in England	——
Earl de Strogonof, Ambassador of Russia in Paris	1786
Prince Repuin, founder of Lodges at St. Petersbourg and Moscow.	——

At the time when Joseph II. issued the edict of the 9th of January, 1786, Belgium counted many illustrious Masons; amongst others—the Marquis of Gages, Grand Master; Marshal, Prince of Ligne; Prince Charles of Hess; Prince of Gavre and his two Sons; the Duke of Arenberg; the Duke of Ursel; the Duke of Beaufort; the General Marquis of Chasteler; the Marquis of Chasteler of Moulbaix; those of Preudhommes, d'Ailly, and of Wemmel; the General Earl of Ferrari; the Earls of Lannoy, Vander Noot, Duras, Grunne, d'Adhemar, d'Hohenzollern, d'Outremont, d'Hinnisdael, Thiennes, Lombise, Lichtervelde, Gand, St. Rémy, Colona, Leeuw, Wonsheim, Gayes, Cruyckembourg, Trestre, Seneffe; the Viscounts d'Ollignies, de Vilain XIII., Colins, Ham, Propper, Hun, Walkeers; the Barons Vandere Linden d'Hooghvorst, Vander Haeghen, Snoy d'Oppuers, d'Aublux, Genini Molay, de Roest d'Alkemoede, Malingreau d'Hombyse, Van Volden, Lombeeck, Charvet, Cozier, Beelen, Knight Duval; Brethren of Mann of Fermeren, of Mann d'Hoobruge, Obert, Quevy, Huysman, Belle, Paepe, Wyneghem, Condé, de la Roche, Charliers d'Hodomont, Pallart, Warnifosse, Grart, Forenpre, de Cossée, Maulde, Moreou, Dieriex, Meester, d'Ysembart, de Luttre, Bessey, d'Autour, Variola, Berenbroeck, Sandberg, Lédérer, Reuil; Andre Lens, the restorer of painting; Leroy, sculptor, &c.

Earl of Schowalof, founder of Lodges at Petersbourg and Moscow	1786
Marquis of Gand, Grand Master of the Scotch Rite (philosophical)	——
Lord Elcho, Grand Master of Scotland	1787
Lord Napier, Grand Master of Scotland	1789
Claude Joseph Vernet, the celebrated French painter, died	——
Joseph Balsamo (Cagliostro), founder of the Egyptian Rite	1791
Earl of Morton, Grand Master of Scotland	——
Benjamin Franklin, a statesman, learned, and physician, died	1790
Berquin, French literati, died	1791
Duke of Athol, Grand Master of the Ancient and Accepted Rite	1772, 78, 79, 85, and 1792
George Prince of Wales (George IV.) Grand Master of England and Scotland	——
Gustave III., King of Sweden, Grand Master of Sweden since 1780, assassinated	1792
C. H. Banrt, D.D., Scotch writer, died	1793
Burkhart, Landammann, Grand Master of the Lodges of Switzerland	——
J. J. C. Bode, Aulic Counsellor, a German Masonic author, died	——
Gustave IV., King of Sweden, initiated in minority	——
Paul Jones, Commodore of the United States of America	——
Marquis of Huntly, Grand Master of Scotland	1792, 1793
D'Epremenil, Counsellor in Parliament, died	1794
Prince of Gloucester	1795
Roucher, a poet, died	1794
Earl of Ancrim, Grand Master of Scotland	1794, 1795
S. R. N. Champfort, a man of letters, died	——

Prince Charles of Hesse, Grand Master of Denmark and Holstein	1795
Alexander Roettiers de Montaleau, Grand Master of the G. O. de France	——
Baron Knigge, a German Masonic author	1796
Reid, Scotch philosopher, died	——
Prince Emanuel of Salm-Salm	——
Duke of Curlande	——
The Abbot Pingre, and astronomer and French geographer	——
Viscount Downe, Grand Master of Scotland	1796, 1797
Leopold Maximilian Jules, Duke of Brunswick	——
Frederick Augustus, Duke of Brunswick, Grand Master of the Prussian Lodges	1772 to ——
G. M. Fessler, professor, Grand Master of the R. G. L. of York at Berlin, founder of rite	1798
Frederick Guillaume II., King of Prussia, died	1797
Van Teilingen, Grand Master of Holland	——
Margrave Charles of Brandenbourg	1798
G. Washington, founder of the American Independence, Grand Master of Pensylvania, died	1799
John of Wölner, Grand Master of the G. L. Three Globes	——
Baronet James Stierling, Grand Master of Scotland	1798, 1799
Earl of Dalkeith, Grand Master of Scotland	1800, 1801
Fabroni, a celebrated geographer, died	1803
Alexander, Emperor of Russia, initiated	——
Earl d'Aboyne, Grand Master of Scotland	1802, 1803
St. Martin, French philosopher (mystique), founder of rite, died	——
S. F. Zollner, D. D., Grand Master of the G. L. Three Globes at Berlin, died	1804
Duke of Pignatelli, Grand Master of the Lodges of Naples	——
Alex. Lawrie, English librarian and literator died	——
De Gruonneau, Grand Master of the G. L. Three Globes at Berlin	1804, 1806
Earl of Dalhousie, Grand Master of Scotland	1803
De Lalande, French astronomer, died	1807
Prince Joseph Bonaparte, King of Naples and Spain, Grand Master of the G. O. de France (died 1844)	1805
Egaz Moniz, Grand Master of the G. O. of Portugal	——
Prince Eugène Beauharnais, Vice-King of Italy, Grand Master of the Lodges in Italy	——
S. M. Greuze, French painter	——
D'Alton, a merchant of London, died	——
Earl Grasse de Tilly, G. M. of the Supreme Cons. of France	1804 & 1806
M. Beyleveld, Grand Master of Holland	—— ——
Baron of Thalberg, died	——
De Neufchâteau, president of the Senate, died	——
Prince of Yssenbourg, Grand Master of the G. O. of Baden to 1820	1807
Prince Cambacerès, Grand Master of the Sup. Cons. of France	——
Franc. De Lalande, member of the Institute, died	——
S. G. Langer, Dr. and professor in divinity, a German author, died	1808
Askeri Khan, Ambassador, uncle of the Emperor of Persia, inititiated in Paris	——
Alexander, Grand Duke of Wurtemberg, initiated in Paris*	——
The Hereditary Prince of Hohenlohe, Grand Master of the Lodges in Silesia	1809
Earl of Lacepède, French naturalist	——
Baron Von Horn, founder of the Academy at Cassel and Crotone, died	——
Earl de Lasalle, French general, died	——

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* Vide p. 175 of the "Freemasons' Quarterly Magazine and Review," No. 6, June, 1851.

Thomas Payne, English Masonic author	1809
Chevalier de Glayre, Grand Master of the Lodges of the French Switzerland (died in 1819)	1810
Charles XIII , King of Sweden, Grand Master of Sweden from 1780 to	——
Heldmann, prof. of philos. in the Acad. of Berne and Arau, died	——
M. C. F. G. Gravel, a learned German literati, died	1811
Charles Jean Bernadotte, King of Sweden, Grand Master of Sweden	——
Charles Frederick Grand Duke of Baden, died	——
Duke of Kent, brother of Geo. IV., Grand Master of England	——
J. Bousquet, Grand Master of Holland	——
Louis de Gutakowski, Grand Master of the Lodges of Poland, died	——
Jerôme, King of Westphalia, G. Mast. of the Lodges of Westphalia	——
C. F. Nicolay, doctor in philosophy, German literati, died	——
Martin Wieland, a poet and German literati	1813
Jacques Delille, French poet, died	——
M. Baernart, Grand Master in Holland, died	1812
Adam Weisshaupt, *D.D.*, founder of rite, died	1811
Alex. Lenoir, administ. of museum and monuments of Paris	1812
Bronner, senator, Grand Master of the Elictic G. L. at Francfort	——
Boyer*	——
Prince of Saxe Weimer	1813
The Abbé Delille, French poet, died	——
Leopold, Prince of Saxe Cobourg, King of the Belgians, initiated at Berne	——
Chev. de Parny, a poet, member of the Institute	1814
Beckmann, Grand Master of the G. L. of Hambourg, from 1699 to	——
Ficht, J. G., a German philosopher, died	——
General Alava,†	——
General de Zeschau, Grand Master of the Nat. G. L. of Berlin	1815
Prince de Latour d'Auvergne, died	——
Earl of Mussin Puschkin Bruce, G. M. of the Lodges in Russia	——
A. F. Mesmer, *D.D.*, professor of magnetism, died	——
Quiroga, depnty to the Congress of Spain	——
De Riego, „ „ „	——
Grand Duke of Mecklenbourg-Strelitz, Grand Master of the Lodges of Saxony in 1786, died	1816
J. A. Schneider, German literati and historian, died	——
Marshal Augereau, Duke of Castiglione, died	——
F. Louis Schrœder, Grand Master of the Grand Lodge of Hambourg, founder of rite, died	——
Viscount of Racknitz, Grand Master of the G. L. Nat. of Saxony	1816
Marshal Massena, Duke of Rivoli, died	1817
J. H. Campe, *D.D.*, a German literati, died	1818
Marshal Comte Serrurier, died	1819
Earl of Pitocki, Grand Master of the Lodges of Poland	1818
Marquis de Fontanes, president of the legislative body, died	1821
C. C. F. Krause, doctor in philosophy, German historian and literator, author of the three most ancient documents on Freemasonry	
Don Pedro I., Emperor of Brazil, G. M. of the Lodges of Brazil	1822
Marshal Comte de Beurnonville, G. M. of the G. O. de France, died	1821
De Beseler, Grand Master of the G. L. of Hamburg from 1816 to	1825
Marquis of Condorcet, French philosopher, died	——
Dupaty, Advocate General, died	——
Fred. Mossdorf, a German literati, died	1824
Earl of St. Simon, French philosopher, founder of a school, died	1825
Chas. Ant. Thory, advocate, author of "Acta Latomorum," died	1827

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* Vide p. 193 of the "Freemasons' Quarterly Magazine and Review," No. 6, June, 1851.
† Ibid. p. 175.

Frederick Duke of York, died	1827
Duke of Choiseul, Stainville, G. M. of the Sup. Council, died	——
Deseze, advocate, defender of Louis XVI., died	——
Baron Henrion de Pansey, Presid. of the Court of Cassation, died	1829
G. de Wedekind, a German Masonic author, died	1830
G. G. Hegel, a German philosopher, died	1831
Marquis Delort, the elder of the officers of the Royal Navy, died	1833
Marshal Mortier, Duke of Trevise, died	1835
Marshal Kellermann, Duke of Valmy, died	——
Comte Muraire, late President of the Court of Cassation, died	——
Zade Meerzo, son of the King of Persia, initiated in London	——
Marquis de Pastoret, late minister of state, died	1840
Marshal Duke of Tarenta, died	——
General Guilleminot, died	——
Comte Maison, died	——
Marshal Moncey, died	1842
Duke of Sussex, Grand Master of the Grand Lodge of England, elected 1813, died*	1843
Bouilly, Repres. part. du G M. du G. O. de France, died	1844
J. Walter, Insp. Gen. Grand Master of the G. O. in Belgium, died	1845
J. C. Boschi, Prefect of Berne, Deputy Grand Master of the G. L. Nat. of Switzerland, died	1847
General Comte Fernig, Lieut.-Gen. Grand Commander du Sup. Cons. pour la France, died	——
Marshal Duke of Reggio, died	1848
Dr. Crucefix, died †	1850
Peter Thomson ‡	1851
Thomas Pryer §	——

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* Vide Supplement to the "Freemasons' Quarterly Review," 1843.

† Vide pp. 49, 352, 497, of the "Freemasons' Quarterly Magazine and Review," 1850.

‡ Ibid. p 73, No. 5, March, 1851. § Ibid. p. 79.

CORRESPONDENCE.

[The Editor *does not hold himself responsible for any opinions entertained by Correspondents.*]

TO THE EDITOR.

MASONRY IN SCOTLAND.

Our Order is founded on the purest principles of morality and virtue; may it teach us to measure our actions by the rule of rectitude, square our conduct by the principles of morality, and guide our conversation, and our very thoughts, within the compass of propriety.

Sir and Brother.—The apathy and indifference which are the characteristics of our Lodges and Brethren towards anything like improvement, either in Grand Lodge or in private Lodges, are clearly and distinctly to be traced to the manner in which they receive their Masonic education. When I use the word "improvement," I do not mean change for the sake of change, innovation for the sake of something new, but an honest rectification of gross errors that have crept into the Lodges through time, a return to the ancient landmarks of Masonry, and a strict observance of the ancient customs and established usages. Hitherto I have noted the doings of the Grand Lodge, and tried to find out the principles upon which its business is conducted. Masonic principle, I fear, is not to be discovered there; it is "a myth," as I never could find it in the acts of that body, although I have often heard its praise sounded from the tongue-tips of our Grand Lodge orators. If this is not the case, why is it that some of the oldest and best Masons have not for years visited the Grand Lodge?

But it is not my intention at present to notice that body; the remarks which I have made upon it have been thought by some Brethren to be severe, but I am sure that they were not more severe than merited; whilst I have the gratification to know that some Brethren think they have done good. As the elections will be coming on in a month or two, and a number of new Brethren will be taking office, I think that it may be useful on this occasion to glance at the education which our Masonic pupils obtain in our Lodges, in order to fit them to preside over, or assist in ruling a Lodge, or to enable them to discharge the duties of assistant officers. I will endeavour to give your readers an idea how, in the generality of Lodges, I may say in the great majority of them, a Brother is initiated, passed, (passed with a vengeance) and raised, and fills the offices from Inner Guard to Right Worshipful Master. We must first initiate our candidate: he has heard that there is to be a foundation-stone laid, and that there is to be a procession at so doing; or a Masonic ball is to take place, and he wishes to be made a Mason, that he may attend; or some friend, who has been newly made, strongly urges him to become one, holding out as an inducement, from his own short experience, the *fun* to be had at the meetings, or the lots of whisky-punch which generally follow upon an introduction to the Order. His intention is at once intimated to one of the office-bearers; a meeting is called to suit *the candidate's convenience*, the convenience of the Lodge never for one moment being taken into consideration. He pays his money to the Treasurer, or he may take credit, and pay for the honours when it suits his pocket, credit not being difficult to obtain. Well, the Lodge is opened in the first degree, or at least *it is supposed to be so constituted*, and he is made a Mason; he then obtains the second degree, after which the *fun* grows fast and furious—he is made a Master—all in the *same Lodge*, in the short space of an hour, or an hour and a half; he is now initiated into the mysteries of refreshment, and more pains is often taken in communicating the lessons of this degree, by some called that of knife and fork, than in any of the former; so much so, that it produces a lasting impression on his mind, and it has often been the case that the newly-manufactured M. M. *never again entered a Lodge*.

But we will suppose that he has been pleased with the fun, and that at the next meeting he has been appointed Junior Steward, *i.e.* I. G., or perhaps made a Warden—I will not add elected to the office of W.M, although there is not a single word in the Grand Lodge laws to prevent him being chosen to fill the chair. Now we must open the Lodge thus officered; and how is this done? Generally by the assistance of a Brother whose traditions are the rule and practice of the Lodge; one who never missed a meeting, and who may be with propriety called an *immoveable jewel;* he will do all the duty of the officers, from the first case to the last; and as none of the officers can enter, or pass, or raise, this Brother will undertake to do so, as he is quite *au fait* at the job. It is not to be wondered at that Lodges so conducted do not produce better Craftsmen; the wonder is, that there are so many Lodges working, or continuing to hold meetings, and that Brethren so instructed should be expected to know anything of, or belonging to, Freemasonry. There is no trouble taken to enquire into the characters of Members proposed to be made Masons; in many cases, instead of "the tongue of good report being heard in their favour," if this were at all necessary, the report would have to be changed. Again, if it were customary to ask the candidate whether "he was prompted to solicit admission from a favourable opinion preconceived of the Society, and unbiassed by the improper solicitations of friends," he would at once say that he thought the Society good, but that he was *pestered* to join it by Masons of his acquaintance; but, that he may get information, instructors are appointed by him, under the sanction of the Lodge: their duty is to inform him, and render him perfect on the duties he has engaged to perform, and the ceremonies of the Order. Here it is truly "the blind leading the blind." This duty of instructing is not very often performed; it is put off generally from time to time, and so left undone; very often the instructor is more ignorant than the newly-made Mason (if he be sharp at the uptake); and that is one reason why the lessons never are given. Our friend is elected an officer—I say a Steward or Deacon; how does he get on in his new situation? Why, he blunders through it during the twelvemonth, assisted by the officious kindness of an equally intelligent prompter; but, as he has attended the meetings, and has exhibited anxiety that the Lodge should prosper, why, at the next election he is made W. M., assisted by our friend, the *immoveable jewel*,—he conducts the Lodge as his predecessor has done before him, and, when his period of office has expired, he is, to all intents, the Past Master of a Lodge, and entitled to all the honours pertaining thereto. The education of the Brother may be said to have finished as it began. He was introduced in a slovenly and careless manner,—he was not made aware that it was a serious, as well as a solemn matter. No; it was for the *fun* of the thing, as has often been remarked by careless and thoughtless Brethren; and when one enters in such a way, he continues to think light of the subject afterwards. Masons thus made stumble at the threshold, and they cannot be made to see their progress clearly afterwards. If they joined for fun, they will, as a matter of course, induce others to join for the same reason; they fill the offices without knowing the duties of the situations which they accept; and the appearance which they cut in the eyes of Brethren who are better informed, is at once absurd and humiliating. I do not mean to say that this is the case in every Lodge,—that every Brother is so ignorant and incapable, but I do say that *in general it is the case;* indeed it is very generally so with Lodges, and much more so with individuals. When it is the case that they are so ignorant on Masonic matters strictly speaking, we need not be astonished at the slight knowledge which they possess on Grand Lodge affairs, and that the Proxy Masterships are filled by the friends of the rulers of the Craft in this city. We advanced our candidate to be Worshipful Master in a Lodge; but we will raise him still higher without half the trouble we have supposed him to be at, if he is at all ambitious of Masonic honours; he does not require to fill a single office in a Lodge, and he may obtain office if he has a fancy for being a Provincial Grand Master.

I hope your readers will not be impatient if we make the candidate anew; we will just give him the three degrees at once: he has a pretty full pocket,—it is suggested that he will, with a little interest (a very little indeed), get a Provincial Grand Master's Commission; it only costs 10*l.* 10*s.*; the money is paid, and five pounds pocketed by the Grand Secretary, and five pounds by the Grand Clerk; in due time the Grand Lodge reporter reports the Prov. G. M. for such and such a province, while it is quite possible he may never have been at a Lodge meeting, save and except the one where he was *done out* of his initiation fee; for I hold that every Brother who receives the three degrees in one night is regularly swindled; and I think that he has a good right to bring an action against the Lodge and officers where he was so made, for obtaining money by false pretences; as it is impossible for any one to receive a knowledge of them in such a manner; it is a swindle—the expression is strong, but it is a true one. The newly-commissioned Prov. G. M. may hold a Prov. G. L. or not, as he pleases; it matters not, when or how, for there is no further ceremony required. And he has the pleasing satisfaction to think, if he ever heard of, or read the Laws, that the commission may be recalled whenever the Grand Lodge or Grand Committee think proper to clear the field for some other candidate for Masonic honour; but this last contingency I do not think often happens; there is nothing, however, to prevent it being recalled the very day after the 10*l.* 10*s.* has been so willingly—so softly, paid. I leave any one to judge how any Brother can be expected to rule and govern a Lodge with such a slight amount of Masonic knowledge as our candidate could obtain in the short period of time here stated. Some may ask, is this a fact? I say, read the Grand Lodge Laws, and you will find nothing to prevent it being done. Some of my legal friends here may say, shew us a case in the least like what you have stated. They will, like some more of my Brethren in this quarter, think twice before they do so; and second thoughts are often best. I supposed the case of a young Mason being elected to the Chair of a Lodge, and stated, that when his term of office had expired, he is, to all intents and purposes, the Past Master of a Lodge; I omitted to instal him into the Chair: but, as this ceremony, as hinted at in the Grand Lodge Laws, is more honoured in the breach than the observance, I shall content myself with saying, that the Lodges generally—I believe I may say almost universally—irrespective of the injunctions of Grand Lodge to the contrary, insist upon a test of merit by which he can take the Chair; that test is not given to the candidate, except by those who have received it in a legal manner. I will not confer this degree upon him at present, but will, with your leave, do so, and along with it give the Installation of the Grand Lodge Laws, in my next.

I remain, yours fraternally,

Fellow Craft.

Edinburgh, December, 1851.

P.S.—As I gave great offence last year by my remarks upon the Grand Lodge Festival, 1850, I would like very much to hear the opinions of those Brethren who were displeased with them, on the Festival now past. I am inclined to think that if the tracing board was in general use amongst the Lodges, one of the tassels has been omitted—I mean that of temperance—if we may be allowed to judge from the state many of the Brethren were in at the Festival, 1851.

TO THE EDITOR.

Sir and Brother.—In the last number of the F. Q. M. & R. I read, under the head of "Foreign and Colonial," that on the 15th of July, Bro. Brereton, of the United G. L. of England, and Representative thereof to the G. L. of Ireland, was entertained at dinner by the members of the Lodge and Chapter of La Clémente-Amitié, in Paris, of which Lodge he, and Bros. R. G. Alston, Lieut.-Col. Vernon, the Rev. J. E. Cox, and many other English Brethren are affiliated members.

Permit me to suggest to you the propriety of announcing, that amongst the honorary members of the Lodge La Clémente-Amitié, there are several French Brethren belonging to the French Lodge La Tolérance, No. 784.

The first of those who received the title of honorary member of that Lodge, was Bro. Lépée, who was also appointed Garant-d'Amitié of La Clémente-Amitié, and Representative thereof to his Lodge, La Tolérance, Lodge Française, No. 784. It is to the active correspondence between Bro. Lépée and Bro. Leblanc de Marconnay, Secretary of La Clémente-Amitié, that we are indebted for the very valuable communications we frequently receive from France. Bros. Caplin, P. M., and Bourer, W. M. of La Tolérance, are also honorary members of La Clémente-Amitié; and, amongst the English Brethren whose names were not mentioned, are the Right Hon. the Earl of Yarborough, D. G. M., Bro. Vesper, P. M. of the Yarborough Lodge, No. 812, and Bro. Symonds, of the Ionic Lodge, No. 275.

I feel confident that you will, with pleasure, insert this note in your next number of the F. Q. M. & R.

Believe me, dear Sir and Brother, your affectionate Brother,

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Obituary.

BRO. THE REV. THOMAS BURNABY.

On the 3rd October, the Rev. Thomas Burnaby, Past Prov. Grand Chaplain of Leicestershire, M. A. of Trin. Col. Cam. (of which college he was Chaplain), also Domestic Chaplain to the Marquis of Anglesey, and vicar of Blakesley, Northamptonshire, aged 63. He was initiated during college life at Cambridge, and distinguished himself both in Craft and Royal Arch Masonry. On the 2nd October, 1821, he joined St. John's Lodge, Leicester, and discharged the duties of Prov. Grand Chaplain for the Province for several years.

BRO. ROBERT R. CRUCEFIX.

On the 7th of October, at Shepton Mallet, Bro. Robert R. Crucefix, surgeon, aged 28.

BRO. RICHARD DIX.

On the 17th November, at his chambers, Symonds Inn, Bro. Richard Dix, solicitor, aged 63; for many years the respected Secretary to the Lodge and Chapter of Fidelity, and Registrar of the Cross of Christ Encampment.

BRO. ALEXANDER AUGUSTUS WILLIAM PATERSON.

On the 29th November, at his house, 46, Church Street, Minories, A. A. W. Paterson, partner of the respectable firm of Murray and Paterson, of the city. Bro. Paterson was born in Macduff, which he left at an early age, and entered the service of his uncle, Mr. John Murray, with whom he was subsequently admitted partner. He died at the age of 32, leaving a mother and several brothers and sisters to lament his irreparable loss. The public charities of London, and especially the Scottish Institutions, to which he was a liberal benefactor, and hundreds of poor people who have been relieved, will feel they have lost a friend; for he had a kind look, a kind word, and an open hand to all in distress. His sudden departure is also keenly felt by the Brethren of the mystic tie, to whom he was endeared by his amiable manners and generous and upright conduct.

"His very look was open truth,
His heart was true and leal!"

BRO. THOMAS LEACH.

On the 7th of December, at Preston, Lancashire, Bro. Thomas Leach, aged 69. Bro. Leach was a member of the Royal Preston Lodge, No. 636, and as a friend and companion he possessed the regard of all who knew him; his memory will long be cherished by a large circle of friends.

BRO. A. H. BRADSHAW.

On the 17th December, Bro. Augustus Hill Bradshaw, aged 83. Bro. Bradshaw was Accountant-general in the Army Pay Office; he was initiated in the Lodge of Friendship, No. 6, March 8, 1798, of which Lodge he was for many years an active member.

BRO. JOSEPH DOUGLAS.

On the 20th December, Bro. Joseph Douglas. He was initiated into Freemasonry in the London Lodge, No. 125, December 1, 1821; he joined No. 4, November 28, 1825,—of both which Lodges he was a P. M.; he served the office of S. G. D., in 1839.

BRO. R. PERCIVAL.

On the 23rd December, Bro. Richard Percival, aged 67. Bro. Percival was initiated in Lodge No. 2, January 23, 1822; he was nominated S. G. W. in 1827; and G. Treas. in 1837.

BRO. J. GREGORY.

Recently, Bro. John Gregory, aged 66. He succeeded the late respected Bro. John Ribbon, in 1837, as Prov. Grand Tyler of Devon. He was admitted into the Order in the year 1807, filled almost every office in Craft Masonry, and attained the highest points of the Order. During many years past the deceased held the office of Tyler in the Lodges of St. John, No. 46, and St. George, No. 129, in Exeter; and also the office of Centinel of the Rougemont Encampment of Knights Templar. In all these offices, and in his general connection with Masonry, Bro. Gregory has always been held in the highest esteem by the Brethren as a good Mason, and an upright honest man.

BRO. SIR W. BRYAN COOKE, BART.

On the 24th December, at Wheatley, near Doncaster, Bro. Sir Wm. Bryan Cooke, Bart., in his 72nd year. St. George's Lodge, No. 298, Doncaster, has lost a zealous member. He joined the Order on the 14th of June, 1826, and served the office of Master of the Lodge. He was appointed by them to assist in laying the foundation-stone of Christ Church, and that of the New Markets. The latter was at the unanimous request of the committee of the Corporation, made on the 18th of May, 1847. Sir William considered the invitation an honour and a compliment, and stated that after such a flattering expression of feeling towards him, he should have great pleasure in acceding to their wishes. Accordingly, on Monday, the 24th of May, Sir William laid the foundation-stone, having previously been presented by the Mayor (Mr. Milner) with the mallet and trowel provided for the occasion; but, in consequence of Sir William being unable to leave his carriage, his worship acted as his deputy, Sir William observing, in allusion to the association which had so long existed between the family at Wheatley and the Corporation and inhabitants of Doncaster, "born and bred amongst you, I have every incitement to take an interest in all your proceedings. All my ideas—all my dearest recollections of my youth—are associated with the town; and if ever I can make myself useful, it is a great satisfaction to me to do so, and to promote your comfort and happiness." The last occasion on which Sir William dined with his Brethren was the year he was High Sheriff for the county, in 1845.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *November* 5, 1851.

Present.—M. E. Comps. Rowland Alston, as Z.; Thomas Henry Hall, as H.; Alexander Dobie, as J.; W. H. White, E; R. G. Alston, as N.; R. Davis, as P. Soj.; B. Lawrence, as Assist. Soj.; C. Baumer, as Assist. Soj.; T. R. White, Sword Bearer; H. B. Webb, P. Sword Bearer; G. W. K. Potter, P. Sword Bearer; John Havers, P. Standard Bearer; J. H. Goldsworthy, P. Standard Bearer; George Biggs, Dir. of Cerem.; Robert Gibson, P. Dir. of Cerem.; L. Thompson, P. Dir. of Cerem.; A. Le Veau, P. Dir. of Cerem.: and the Principals and Past Principals of several subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form; and the minutes of the last Quarterly Convocation were read and confirmed.

The Report of the Committee for General Purposes, stating the amount of receipts and disbursements of the last quarter, was read and approved.

Charters were granted for Chapters to be attached to Lodges, as follows:—No. 101, Prescot, Lancashire; No. 829, Guernsey.

On motion made and seconded, it was resolved:—That Chapters in the London district shall pay for a dispensation the sum of 10*s.* 6*d.*; Chapters in the country 5*s.*—which latter sum be paid to the Provincial Royal Arch Fund, in cases where such a Fund exists, or otherwise to the Funds of the Grand Chapter.

Resolved:—That the sum of 10*l.* be granted from the funds of this Grand Chapter, in aid of the subscription now being raised for maintaining and educating the Six Orphan Children of the late E. Comp. Thomas Pryer.

After the dispatch of the ordinary business the Grand Chapter was closed.

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *December*, 5, 1851.

Present.—The Right Hon. the Earl of Zetland, M. W. G. M. on the Throne; R. W. H. R. Lewis, as D. G. M.; W. Cubitt, *M. P.*, S. G. W.; R. Davis, J. G. W.; R. Alston, P. S. G. W., Prov. G. M. for Essex; A. Dobie, Prov. G. M. for Surrey, and G. R.; J. J. Hammond, Prov. G. M. for Jersey and Guernsey; R. G. Alston, P. J. G. W.; J. C. Morris, P. S. G. W.; F. B. Alston, P. S. G. W.; Chevalier B. Hebeler, P. S. G. W. and Rep. from the G. L. of Berlin; Revs. J. E. Cox and E. Moore, G. Chaps.; W. H. White, G. S.; H. L. Crohn, G. S. for German Correspondence, and Rep. from the G. L. of Hamburgh; T. R. White, S. G. D.; G. W. K. Potter, P. J. G. D., as J. G. D.; B. Lawrence, P. J. G. D.; S. C. Norris, P. J. G. D.; C. Baumer, P. J. G. D.; J. H. Goldsworth, P. S. G. D.; L. Chandler, P. J. G. D.; G. R. Rowe, P. S. G. D.; T. Parkinson, P. J. G. D.; L. Thompson, P. J. G. D.; J. Nelson, P. S. G. D.; T. Chapman, Assist. Dir. of Cer.; R. J. Spiers, G. S. B.; J. Masson, P. G. S. B.; G. P. de Rhe Philipe, P. G. S. B.; H. B. Webb, P. G. S. B.; E. H. Patten, P. G. S. B.; F. W. Breitling, G. Pursuivant; the Grand Stewards of the year; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

The Grand Lodge was opened in ample form and solemn prayer.

The minutes of the last Quarterly Communication were read and confirmed.

The minutes of the Special Grand Lodge held at Bradford, on the 22nd September, 1851, were read and confirmed.

This being the usual period for nominating a G. M. for the ensuing year, the Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas of Aske, in the county of York, Lord Lieutenant of the North Riding of Yorkshire, &c. &c., was put in nomination for that high office, the nomination being accompanied by every demonstration of respect, gratitude, and affection.

The M. W. the Grand Master said he would mention that he had received a communication from New York, but which he did not think necessary now to lay before the Grand Lodge. It was a communication from a Grand Lodge in New York, which had been constituted in opposition to that, which the Report of the Committee he had appointed, had declared to be the Grand Lodge of New York. He should have thought it right to lay this communication before the Grand Lodge, if he had received any communication from the party, which he believed to be *de jure* the Grand

Lodge; but it was impossible that he could yet have received any such communication, and therefore it would be improper to put an *ex parte* statement before this meeting. Having said thus much, he should content himself until he received further intelligence.

The list of the P. Ms. nominated for the Board of Benevolence, was read by the G. S.; viz.:—

W. Bro.	J. Smith,	No.	9	W. Bro.	A. Atwood,	No.	212
„	C. Robb,	„	19	„	D. Samuel,	„	264
„	C. Fox.	„	25	„	G. Biggs,	„	269
„	J. Barnes,	„	30	„	H. S. Cooper,	„	276
„	G. Todd,	„	168	„	W. H. Andrew		752
„	S. B. Wilson,		168	„	J. Savage,	„	805

The number of Brethren thus put in nomination being no more than required by the law, a ballot was unnecessary. They were then declared duly elected.

The Report of the Board of Benevolence for September, October, and November, having been read, Bro. J. Savage moved that the part of the Report, which had reference to the widow of Bro. Harvey, late of the Lodge No. 114, Sunderland, should be carried into effect. The tale of this poor widow was very short, but very touching. Her husband had been a mariner at Sunderland, but was lost in his vessel, and his eldest son had perished with him. Bro. Harvey had left a widow with several children. Under these circumstances, the Board had unanimously recommended that the sum of 30*l.* should be given to the widow, and he believed the money would be very properly bestowed. It would be a great bounty to the poor woman, who had sustained a double loss.

This motion being seconded, it was carried unanimously.

The several Lodges summoned by order of the last Quarterly Communication to show cause why their Warrants should not be declared forfeited, for neglect to make returns in conformity with the laws, and who had not made any communication in reply to such summons, were now called over, and no one appearing on their behalf, it was on motion, duly made, Resolved Unanimously:—

"That the Warrants of the said Lodges be declared forfeited, and their numbers erased from the list; but that the names and numbers be not published until after confirmation of this Resolution at the meeting of the Grand Lodge on the 3rd of March next."

The Report of the Board of General Purposes having been read, was received, and ordered to be entered on the minutes.

The Report stated that the Board had received an application from Messrs. Wm. Watson, Thos. S Coggin, and Benj. Banks, to take a lease of the Freemasons' Tavern, and portions of the adjoining houses, as the same had been leased to Mr. T. M. Bacon, for a term of fourteen years from Michaelmas last, determinable by either party at the end of the first seven years, by giving six months' notice in writing, at the same rent as they had been let to Mr. Bacon, viz., 1,100*l.*

per annum, and subject to all similar covenants, and to have the occasional use of the Hall, under the same licence, conditions, and payments as heretofore; the lease to be granted on the surrender of the existing lease, and the fulfilment of the covenants contained in it. The Board being satisfied with the applicants, suggested and recommended to the Grand Lodge to authorize the Trustees to grant a lease accordingly, a covenant being inserted that the lease shall become forfeited in the event of the bankruptcy or insolvency of the lessees.

That a complaint was preferred by the Lodge of Benevolence against the Lodge of Harmony, No. 375, Rochdale, for having recommended and certified Bro. Thomas Smith as having been a regular contributing member of the Lodge for upwards of twenty years, although the name of that Brother had never been returned as a member, nor any contributions paid for him to the Fund of Benevolence; and when those deficiences were pointed out by the Grand Secretary, the Lodge having persisted in the assertion that the petitioner had subscribed to the Lodge for the period specified, the Board having summoned the W. M. to answer the complaint, he furnished extracts from the minutes of the Lodge, shewing that Bro. Smith was initiated in 1804; that he had been in the habit of attending the Lodge, and had discharged the duties of W. M.; and stating that his name had been returned, and the fees paid.

On reference to the Returns, however, the name of Bro. Smith did not appear. The Board, therefore, resolved that as it appears that the certificate appended by the W. M. of the Lodge of Harmony, No. 375, to the petition of Bro. Smith in Oct. 1850, and the letters subsequently sent by this W. M. in May and Sept., 1851, confirming the same, have induced the Lodge of Benevolence to award Bro. Smith the sum of 10*l.*; and as it appears that such representations were incorrect, and should not have been made without sufficient authority, the Board was of opinion that the W. M. and Brethren of the Lodge were highly reprehensible, and resolved that the Lodge be fined in the sum of 2*l.* 2*s.*

Bro. R. G. ALSTON, in moving that a lease of the Tavern be granted in accordance with the recommendation of the Board of General Purposes, said he did not think it necessary to trouble Grand Lodge with any detail of what had been done by the Board under the difficult circumstances, in which they had been placed. The Board had done their utmost to protect the interests of Grand Lodge; all arrears had been paid, and he had now to propose that a lease be granted, at the same rent as heretofore, to the three well-known respectable individuals; in particular, he could not deny himself the pleasure of saying of Bro. Watson, that no man was more highly or deservedly respected in Masonry. He thought Grand Lodge could not do better than grant a lease to these Brethren, with such clauses as the Board of General

Purposes and the Grand Registrar, in whom they all placed the greatest confidence, should deem advisable. He therefore moved that the Trustees of the Society's property be authorised to execute a lease to Messrs. W. Watson, T. S. Coggin, and B. Banks, of the Freemasons' Tavern, and portions of the adjoining houses, as recommended by the Report of the Board of General Purposes, with such other Covenants as may be deemed necessary by the Grand Registrar and the Board.

A very long appeal from Bro. W. Jackson, of the Lodge No. 185, Devonport, against the decision of the R. W. the Prov. G. M. for Devon, was read. The allegations were, that the W. M. of that Lodge, on the 8th of January, 1851, exceeded the powers vested in him: first, by informing the complainant that he had determined, for the convenience of the Brethren, to hear no Brother for more than ten minutes, and on Bro. Jackson exceeding that time, the W. M. ordered him to sit down. Secondly, that the W. M. afterwards, when the Brother asked his permission to put a question of law to him, refused to allow it to be done. Thirdly, that when Bro. Jackson referred the W. M. to the Book of Constitutions, he, the W. M., refused to look into it; and Fourthly, that upon a division being taken the W. M. had refused to allow three of the Brethren to vote, because they were not Master Masons.

Two of these allegations were admitted by the W. M., and two had not been denied. The Prov. G. M. for Devon, having heard the complaint, decided as follows:—

"That the W. M. of Lodge No. 185, did not misuse or exceed his proper authority on the occasion referred to, and that the complaint of Bro. Jackson against him is uncalled for and unjust."

Bro. R. G. Alston said, that often as it had been his duty to address the Grand Lodge, he never recollected rising to address the Brethren with feelings of so much pain as at that moment. He had to address them on an appeal against the decision of a Prov. G. M.—a nobleman, not only of high rank, but loved and respected by all; but with very deep regret, he, (Bro. Alston) was bound to express his opinion, that the Grand Lodge could not sustain the decision of the Prov. G. M. for Devon. He (Bro. Alston) thought that no W. M. had the power of limiting any member of the Society as to the length at which he should address the meeting; the only limits could be, that the Brother should use proper, and Masonic language, and speak to the question before the Lodge. He thought that at any time, when the Lodge was in deliberation, it was competent for any Brother to ask a question of law; he thought, moreover, that at any time, if the W. M. had given an opinion, which any other Brother considered contrary to the "Constitutions," it was competent for that Brother to ask the W. M. to refer thereto; and if he did not do so, he committed a dereliction of duty. With regard to the fourth allegation, it was well known than any Brother, having been initiated, and expressed a desire to become a member of the Lodge, was as competent to vote in the management thereof, as the oldest P. M. There appeared no denial, that every one of the four points had been contravened, and therefore, he thought that the Prov. G. M. for Devon, had pronounced a judgment which the Grand Lodge could not sustain. The Brethren are here to do justice, and however they might feel that it was an unusual act for a Brother of only eight months' standing, to oppose the older members of a Lodge, if they found the Worshipful Master travelling out of the law, it was their duty to support that Brother's appeal. They were to shew to all Masons, that the laws they promulgated, would be enforced without fear or favour; and that, whilst it gave them pain to reverse the judgment of a man they admired and respected, yet much as they loved that Brother's character, they loved the laws of Masonry still more. He had, therefore, to move that the W. M. of the Lodge, No. 185, Devonport, did on the 8th January, 1851, exceed the powers vested in him; that therefore the decision of the R. W. the Prov. G. M. for Devon be in this respect reversed; and that the W. M. be admonished to a more strict observance of the laws of Masonry for the future.

The motion having been seconded, the M. W. the G. M. observed that before he put the question, he thought it necessary to say a few words, because he considered this motion to be one of great importance to the government of Masonry, and also to the character of G. L. The first he had heard of this painful subject was upon his arrival in London yesterday, and therefore he had had but little time to consider the merits of the case; but he must say that, from the opportunity afforded him, he entirely concurred in the observations made by the President of the Board of General Purposes (Bro. Alston). It was very painful to him to come to that conclusion, for the R. W. the Prov. G. M. for Devon was not only his personal friend, but he was a man for whom he had the highest regard. He did not, however, intend to be his apologist, further than by saying, that he must have been misled by some other authority, otherwise so right-judging a Brother could not have come to such an erroneous conclusion. It was also painful to him to concur in a vote, which reversed a judgment pronounced by the Prov. G. M. for Devon, and which he felt confident that R. W. Brother had been led into unawares.

The motion was then put and carried.

The Grand Lodge was then closed in ample form, and with solemn prayer.

THE 33RD DEGREE FOR ENGLAND AND WALES, AND THE DEPENDENCIES OF THE BRITISH CROWN.

A GRAND Convocation of the ineffable and sublime degrees of the Ancient and Accepted Rite, was held in the Freemasons' Hall, London, on the 3rd of July, 1851, under the sanction of the Supreme Council for England and Wales. It was the summer Festival of the Order, and was as important a Masonic meeting as ever took place in the annals of Freemasonry. In fact, no record is to be found of a re-union of so many distinguished Masons, of the highest rank in the Order, having met together before. The members present of the Supreme Council for this country were the M. P. Sov. Commander of the Order, Dr. Leeson; the Illustrious Grand Treasurer, Henry Udall; the Ill. Grand Almoner, William Tucker; the Ill. Grand Inspector General, J. A. D. Cox; the Ill. Grand Inspector General, Henry Emly; the Ill. Grand Inspector General, Sir John Robinson, Bart.; the Ill. Grand Inspector General, Captain Hopper. The Supreme Council for Ireland was represented by the Ill. Grand Chancellor of the Order, Alderman Hoyte; the Ill. Sov. Grand Inspector General, Sir J. William Hort, Bart.; the Ill. Sov. Grand Inspector General, Colonel Chatterton, *M. P.* The Supreme Council for Scotland was represented by its late Most Puissant Sov. Commander, now its Honorary Commander, the Hon. A. F. Jocelyn, brother of the Earl of Roden.

Besides members of Supreme Councils, there were present the Ill. Bros. Col. Vernon, 32nd Degree; Stephen Henry Lee, 32nd Degree; Anthony Perrier, K. H. 30th Degree, Ireland; Godfrey Brereton, K. H. 30th Degree, Ireland; Thomas Hewitt, K. H. 30th Degree, Ireland; P. Barfoot, 30th Degree; J. Newton Tomkyns, 30th Degree; Stillingfleet Locker, 30th Degree; M. Costa, 30th Degree; R. Costa, 30th Degree; E. S. Snell, 30th Degree; W. Evans, 30th Degree; R. Spencer, 30th Degree; Capt. Douglas Barbor, of the Inniskillen Dragoons, 30th Degree; Sir Charles Fergusson Forbes, Bart., 30th Degree; the Hon. Hercules Langford Rowley, brother of Lord Longford, 30th Degree; Alexander Ridgway, 30th Degree; E. Giampietro, 30th Degree; Dr. Alfred King, 30th

Degree; George Bishop, 30th Degree; the Eminent Bro. Finch, 18th Degree: and a great many other distinguished members of the Ineffable and Sublime Degrees; no one under the rank of the 18th Degree (Rose Croix) being admitted to the Convocation. Degrees were conferred on Brethren who had passed through the lower degrees of the Order.

After the Convocation was closed, the Most Puissant Commander presided at a banquet provided by a board of Stewards, of which the Ill. Bro. Col. Vernon was President, and the Ill. Bro. Stephen Henry Lee, Vice-President.

On the cloth being cleared, after the usual loyal and national toasts, the Most Puissant Commander proposed the health of "the M. P. Commander the Duke of Leinster, and the Members of the Supreme Council of the 33rd Degree for Ireland," which was acacknowledged by the Grand Chancellor of the Order for Ireland, Alderman Hoyte, in a speech that was loudly applauded by the Brethren.

"The M. P. Commander, the Duke of Atholl, and the Members of the Supreme Council for Scotland."

The Hon. A. F. Jocelyn returned thanks in a most eloquent and interesting speech, in which he sketched the advantages that had resulted from Freemasonry within his personal knowledge; and shewing that political and sectarian asperity had been much softened by the healing balm that had been poured into society by the fraternal principles inculcated by the Order.

The M. P. Commander then gave the healths of "the Commanders and Members of the two Supreme Councils of the United States of America—that for the Northern Division at New York, and that for the Southern Division at Carolina."

The next toast proposed was the health of "the M. P. Commander in the chair, Dr. Leeson," which was received with great cheering. The Grand Chancellor for Ireland then proposed the health of "the Grand Treasurer of the Order, Henry Udall," and thanks to him for the trouble he had taken in getting together the meeting; which was duly acknowledged. There were a great number of other toasts, and several speeches of much Masonic interest, which our limits prevent us giving; two of the most interesting of which were those of Col. Chatterton (the Member for Cork), and Sir Chas. Fergusson Forbes, Bart. Col. Chatterton related some incidents that had happened during his distinguished career, of great kindness shown personally to himself when wounded and disabled in the country of the enemy; for that directly it was ascertained he was a Freemason, the best rooms were placed at his disposal, and every comfort was shown to him that could be afforded by the family of his foreign Brother. Sir Charles Fergusson Forbes, Bart., related that, during his service in the Peninsula, the lives of English prisoners had been spared and money advances had been made to get

English Brethren back to their own country, merely from the fact being ascertained that they were Freemasons.

There was a large staff of musical Brethren, under the direction of Bro. Jolly.

All the Brethren expressed themselves delighted with the re-union, and we trust that the next summer Festival may be equally successful.

A CONVOCATION of the members of the Ineffable and Sublime Degrees of the Order was held at the Freemasons' Hall, London, on the 31st of October, on which occasion the rank of the 30th Degree was conferred. In the absence of the Most Puissant Commander, the Ill. Grand Treasurer of the Order occupied the throne, and went through the installation of this Sublime Degree.

After the Convocation there was the ordinary meeting of the High Grades' Union, which was presided over by the Ill. Grand Treasurer; who, after proposing the health of "the Supreme Commander of the Order, Dr. Leeson," proposed the health of the patriarch of the Order, "the late Puissant Commander of the Supreme Council for the Northern District of the United States of America, the Ill. Bro. Gourgas." He said, that although advanced age had compelled their illustrious Brother to retire from the active command of that Supreme Council, he trusted there were many years of happiness yet in store for him, and that in a green old age he might live to see those principles universal, to which a life of strict discipline and Masonic usefulness had so much contributed.

The Grand Treasurer then gave "the Supreme Councils of Ireland and Scotland;" and the health of "the M. P. Commander, Bro. Raynard, and the Members of the Supreme Council of the Northern District of the United States." The Grand Treasurer explained the changes that had taken place in the Supreme Council; that the Council would, for the future, hold their Grand East at Boston instead of New York. He said he had just opened a letter, with others, that had some time since been forwarded to him by the M. P. Commander, at that time Grand Treasurer of the Order, that the kindest feelings were expressed for his English Brethren, and a desire to keep up and cultivate the most intimate relations with the Supreme Council for this country. The Grand Treasurer further said that, from the high Masonic and social position of the Most Puissant Commander and the Members of his Council, much good might be expected to be the result to the Ancient and Accepted Rite.

The Grand Treasurer then proposed "the M. P. Commander and Members of the Supreme Council for the Southern District and Jurisdiction of the United States," adding to this "all other legal Councils." The other usual toasts were then given, and the members separated with true Masonic feelings.

The next Convocation of the Order will be held either in the first or second week of February, 1852.

⁂ To prevent mistakes, our country Brethren are informed that all petitions for warrants for Chapters of Rose Croix, &c. (without which that Sublime Degree cannot be conferred), should be addressed to David W. Nash, Esq., Secretary General of the Supreme Council of the 33rd Degree for England and Wales, Freemasons' Hall, London. To whom also all applications should be made in writing for admission into the higher Degrees of the Order.

THE CHARITIES.

ROYAL MASONIC INSTITUTION FOR CLOTHING, EDUCATING, AND APPRENTICING THE SONS OF INDIGENT AND DECAYED FREEMASONS.

On Wednesday, Oct. 21st, an Examination of the Boys of this Institution, residing within the metropolitan district, took place, by permission of the M. W. the G. M., in the Temple, Freemasons' Hall. The examination was conducted by the V. W. the Rev. J. E. Cox, Grand Chaplain, and Bro. Fourdrinier, W. M. of the Lodge of Antiquity, who most kindly supplied the place of Bro. Rowland Gardiner Alston, Past J. G. W., of whose services the Institution was unavoidably deprived on this occasion, by pressing engagements.

After a rigid scrutiny of the acquirements of each boy in the several departments of study in which they are daily engaged, both by paper work and *vivâ voce*, the Examiners had the pleasure to report to the Committee, that the following boys were entitled to be placed, as being worthy of the Prizes proposed to be conferred upon them; viz.—Speight, Writing and Arithmetic; Payne,* Arithmetic and English History; Wyatt and Owen, Geography and English History; Gooderich, Writing; Vines, Arithmetic.

The Examiners also reported that Gray and Shackell were worthy of commendation; the former for Writing, and the latter for Arithmetic.

The Prizes were distributed to the above-named boys, on Nov. 15th., when an appropriate address was delivered to them, in the presence of all their school-fellows, and of the Committee, by the Chairman, Bro. Rowland Gardiner Alston.

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* This boy obtained the prize for Arithmetic at the previous spring Examination.

METROPOLITAN.

Neptune Lodge, No. 22.—This Lodge held its usual meeting at the King's Head, Poultry, on the 10th December. After the business of the evening, the Brethren and friends, amounting to twenty-four, sat down to a most excellent supper. The party was presided over by Bro. Feast, W.M., who now retires; Bro. Holden, W.M. Elect, acted as croupier. After the cloth was removed, the W.M., in proposing the first toast of the evening, said:—

"Often as I have had the pleasure of proposing the first toast of our banquet, I have never given it with greater sincerity and gratification than on this, the last meeting of our Lodge for the year 1851. Brethren, I would remind you, that the past has been a year of the greatest interest that has ever arisen in this country. The eyes of Europe (to use a hackneyed phrase), have not only been upon us, but the inhabitants of the whole world have been *amongst us;* have seen our ways and manners, and I trust will have carried with them to their distant homes a better feeling for their fellow men, and a greater love for their improvement. Before this interesting period, no monarch has stood higher in the estimation of their subjects' love and respect than the Queen of these realms; and, during the year, her conduct on all occasions has been such as to win, if possible, a greater portion of respect from her people, tending to bind more closely that bond of affection which has been so happily kept between them. Long may our Queen be spared to reign over a free, happy, and intelligent people, and when the hour of death arrives, which fails not high or low, (long and late may it be her's), may the virtues she possesses be handed down to her successor, and be nourished with the same care, tending to the happiness of the people, and to the high character of the sovereign. Without another word I therefore propose to you that toast which is always the first in a Mason's heart, and foremost on his tongue—"The Queen and the Craft."

In giving the following toast, the W.M. thus prefaced it:—

"The next toast, always interesting to Masons, as tending to shew their attachment and loyalty to the head of their Order, will, I hope, meet due reward at your hands. It was my pleasing duty to hear from our Most Worshipful Grand Master's own lips, at the last Grand Lodge, when he was again nominated for the Chair, 'that he considered he only held that high office at the pleasure of the majority of the Craft, who only had a right to dispose of it; that if they considered age was creeping on him, and that the interest of the Fraternity in general would be better supported by a younger member of the Order, he would be perfectly satisfied to resign the power now vested in him, contented and happy if by such change the welfare of the Society were strengthened or improved; but that, while the power was vested in him, and remained with him, nothing should be wanting on his part to support the honour, welfare, and prosperity of the Craft and Brethren.' Such, Brethren, were the sentiments of the Most Worshipful Grand Master; and, while such sentiments are expressed by him openly and in full Lodge, so long must the members of that Grand Lodge and the Craft at large, feel respect personally for him, as their Master and their friend. "The Most Worshipful Grand Master, the Earl of Zetland."

To this toast succeeded that of the Earl of Yarborough, Deputy G.M., and the Officers of Grand Lodge, which Bro. Feast thus appropriately introduced.

Brethren, I now rise to submit to you the name of a body of highly distinguished, and honourable men, forming the representatives in authority of the Grand Lodge—in fact, I might say, the working tools of the first degree, as by them the business of the large body of Masons is conducted and carried out. At the head of these distinguished men is a nobleman, in every sense of the word; alike known for his probity, his honour, and his charity; with him are associated many Brethren, with clear heads, good hearts, and business-like habits, all of which are required for the position they are placed in, and the situations they hold. I humbly trust they may long fill the departments they at present preside over, and carry with them in the discharge of their onerous, responsible, and (at times) unpleasant duties, the good wishes of the Brethren of every Lodge throughout the Craft. Brethren, I give "the health of the Earl of Yarborough, Deputy Grand Master, and the rest of the Grand Officers.

After a short pause, the W. M. again claimed the attention of the Brethren for "the Visiting Brethren of the evening;" which toast having been replied to by Bro. Batty, Bro. Phillips, P. M., then proposed the health of the W. M., who thus acknowledged the compliment paid to him :—

Often as I have had the pleasure of returning thanks for the honour you have now done me, I do assure you, Brethren, I never felt so much at a loss as at this time. For eleven months I have had the honour of presiding over the Neptune Lodge and banquet; and, although to-night I may say, with Shakspere, "Farewell, a long farewell to all my greatness," yet it is with pleasure, mixed with regret, that I now stand up for the last time in my present capacity. No one does anything for the last time without a feeling of pain and sorrow. I would wish to be understood correctly; it is not with pain, or sorrow, that I leave office; my honourable ambition has been satisfied by being your Master, and I now retire to make way for those who have a just right to expect the same reward as I did. I leave my present position with regret, because, for the last eleven months, I have experienced nothing but kindness and attention from the members of this Lodge. I leave with regret that those kind attentions must cease, and that I may most probably never receive that Masonic feeling from other Brethren which I have received in this Lodge; but I leave with pleasure, in knowing that a path is made for those to follow me, who will bring, no doubt, more experience, more Masonic knowledge, and more ripened judgment, than it was my lot to have. I leave with pleasure, because I hope my very humble efforts to support the respectability of the Lodge have been appreciated by the Brethren, and that those exertions for the welfare of the Lodge, which I have feebly brought into action, will be more vigorously and strongly carried out by my successors. I would, if you would pardon me for my egotism, trouble you with a few remarks on this, the last night of my office, and of our meeting for this year. We have the most urgent reasons to be grateful to the Most High for his providence and mercy during the last year, for that, amongst the changes and chances of this mortal life, it has pleased Him, in His wisdom, to lay his chastening hand on one member only of our Brotherhood during the past year,—our Brother Bateman, whom we all respected and admired. We have also to be grateful that our business has been conducted without debate, without anger, and without dispute; and I have taken this opportunity of stating, that if, by any incautious word, act, or deed, I have in the slightest way hurt the feelings of any one of the Brethren in the least degree during the past year, I here most sincerely apologize for the same, and request his full acquittance and forgiveness. I trust I have not done so; but if I have offended, I again crave forgiveness. During the year it has been my good fortune to have initiated ten Brethren; and I trust that nothing they have seen of our Order will give them the slightest wish to regret their joining, or to cause them to desire that they had not become acquainted with their newly-known Brethren. I leave the chair, with the Lodge—thanks to our excellent Secretary and Treasurer, in prosperity; and, hoping you will excuse the vanity I have possessed of speaking so much of myself, I beg most sincerely once more to thank you for your many kindnesses, for your allowance for my weak endeavours, and to wish yourselves, wives, families, and friends, a happy termination of the present season, and the cheering hope of a prosperous new year.

Bro. Feast concluded this address by toasting "the Past Masters;" after which followed "The Master Elect," and several other toasts, which were ably and Fraternally responded to; soon after which the company broke up, highly delighted with the evening's entertainment, which was considerably enhanced by the presence of Bro. James Turner, who sang several appropriate songs.

LODGE OF CONFIDENCE, No. 228.—At the meeting of this Lodge on the 8th of December, Bro. Henry Wilkin was installed as W. M., by one of the senior members of the Lodge, acting in behalf of Bro. John Allen, the retiring W. M., who was unavoidably absent. The Brethren appointed as Officers for the ensuing year afford bright promise of future excellence; indeed the names of Bros. Plews and Statham are in themselves guarantees that the new W. M. has insured for himself not only zealous, but scientific support during his tenure of office.

We regret to add, that the extreme indisposition of the W. M. prevented his attending the banquet, but the gloom which this of course threw over the Brethren, was in some measure dispelled by the very effective manner in which his place was supplied by the very excellent Treasurer of the Lodge, Bro. Charles Dunning, P. M., who discharged his task in a way only to be expected from one possessed like him of urbanity, propriety and talent.

We noticed amongst the numerous visitors, Bros. John Hill, *R. N.*, Thomas Naghten, Edgley, Webber, E. M. Attwood, Ward, Barrett, &c. The meeting, enlivened by the harmony of Bros. Webber, Overan, and others, terminated at an early hour, when the Brethren separated, delighted with the evening they had spent, as well as with the bright prospects of the Lodge.

IONIC LODGE, No. 275.—The Brethren of the Ionic Lodge met at the King's Head Tavern, Poultry, on the 4th of December, when Bro. John Symonds was installed as W. M. There were present the R. W. Bro. R. G. Alston, P. J. G. W.; V. W. H. L. Chron, Grand Secretary for German Correspondence, and Representative from the Grand Lodge of Hamburg; W. Bros. T. R. White, S. G. D., S. C. Norris, P. J. G. D., Dr. G. R. Rowe, P. S. G. D.; Bro. Herbert Lloyd, and many other distinguished Brethren.

The ceremony of installation was most ably and efficiently performed by Bro. Barnard, P. M., who rendered it peculiarly impressive by the admirable truth and feeling with which he conducted it.

Previous to the closing of the Lodge, the immediate P. M., Bro. Champion, was presented by the W. M. with a P. M.'s Jewel, for the efficient manner, in which he had discharged his duties while filling the Master's chair, and as a mark of the high esteem in which he is held by the Brethren.

After the Lodge had been closed in due form, the Brethren adjourned to the Banquet, which was served in a style that justifies the high reputation which the Ionic Lodge deservedly holds for its hospitality.

Upon the removal of the cloth, the W. M. gave the usual loyal toast, "the Queen and the Craft," in connection with which he remarked, that it was unnecessary for him to say more than that our present gracious sovereign was the daughter of a Mason, and although not the wife of a Mason, would, he sincerely hoped, one day become the mother of a Mason.

The next toast proposed by the W. M. was the Right Hon. the Earl of Zetland, the M. W. G. M." They were all aware that the ill-health under which the nobleman who presided over Masonry in this country had been for some time labouring, had prevented his being amongst them so much as he otherwise would have been; but they all knew that though absent his heart was with them. He had the gratification of stating, that the health of the M. W. G. M. was now perfectly restored, and that he had presided at the Grand Lodge on the previous evening.

The W. M. then proposed "the Right Hon the Earl of Yarborough, and the Present and Past Grand Officers of England." In reference to the Earl of Yarborough's name, the W. M. alluded to the occasion of the late Festivals of the Boys' and Girls' Charities, at both of which he presided, and at which, on the presentation of the prizes, he so truly exhibited the principle of Masonry, by assuring those to whom they were given, that if, on entering the world, they would bring those prizes to him, he should consider himself bound to do all in his power to assist them. In reference to the second portion of the toast, the W. M. remarked that it was always a gratifying circumstance to a newly-installed Master to be supported by a numerous body of Grand Officers, but it was especially so on the present occasion, when he saw on his right Brethren whose rank was their least distinction, for their names and their actions added dignity to their rank. The name of Bro. R. G. Alston was of world-wide Masonic reputation, being not confined to England, as the W. M. had heard it mentioned with the highest respect in Paris. The time and attention which he devoted to the interests of Masonry, as President of the Board of General Purposes, and to the Masonic Charities, were so well known as to require no further mention. Bro. T. R. White was an efficient member of the Lodge of Emulation, and the W. M. had had the pleasure of acting in conjunction with him on the Board of Stewards for the Festival of the Royal Masonic Benevolent Institution. To Bro. Norris he was indebted for his introduction into the Lodge of Emulation, and he had come there that evening, although it involved a breach of military discipline, which might perhaps in a neighbouring country have consigned him to the walls of a fortress.* Bro. Dr. Rowe had visited the Lodge upon a previous occasion, the recollection of which was still fresh in the memory of the Brethren, and his presence amongst them was, and would always be, peculiarly gratifying to them. Bro. Chron had not previously, in the W. M.'s recollection, visited the Lodge, but he hoped that they might have the pleasure of seeing him there on many other occasions.

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* Bro. Norris is a member of the Honourable Artillery Company, whose meeting was held the same evening.

Bro. R. G. ALSTON, in returning thanks, said, that in connection with what had fallen from the W. M., he could bear testimony to the interest taken by the Earl of Yarborough in the welfare of the Craft. For himself he felt deeply gratified by his reception that evening. The Ionic Lodge had been known to him by reputation for some time, but that was the first occasion on which he had had the pleasure of visiting it; he felt more especially happy in doing so on the occasion of the installation of a Brother, who was not only esteemed for his worth as an individual but for being deeply skilled in Masonry.

The immediate P. M., Bro. CHAMPION, then proposed "the health of the W. M." He had the greater pleasure in doing so, as it was by him that the W. M. had been introduced into Masonry. It was unnecessary for him to dilate upon his merits, the number of distinguished Brethren who had rallied round him on that occasion bore testimony to the estimation in which he was held in the Craft. He could not but contrast their present meeting with that by which it had been immediately preceded, and over which a peculiar gloom had, to his mind, appeared to hang, as of the approach of some coming ill, which was realised in the event which had terminated their meeting,—he alluded to the death of their late respected Bro. Bleadon. The present was one of the most brilliant openings that any W. M. had ever experienced, and he would particularly impress on the Brethren their duty to render his whole year of office as brilliant throughout, by giving him their undivided support. He had known the W. M. for many years; their friendship had sprung up in youth, had ripened in manhood, and been consummated in Masonry.

The W. M., in returning thanks, said that it had been remarked that "out of the fulness of the heart the mouth speaketh;" we were, however, differently constituted, and while it might be so with some, his feelings on that occasion told him that in his own case it was otherwise —his heart was too full to allow him to express adequately what he felt, and it was the more overpowering to his feelings to have his health proposed in such warm terms, by one with whom he had been acquainted almost from childhood, and of whom he could truly say, he knew of no *human* power in whom, in all cases of danger and difficulty, he could put his trust with such sure confidence. It was indeed gratifying to find himself occupying so proud a position in the Lodge, in which he had been initiated into Masonry within a period of only three years, and which had attained so high a reputation in the Craft.

The next toast was "the Visitors." The W. M. said that the Ionic Lodge was always gratified to see its board graced by a large assemblage of visitors, and especially so on the present occasion, when so many distinguished Brethren were present, and, indeed, the number of visitors far exceeded that of the members of the Lodge. With the toast he would couple the name of Bro. Lloyd, an active member of the Board of General Purposes, and a most efficient working Mason, as his re-election to the chair of the Tuscan Lodge had proved.

Bro. LLOYD, in returning thanks, remarked that the W. M. might have selected from among the distinguished visitors present one more worthy than himself, with whose name to couple the toast. He had been a frequent visitor to the Ionic Lodge, and had known and esteemed many of its P. M.'s for several years. He had had the pleasure of being acquainted with the W. M. ever since his introduction into Masonry; he knew him to possess a noble heart, and having often witnessed the ability with which he had on many occasions filled the chair at the Emulation Lodge of Improvement, could not but congratulate the Ionic Lodge on the election of a W. M. who would, he felt confident, discharge the duties of his office in such a manner as to receive the approval of the whole of its members.

The W. M. next proposed "the P.M.'s of the Ionic Lodge; Bros. Baines, Barnard, Tomkins, Beisley, Compigne, and Champion." The W. M. remarked that it would be impossible for any Lodge to get on without its board of P. M.'s, and the Ionic Lodge was especially indebted to these Brethren for the constancy of their attendance and their devotion to its interests.

Bro. Champion, in returning thanks on behalf of himself and Brother P. M.'s, said that, as in military boards so in the board of P. M.'s, it was the duty of the youngest member to speak first, and it therefore devolved upon him to return thanks for the toast which had just been drunk; he experienced the greater difficulty in expressing himself on the present occasion, as he had really scarcely recovered his recent dethronement. He could with confidence say, both for himself and them, that they would never be wanting in their devotion to the interests of the Lodge.

The W. M. then rose and said that, it was always a pleasant duty to have to welcome new Brethren to their board; Bro. Charlton was a personal friend whom he had now the satisfaction of greeting as a Brother; Bro. Sanford he likewise felt assured would become a worthy Brother; and Bro. Paddison, whose name was so extensively known in the mercantile world, had done the Lodge an honour in becoming a member.

Bro. Charlton was highly gratified at the reception which he and his Brother initiates had experienced, and was quite sure that they would all strive their utmost to become worthy Masons.

The W. M. then proposed the health of "the Installing Master, Bro. Barnard." Every Brother present could not fail to have been struck with the most able and impressive manner in which the ceremony of installation had been performed. Indeed, the name of Bro. Barnard was identified with Masonry, both in the ability with which he performed its work and the zeal with which he supported its charities.

Bro. Barnard, in acknowledging the toast, said that he always felt the highest gratification in attending the Ionic Lodge, in which he had spent so many and happy hours. With the exception of the father of the Lodge (Bro. Baines), he had placed the whole of its Masters in the chair; but although he had installed many worthy Masters, he could but say that the present W. M. was not the least worthy of them. Further than this, he had also seen nearly every one of its members initiated, and he was deeply grateful to the G. A. O. T. U. to find that all had become good Masons and true.

The W. M. next proposed the health of "the Working Officers of the Ionic Lodge," which was acknowledged by Bro. Webster, S. W. After which the W. M. proposed "the Treasurer and Father of the Lodge, Bro. Baines," to which Bro. Baines returned thanks in most truly appropriate terms.

The concluding toast was the usual Masonic one, "to all poor and distressed Masons," after which the W. M. left the chair and the meeting broke up.

Bro. Hatton, so well known in the musical world, and Bro. Tull, Prov.

Grand Organist for Berks and Bucks, were visiters on the occasion, and kindly volunteered the aid of their musical talents; which, in addition to the singing of Messrs. Genge and Perren, contributed greatly to the enjoyment of the evening.

Loge Francaise la Tolerance, No. 784.—*Séance du 7 Octobre*; Le Vénérable Frère Lépée sur le trône. Le Frere Gratia, après avoir demandé et obtenu la parole, a prié le Vénérable de lui permettre de se retirer dans la salle des pas perdus et de consentir à ce qu'il soit accompagné de deux Frères de l'Atelier; le Vénérable, en déférant à cette demande, a invité les Frères Boura, Vénérable titulaire, et Vaudelin, à accompagner le Frère Gratia, ce qu'ils ont fait.

Quelques instants après, trois coups mystérieux frappés à la porte du Temple, ont éveillé l'attention du Frère Garde des portes qui en ont averti les surveillants, et ceux-ci le Vénérable. Ce dernier a donné les ordres nécessaires pour l'introduction des Frères qui avaient frappé. Les Frères Boura, Vaudelin, et Gratia, se sont placés entre les deux colonnes, supportant le portrait du Frère Lépée, fait par le Frère Gratia, bien connu par l'éminence de ses talents. Le Frère Lépée est descendu du trône et a confié son maittel au Frère Leschevin, qui a commandé: "*debout et à l'Ordre.*"

Le Frère Gratia a dit: "Mes Frères, quelqu' idée que je me fusse faite de la Maçonnerie avant mon initiation, les jouissances qu'elle m'a fait éprouver, ont surpassé mon attente. Heureux d'appartenir à la Grande Famille, j'ai cru qu'il était de mon desir de payer une dette à la reconnaissance et à l'amitié, et j'ai pensé ne pouvoir mieux l'acquitter qu'en offrant à la respectable Loge de la Tolérance, le portrait de l'un de ses plus anciens Membres et Fondateur, le Vénérable Frère Lépée, dont vous avez été tant de fois à portée d'apprécier le zèle et le dévouement pour notre Ordre. Permettez-moi donc de placer son portrait dans notre Temple, en regard de la statue de notre Illustre Grand Maitre, le Comte de Zetland, et veuille le Grand Architecte de l'Univers permettre aussi que nous puissions longtemps comparer les traits de l'original avec ceux du portrait."

Le Frère Gratia a ensuite placé ce portrait à l'endroit qui lui était destiné et le Frère Leschevin a proposé une batterie qui a été tirée avec un enthousiasme vraiment fraternel.

Le Frère Lepee, après avoir demandè et obtenu la parole, dit: "Illustres Frères qui décorez l'Orient, mes Frères de la Tolérance, je tenterais inutilement de vous dissimiler que j'ignorais ce qui devait se passer dans la solennité de ce jour, puisque d'un côté, j'avais été consulté, et que de l'autre, j'ai dû poser pour que le très cher Frère Gratia fit mon portrait; mais ce que j'essayerais plus vainement encore, serait d'exprimer les diverses et délicieuses sensations que j'éprouve en ce moment. Il n'y a point encore un an que vous daignâtes me présenter un bijou d'honneur, que je m'énorgueillis de porter et qui fait l'admiration des Maçons de cet Orient et de tous les frères qui nous font la faveur de nous visiter: cependant je n'ai fait pour le mériter, que ce que tout autre frère aurait fait à ma place. Deux fois élu Pontif de ce Temple, j'ai du travailler à son édification et donner tous mes soins à la prospérité de cet Atelier dont les colonnes se fortifient de jour en jour. Vous m'en avez bien récompensé en m'accordant votre confiance, votre estime et votre amitiè. Croyez, mes Frères, que loin de se ralentir, mon zèle se fortifiera au feu de votre amour fraternel. Malheureusement les années se font sentir, mais le cœur d'un Maçon ne vieillit jamais et tant qu'il me restera assez de forces physiques pour monter les dégrés du Temple, vous me trouverez toujours le premier et le dernier au

travail. Je remercie individuellement le très cher Frère Gratia, et collectivement ce respectable Atelier, des sentiments de respect dont je viens de recevoir la preuve éclatante et comme les expressions vulgaires ne peuvent qu'imparfaitement rendre la vive émotion que j'éprouve; permettez moi de vous témoigner ma gratitude par les signes et batteries dont vous savez faire un si noble usage."

Après cette allocution, le Frère Leschevin, 1er suiveillant, a remis le maillet au Frère Lépée, qui ont continuè les travaux.

Emulation Lodge of Improvement.—On Friday, the 18th of November, ult., the annual festival of this much esteemed Lodge was held at the Freemasons' Tavern, Great Queen Street, under the able presidency of Bro. Beadon, P. G. J. W., supported by Bros. Rowland Gardiner Alston, P. J. G. W., Mills, and upwards of ninety of the members. Previously to the banquet, the Lodge was opened in the three degrees, and Bro. S. B. Wilson gave the first tracing board, in his usual clear, distinct, and impressive manner, to the great delight of all present; after the closing of the Lodge, the Brethren sat down to a magnificent banquet, provided by the new proprietors, well worthy of the palmy days of the Freemasons' Tavern under its old *regime.*

In the various addresses in connection with the toasts of the evening, both the Worshipful presiding officer, Bro. Beadon, and Bro. Alston (who had that evening become a member), expressed their great satisfaction with the accuracy manifested in the working of that Lodge, as also their due appreciation of the important benefits it had already conferred, and was constantly conferring on the Craft, and their earnest wishes for its continued prosperity.

At a little after eleven the party broke up, leaving in the memory of all present nothing but pleasing reminiscences of the most harmonious, yet largest assembly which had ever congregated on the occasion of a festival of the Emulation Lodge of Improvement.

Stability Lodge of Instruction, George and Vulture, Cornhill.—This highly important educational Lodge, presided over by the late Bro. Peter Thomson for many years, and now under the direction of Bro. Henry Muggeridge, is well and respectably attended.

On Friday, the 5th December, Bro. Holder, S. W. of the Neptune Lodge, No. 22, the Master elect of that Lodge, worked the ceremony of the third degree in a very able and masterly manner, and did high credit to Bro. Muggeridge as his pupil.

Bro. Snell, J. W. of the St. George and Corner-stone Lodge, No. 5, was appointed W. M. for December. Bro. S. is a Vice-President of the Freemasons' Girls' School, and a pupil of Bro. Muggeridge.

Bro. Muggeridge worked the installation, with the addresses to the Officers, &c., which gave the highest satisfaction.

On Friday, the 12th December, Bro. Snell, as W. M., worked the ceremonies of the second and first degrees in a very satisfactory manner; when Bro. Muggeridge gave a lecture on the first degree. We cannot speak too highly in praise of this Lodge of Instruction, and we would most earnestly recommend all Brethren to avail themselves of the valuable instruction and information placed within their reach.

Bro. Muggeridge is perhaps amongst the best informed and most accessible of the Fraternity, and, we would say, very worthily fills the chair vacated by the late Bro. P. Thomson.

PROVINCIAL.

Cornwall.—Redruth.—The annual meeting of the Freemasons of this province was held at Redruth on the 16th September, in honour of the revival in that town of the Druids' Lodge of Love and Liberality. The weather was extremely auspicious, and as the time approached for the Brethren to walk in procession, an immense concourse of people congregated in the town. There was a goodly attendance of the Brethren from different parts of the county. They first assembled at the Druids' Lodge-room, at Bro. Andrew's hotel, and soon after eleven o'clock the Prov. G. D.C., Bro. Heard, marshalled the procession, the Brethren, about eighty in number, appearing in full Masonic costume, and wearing their respective orders and jewels, proceeded to church. After the prayers, which were read by the Rev. J. W. Hawksley, rector of Redruth, and the lessons by the Rev. W. Broadley, incumbent of Carnmenellis, a sermon was preached by the esteemed and revered Prov. G. Chaplain, Bro. Henry Grylls, of St. Neots, who has filled that sacred office for a quarter of a century, and who from the text, "that we should love one another," delivered such an excellent discourse, and so thoroughly enforced the Masonic motto, of Brotherly Love, Relief and Truth, and explained the truly religious basis of the Craft,that the congregation generally departed with increased feelings of respect for that time-honoured body—the Free and Accepted Masons—and which there is no reason to doubt the conduct of the Brethren of the Druids Lodge will tend to confirm.

After divine service, the procession was re-marshalled, and returned to the Lodge-room, where the Prov. Grand Lodge was duly opened by the D. Prov. G. M., Bro. Ellis, who had to officiate in the unavoidable absence of the Prov. G. M., Sir Charles Lemon, occasioned by a recent family affliction. The Druids' Lodge of Love and Liberality was then consecrated and duly constituted, and the officers regularly installed, after which the business of the Prov. Grand Lodge was proceeded with. The report of the Treasurer was read and sanctioned, and ordered to be printed for the information of the Brethren of the province; and the following officers were duly appointed and invested with their different jewels:—Sir C. Lemon, Bart., *M. P.*, Prov. G. M.; J. Ellis, D. Prov. G. M. and Sec.; R. Pearce, P. D. Prov. G. M. and Treas.; F. Boase, Prov. S. G. W.; P. Clymo, Prov. J. G. W.; the Rev. H. Grylls, *M. A.*, Prov. G. C.; F. Passingham, Prov. G. R.; N. Harvey, Prov. G. Sup. of Works; J. M'Farlane Heard, Prov. G. D. C.; R. Nicholls, Prov. S. G. D.; W. H. Jenkins, Prov. J. G. D.; F. Hempel, Prov. G. O.; Capt. G. Reid, Prov. G. S. B.; W. R. Ellis, Prov. G. Pursuivant; H. Harris, F. Symons, E. Andrew, and W. J. Richards, Prov. G. Stewards. The R. W. D. Prov. G. M. then delivered the usual epitome of the state and progress of the various Lodges for the past year, and finished by giving the following most masterly and luminous Masonic lecture:—

We are assembled here to-day, to celebrate the anniversary of the society in this county, denominated, by way of distinction, and characteristically so, "Free and Accepted Masons." I feel, my Brethren, the responsibility of that additional duty which falls to my lot in consequence of the severe affliction which has befallen the highly honourable and respected family of our R. W. Prov. G. M. by the sudden death of that distinguished gentleman, Mr. Tremayne, who is so generally lamented, and which has deprived us this day of the great pleasure of Sir Charles's presence, and placed in my hands difficult duties, which I trust you will all aid me in performing. Brethren, the impressions of my youth on entering this institution, now upwards of forty years since, the bonds with the Brotherhood which I have since contracted, the remembrance which I have preserved of those Brethren who devoted so many years to cement the Order with every moral and social virtue, the study of the ancient arcana which the archives of the Order enable me to investigate, and the lessons imbibed from the oral communications of my worthy contemporaries, taught me to love and respect the society, (as it will all, who do not confine themselves to external glare, but search deeply into its otherwise hidden mysteries,) and make me feel both pride and pleasure in having the honour, so little merited, of bearing the distinguished offices with which I have been invested. I apprehend, in these assemblies, we do not commemorate an isolated fact which may have been glorious or useful to its members in this country only, for though time, suspicion, envy and (its natural concomitant) persecution, have long since so deeply obscured both the origin and intention of the founders of our noble science, that the very name of a Mason seems to be generally misapplied and but little understood, except by some few amongst the Craft themselves, still its societies are to be found scattered throughout the globe; wherever intelligence and art and science are to be met with, there the members of the Order recognize each other. We are met at the same time to transact the usual business and perform the usual ceremonies; to listen to those sentiments of Brotherly love, of charity, and truth, the grand principles of the Order, so often before inculcated by our Rev. Bro. Grylls and other chaplains of the Order; to enjoy the pleasures resulting from interchange of fraternal feelings; to recognize in strangers we have never before seen, Brethren and friends, coming, perhaps, from communities and states newly formed, where but recently man's footsteps were just imprinted on the soil, and wild nature yet to be conquered to his use. If the progress of civilization exhibited in the various productions of all nations, for the first time gathered in our own metropolis in one vast and magnificent building under the auspices of our revered prince, tends to show the progress of civilization; the history of this institution actually furnishes the same result, and teaches us how much may be obtained by union. Whatever may be said in praise of that stupendous spectacle (the Great Exhibition) which no nation in ancient or modern times ever paralleled, the true Freemason must feel that in looking back through the long vista of antiquity, this most ancient society must have held the first rank in the establishment of at least one most important art, the practical operation of which comprehends almost every other, which has been founded and preserved by them, through the lapse of ages, its origin being time immemorial, and preserved not only from desolation, but from decay to the present moment. As time has advanced so has Freemasonry progressed; and the Order increased to the time of Charles the Second, who was initiated, before he ascended the throne in 1660. It is true, indeed, as was set forth in an address by Sir C. Lemon, our Prov. G. M., at one of our meetings, and lately by another eminent Prov. G. M.—" That having ceased to be practical Masons, we can no longer rear those stupendous material structures, which were the glory of their own age, and continue to be the admiration of ours, but if animated by that true spirit of Masonry which inspired the patriarchs, when they erected altars to the Lord, we can all be builders of that magnificent moral temple, which is our highest boast, and promote the advancement of the Order, towards that period when it shall reach the top stone of the edifice." We can have no fear, my Brethren, for the safety of the institution so long as it holds fast to what our ancestors bequeathed to us. To this institution belongs the honour of being preserved as in an ark, whilst all around have either been swept away as with a flood or transformed so as scarcely to be recognised—the best informed are persuaded that the same earnest zeal and practical wisdom which founded and kept in order, and made our constitution an object of admiration, will, if we zealously pursue its principles, result in a more prosperous state of our several Lodges; not meeting merely for the purpose of social intercourse, but for the attainment of those legitimate ends for which its founders were distinguished, which our Prov. G. M. in his various addresses has so beautifully illustrated, and which I consider it to be the duty of the W. M. and Officers of the several Lodges to inculcate, without craving excuse from any cause whatever. I must be allowed to enforce those topics, and I think it my duty to press those remarks on such of my Brethren present as hold office, that success can only be looked for where these principles are fully carried out, and wholesome discipline enforced. I know that there are some highly praiseworthy instances hereof in our province, and as our members increase, let there be an increase of zeal, a laudable ambition, not so much to add to our numbers, as to add efficiency as working Brethren. When I see so respectable a number of Brethren present on this occasion, I congratulate them on their presence, and hope their gathering together is not simply for the excitement of this present hour, but will result in a more enduring effort, to raise the standard of the Order to a more elevated position. Of the philanthropic tendency of the Order there is the most convincing testimony in its manifold benevolent institutions, such as—"The Royal Freemasons' Charity for Female Children," instituted 1788, where children are admitted between the ages of eight and eleven, and continue to fifteen; and it is remarkable of the hundreds who have received the advantages of this charity, not one has ever been known to disgrace it. They are taught useful employment and assist in the general superintendence of the establishment, thereby rendering them fit to take useful situations in the world. No less than 1,500*l.* was subscribed at their last festival. There are also "The Royal Masonic Institution for Clothing, educating, and apprenticing the Sons of indigent and decayed Freemasons." "The Royal Benevolent Institution for Infirm Freemasons," residing where they please, and "The Asylum for worthy aged, and decayed Masons." (They had aged Masons in May last receiving annuities, &c., to the amount of about 1,000*l.* annually.) "The Asylum for widows of worthy, aged, and decayed Masons." "The Fund of Benevolence, for granting sums of 5*l.* and upwards in distressed cases of emergency. Funds for Orphans of departed Brethren were cherished in Dublin, Cork, and Limerick; Committees of charity of inspection, (giving large amounts of aid); Lying-in Hospital at Schleswic. The Alms and Orphan houses at Prague; the School house at Berlin; the Institute for Blind at Amsterdam; the Orphan house at Stockholm; the magnificent Institution for poor children at Lyons; the Grand Orient of France; the Philanthropic Brethren in all the States, and numerous others, Grand Provincial and Dependent Lodges in addition throughout the world, shed their benign influence, endeavouring to subdue the worst passions of the human race, and to cultivate the Divine command, "love one another" without distinction of creed or country, to stay the impulse, and to cherish and propagate the precept, not only in those particularly mentioned, but in the Canadas, the East and West Indies, Turkey, and Africa, but, in fact, in both Hemispheres, as well amongst the Aborigines, &c., as in the palaces of the polished nations. Its influence extends over millions, more than we should be able to count, over territories more than we should be able to measure; its boundaries are the rising and the setting sun, and it is free from all sentiments of exclusive nationality. I need only mention the names of some of the illustrious members of our society, and others, the real benefactors of mankind; I say I need only mention these, and to recal to your memories the monuments of genius with which the most renowned countries as well as our own are enriched, by which the arts may be said to have been founded and matured, and the whole human race encouraged as one family, and animated by the same philanthropic sentiment "Brotherly Love, Relief, and Truth." Permit me to say, that amongst the ancient worthies of the province of Cornwall, to whom I have alluded, were some of her most excellent men, Hawkins, Lemon, Knight, Vivian, Edwards, and others, but they have fallen amid the greatness of their day. Then the star of this neighbourhood (Lord De Dunstanville) sat prematurely in its western horizon. And then his noble-hearted relative, our late R. W. Prov. G. M. (Sir John St. Aubyn, Bart.), both of whom lie entombed in the catacombs of their ancestors. And taking a wider range among the citizens of the world, we reckon some of the most illustrious kings, emperors, nobles, ecclesiastics, statesmen, literary men, and warriors the world ever saw. Those who have advanced the onward progress of the arts and sciences, philosophy, and philanthropy, considered it not beneath their dignity to level themselves with the Fraternity, to attend their assemblies and to patronise their proceedings, and to meet intelligent working men, and the industrious of all ranks, all having shown in different degrees intelligence and devotion to the cause. And, by the way, let me entreat my Brethren to imitate those bright examples, and thus to raise their Lodges in the eyes of the surrounding population, and in the estimation of the good and great. These should be evidences in opposition to the cavils of the uninitiated, and the obstinacy of those who merely skim the surface of some obsolete long refuted report. The present G. M., the Earl of Zetland, with his Deputy, the Earl of Yarborough, are noblemen of high moral worth, now no less active in this most ancient establishment; whilst coming nearer home, almost at our own doors, we have an undoubted specimen in the R. W. Prov. G. M. of this Province, Sir C. Lemon, Bart., not only of a gentleman devoted to the scientific establishments of the kingdom, and, as a certain mark of the high estimation in which he is held, enjoying the honour of being at the head of every great scientific institution of his native country; but in religious and moral character the boast of those over whom he presides. Looking at these sober facts, I have presumed thus fully to set them before you, and it is devoutly to be hoped that a spirit of deep interest will pervade this assemblage, and that from us shall emanate an influence that shall vibrate through the cities and towns of our country, even to its utmost borders. Far be it from me to wish that this meeting should wear a sombre and gloomy aspect, but there may be a vast amount of erroneous feeling prevalent, regarding the proper design of our Lodges, and more particularly of these annual gatherings, which it may be needful to correct. Whilst some may regard the time spent at these meetings as wasted and profitless, many may come to them as to an evening's entertainment, in order to be amused, regarding the whole as a kind of intellectual recreation. They altogether forget that we are come also to a solemn service, and that we are not like so many of those beautiful insects who emit for their pleasure a few phosphoric sparks: if no other emotions are kindled than such as may be inspired at the theatre, we had better, far better, betake ourselves to more useful occupations. I may conclude in the language of a writer in our last magazine:—"This glorious system of Freemasonry proclaims that its object is to enlighten man, and to teach him the knowledge of himself. It pronounces, as its decision, that man is mentally and bodily free; that the thoughts of the heart and the dispositions of the mind are neither to be controlled or fettered by dogmas, or decisions of men, equally in a state of pupillage with the rest of the human race. It teaches that man is responsible for his own actions; that none can give account for him; and that he must search and see how best he can fulfil the several duties which devolve upon him as a free agent. It alike abhors the slavery of mind and body; for in its operations all men are equal, from the most uncivilized African, to the most intelligent European; that, while all meet on the level, they yet part on the square; and that its sole end and object, whilst it cultivates the arts and sciences, and refines society, is to promote peace and good-will through every portion of the habitable globe!" Such I apprehend are the true principles of Freemasonry. We say not that they have never been abused. It would be as great a blunder to say they have never been so, as it was at first to pronounce, and still to maintain, that the earth stands still. But wherever Freemasonry flourishes in its primeval integrity, wherever it works its way according to the traditions of its fathers, it tends to the civilization of humanity; it works for the diffusion of an universal philanthropy; it labours only how it may make men to be, what all should be—one universal Brotherhood.

After the delivery of this address, the Lodge was closed, and the Brethren proceeded to the banquet, which was laid out in the Town-hall, (a very handsome building, reflecting credit on the town), by Bro. C. E. Andrew, with such taste as well as abundance as to call forth the admiration of all present. As soon as the dessert was laid on the table, the R. W. Master ordered the admittance of the ladies, at whose appearance the Brethren, promptly vacating their seats, proved themselves to be what they professed, their very humble and obedient servants; and truly the fair ladies well deserved their homage, and kept up the character for beauty and elegance which the Cornish lasses in all ages have maintained. After the toast of "the Ladies" had been duly honoured, and a happy reply for them given by Bro. Boase, of Penzance, they retired, highly gratified with the gallantry and devotion shewn them by their hosts. A number of Masonic toasts and speeches were given, and after a most delightful day, during the whole of which everything conspired to increase and enhance the satisfaction of the Brethren, they separated, happy to meet—sorry to part—and hoping soon to meet again.

DORSETSHIRE.—POOLE.—The Companions of the Royal Arch Chapter of Amity, held their annual Chapter at the Masonic-hall, Poole, on the 5th December, when two Brethren of the Lodge of Amity were exalted, and the following officers were appointed for the ensuing year: Comp. J. Sydenham, Z; J. H. Colborn, H; J. Graves, J; E. V. Mainwairing, *M. D.*, E; F. D. G. Dalton, N; and D. Sydenham, P. S.

After the Chapter was closed, the Companions partook of a supper, prepared by their Stewards, and spent the evening in that social, happy, and true Masonic manner so characteristic of the Order.

In addition to the above, it may be stated, that at the previous meeting of the Chapter, which has been established seventy-two years, two other Brethren were exalted.

DURHAM.—SUNDERLAND.—On the 3rd December, the Brethren of the Phœnix Lodge, No. 111, held their annual meeting for the election of officers for the ensuing year in this town, when the following Brethren were installed, viz.:—Bros. E. Henshall, W. M.; L. Chatt, P. M.; T. L. Wang, S. W.; T. Staggs, J. W.; C. Rodgers, Treasurer; W. Baglee, Secretary; W. Mackie, S. D.; J. Potts, J. D.; J. Paxton, I. G.; J. Spark, Organist; and P. J. Baglee, Tyler.

ESSEX.—CHELMSFORD.—The annual meeting of the Brotherhood of the Lodge of Good Fellowship, was held at the White Hart inn, on the 4th December, Captain Skinner, W. M. and D. Prov. G. M. for Essex, in the chair, when there was a good muster of the Brethren, and the proceedings were of more than ordinary interest. Among those present were Bros. F. J. Law, T. Durrant, Sen., A. Meggy, J. Wilson, E. Butler, J. G. Simpson, P. Matthews, H. S. Cooper, S. Burton, J. Burton, J. Amery, G. G. Dixon, J. P. Sarel, &c. Bro. J. Burton was duly installed as W. M. by Bro. P. Matthews, and afterwards invested his Officers for the year; but the most interesting part of the proceedings of the evening was the presentation from the members of the Lodge, of an elegant jewel, to Captain Skinner, for his exertions in promoting the business and upholding the prosperity of the Lodge, and the courtesy which he had shown to all during the past year. The following is the inscription: "Presented by the Lodge of Good Fellowship, No. 343, to Brother Captain S. J. Skinner, Deputy Provincial Grand Master for Essex, for his efficient and valuable services as Worshipful Master, 4th December, 1851." The jewel was presented by Bro. F. J. Law, P. M., in a manner that breathed the true spirit of Masonry; and this gratifying tribute of respect was received and acknowledged by Bro. Capt. Skinner in a way which showed his appreciation of the principles of the fraternal and benevolent Order, and the value he set upon the respect of those with whom he is thus associated in the mysterious bond. Seasoned with song, the innocent conviviality of the evening passed off in the pleasing manner it is wont to do at the getherings of the Craft.

GLOUCESTERSHIRE—CIRENCESTER.—On Saturday December 13th, a new Lodge, under the title of the Cotteswold Lodge, was consecrated in the presence of a numerous assemblage of Brethren from the Lodges of Cheltenham, Swindon, Gloucester, Bristol, and several Metropolitan Lodges.

A letter from the Duke of Beaufort, Prov. G. M., was read, expressing regret that the state of his health prevented his attendance, but he was represented by Bro. Straford, P. M., D. Prov. G. M., elect.

In the absence of Bro. G. R. Rowe, P. G. D., who was unavoidably prevented attending, the ceremony of consecration was very ably performed by Bro. Evans, Prov. G. S. and P. M., Lodge No. 118, assisted by Bro. Gillman, Prov. G. S. and W. M. of the British Lodge, No. 8.; Bro. the Rev. T. A. Southwood officiating as Chaplain, who delivered a truly Masonic address upon the occasion.

The W. M., appointed by warrant, Bro. G. F. Newman, was installed by Bro. Gillman, according to ancient custom. The Wardens chairs being filled by Bro. Col. Burlton, *G. B.*, Prov. G. M. of Bengal, and Bro. King, P. M., Lodge No. 81.

After the investment of Bro. Matthews, S. W., Bro. Cornwall, J. W., and the other Officers of the Lodge, with the jewels oftheir respective offices, six candidates were, by dispensation, initiated into Masonry, when, after the transactions of the other business, the Brethren to the number of between thirty and forty retired to refreshment and passed the evening in great harmony and Brotherly Love.

The usual patriotic and Masonic toasts were given in their accustomed manner, and the Brethren separated highly delighted with the day's proceedings.

We congratulate the Craft in general, but more especially the Brethren of the province, on the opening of a new Lodge, believing as we do that the spirit of Masonry thus kindled, will lead to those happy results which the science is so well calculated to produce.

From the late period previous to the publication of our present number, we are unable to give more than this hasty sketch of the proceedings, but we hope in our next to publish the very beautiful address delivered by Bro. Southwood, which was admired no less for its eloquence than for the truly Masonic spirit which pervaded it.

Hampshire.—Portsmouth.—*Masonic Banquet to Lieut.-General Sir Charles Napier, G.C.B.*—On the 21st of October (Trafalgar day), the Worshipful Masters, Past Masters, and Brethren of the Phœnix Lodge, No. 319, Royal Sussex Lodge, No. 428, and Portsmouth Lodge, No. 717, gave a grand Masonic Banquet in honour of Bro. Sir Charles James Napier, *G. C. B.*, in the grand hall of the Seamen and Marines' Orphan Schools (Queen's Rooms), Portsea; on which occasion Bro. Lord Geo. Lennox, P.M. No.319, P.S.G.W. of England, presided, and the following Brethren were present—Bros. E. Low, W.M. No. 319; Palmer, W.M. No. 428, Sutton, W.M. No. 717, Vice-Presidents; Minchin, P. M. No. 319, and Past Prov. S. G. W., Director of the Ceremonies. Phœnix Lodge,— Low, W. M.; R. White, P. M., and Past Prov. S. G. W., Hants; Minchin, P. M., and Past Prov. S. G. W., Hants; Major Probb, P. M., and Past Prov. S. G. W., Hants; Wreford, P. M., and Past Prov. S. G. W., Hants; R. W. Ford, J. W. No. 319; C. N. E. Pineo, Secretary No. 319. Royal Sussex Lodge, No. 428—Palmer, W. M.; Ogburn, P. M., and Prov. J. G. W., Hants; Rastrick, P. M.; Harrington, P. M.; Smith; Emanuel. Portsmouth Lodge,—Sutton, W. M.; E. Galt, P. M., and P. S. G. D.; Wm. Cavander, P. M., and Treasurer; Tibbitts; Sheppard; Dr. Owen; and Rout, J. W.; Savage, P. M. No. 319, and Past Prov. S. G. W., Hon. Secretary.

The Dinner Committee consisted of—Bros. Wreford, P. M. No. 319; White, P. M. No. 819; Ogburn, P. M. No. 428; Sutton, W. M. No. 717; Tibbitts, No. 717; Savage, P. M. No. 319, Hon. Secretary.

The Stewards were—Bros. White, P. M. No. 319; Wreford, P. M. No. 319; W. J. Hay, No. 319; Ford, No. 319; Rastrick, P. M. No. 428; Harrington, P. M. No. 428; Emanuel, No. 428; Smith, No 428; Dr. Owen, No. 717; J. Woods, No. 717; J. Galt, No. 717; Bachelor, No. 717.

Guests.—Bros. Sir Charles James Napier, *G. C. B.;* Lord George Lennox, P. M. No. 319, and P. S. G. W.; Charles Ewens Deacon, D. Prov. G. M., Hants.

Visitors.—Bros. Capt. J. Dalrymple Hay, *R. N.*, D. Prov. G. M. of Wigtonshire; J. S. Hunter, Prov. G. M. of Bermuda; Masson, P. G. S. B.; Martin, P. J. G. W.; Le Veau, P. G. D. of C.; the W. Ms. of No. 1, Grand Master's Lodge; of Nos. 41, 47, 76, and 809; Bros. A. Low,

P. M.; W. W. Way, P. M.; Selby, P. M.: Hewitt, P. M. and P. Prov. S. G. W.; Simmonds, P. M.; Dangerfield; Lieut. Martin, *R. N.*; Lieut. Thomas, *R. N.*; A. S. D. Harris; Barrow; W. Grant; Lieut. Aubin; Crook; Rolph; Dixon, P. M.; M'Mullen; Bamfield; Miller. Phœnix Lodge, No. 319—Bros. Low, W. M.; Minchin, P. M.; White, P. M.; Meadows, P. M.: Scott, P. M.; Savage, P. M.; Robb, P. M.; Wreford, P. M.; Dr. Woolley, Chaplain; Ford, S. W.: Pineo, Secretary; Heather, S. D.; Woolven, J. D.; Hay; Perks; Casher; Martin; Goble; Sulivan; Bridges; Scaife; Hon. P. Pellew; Wood; Byng; Pappalardo; Taylor; Belgrave; Bell; Rathbone; Knight; Winkworth. Royal Sussex Lodge, No. 428—Bros. Palmer, W. M.; Ogburn, P. M.; Rastrick, P. M.; Oakshot, P. M.; Harrington, P. M.; Slade; H. Emanuel; Bastable; Smith; Weeks; Stephens; Whittaker; Madely; Shotter. Portsmouth Lodge No. 717—Bros. Smith, W. M.; Cavander, P. M.; Galt, P. M.; Owen; Mitchell; J. J. Galt; Sheppard; Tibbitts; Cavander; Camwell; Dreweatt; Harrison; Woods; Bayley; Batchelor; Frost; Lewis; Hunt; Hall; Swaine; Childs; Norlan; Snook.

Previous to the Banquet the Brethren assembled in full Masonic orders, and a Lodge was opened; after which the distinguished guest of the occasion appeared, and was ushered in with due Masonic formality by the Director of Ceremonies and Stewards. The following address, beautifully engrossed on vellum, and emblematically illuminated, mounted on blue silk by the wife of the Hon. Secretary, was read by that officer and presented to Sir Charles:—

"MOST GALLANT SIR AND BROTHER,—The Lodges of Free and Accepted Masons of the ancient borough of Portsmouth have this day assembled to greet you at a banquet, on your return from your high and honourable command in India—and they rejoice in having been allowed the privilege of thus manifesting their admiration for your character, and of testifying to you their fraternal regard and respect.

"They are also desirous of expressing to you, in common with their countrymen, the exalted opinion they have of your eminent abilities as a General, and of your wisdom and justice as a ruler.

"They appreciate the results of your brilliant military achievements, and of your successful policy on the banks of the Indus, as having enhanced the glory and honour of our country, and extended her humanizing influence to another million of half-civilized beings.

"They cannot forget to mark the patriotism and magnanimity you displayed when the interests of this great empire appeared to be once more seriously threatened in the East. At that period, after six years of unremitting toil, amid the parching influence of a burning sky, you had retired to your native hearth, to repose awhile under the laurels you had gained by deeds of valour, which stamped your fame in the undying annals of the world, as that of one of the greatest Captains of the Age. The echo of a nation's welcome had scarcely died away, your plough had hardly traced its first furrow in the sod, ere you were summoned, like the Cincinnatus of old, by the unanimous voice of your country, again to take the field. Though unrecruited in strength, and shaken by wounds earned and hallowed by the glory of Moore, you hastened to obey your Sovereign's will, and accepted the chief command of that army, a part of which you had so often led to victory.

"After two more years of zealous devotion to the weal of the State in a foreign clime, you deemed it your duty to resign your distinguished appointment, and now that you are arrived upon our shores, and your health permits you to meet us, we crave you to accept our congratulations and our welcome.

"We tender you our congratulations upon the able and efficient manner in which you discharged the responsible functions of your office. We are thankful that you found the necessity for unsheathing the sword had passed away, and that you were on this account enabled to employ your masterly energies in a more congenial sphere. The ingenuousness of your acts have ever entitled you to be considered as the soldier's friend, and the lasting praise of every philanthropist is due to you for the bold attack you recently made upon evils, which had been fearfully sapping the vigour and usefulness of our army, and deteriorating the circles in which they moved. We sympathise with you as to the urgency of the reforms you inculcated, and we sincerely hope, though you have relinquished your official power, that the truthfulness and justice of your precepts and orders, the virtuous example of your life, and the authority of your bravery and science, will ultimately effect all that you so cordially desire.

"We now hail you, Sir Charles, with a hearty welcome to the land of your birth: as a Citizen, you have our esteem—as a Soldier, our admiration—as a Brother, our honour and our love. We wish you health and long life, that you may enjoy the happy society of your family, the homage of your friends, and the rewards of your countrymen; and finally, when you shall have performed your allotted task, and quitted this sublunary abode, we pray that you may ascend to the Grand Lodge above, where the world's Great Architect lives and reigns for ever.

"Signed on behalf of the Brethren of the Phœnix Lodge, No. 319, the Royal Sussex Lodge, No. 428, and the Portsmouth Lodge, No. 717.

"GEORGE LENNOX, P. M. No 319, *Chairman.*
"ANDREW R. SAVAGE, P. M. No. 319, *Hon. Sec.*"

Bro. Sir C. J. Napier having received this address, delivered the following characteristic reply:—

"WORSHIPFUL SIR AND BRETHREN,—I am gratified in the highest degree by the address with which you have honoured me; but I fear that your kind feelings have set an over value on my small services to the State. My greatest merit, if merit it be, has been my devotion to the service; but one who served under such commanders as Moore and Wellington, would be base, indeed, were he deficient in that virtue!

"With regard to the conquest and the government of Scinde, my only boast is, that I was able to execute the orders which I received from the Governor-General of India, and thus to win, not only the approbation, but the friendship of Lord Ellenborough. That Earl, gifted by nature with a military genius, had great experience in the government of India before he went to that country, and these two advantages produced, in my opinion, the greatest man that ever ruled over the wayward destinies of that extraordinary Empire! When Lord Ellenborough was recalled, I had still the good fortune to possess the approbation and support of Lord Hardinge. That support ensured to me success in the war which we waged against the bold and powerful tribes of the Boogtee Hills: it enabled me to quell those fierce barbarians, by combined marches and great fatigue to the troops; thus was the safety of Scinde rendered secure—happily without bloodshed; which was, to me, all the glory and the reward which I sought for, or desired.

"So powerfully supported by the Governor-General, and by the troops obeyed with such enduring fortitude, I can claim but a small share of merit beyond that of unabated and successful zeal for the honour of Her Majesty's and the East India Company's arms. That my conduct, when I went to India as Commander-in-Chief, should be approved of by you, my Brother Masons and my countrymen, is to me very gratifying. My zeal to fulfil the duties of that high command continued with unabated ardour; but I no longer found the support which I had received from Lord Ellenborough and Lord Hardinge! Support was turned into reprimand: and I found myself loaded with vast responsibility, but denuded of the power to sustain it. I therefore resigned, and thus closed my career in India.

"Brethren! I accept with the greatest satisfaction, and with pride, the honourable welcome which you have vouchsafed to give me, and I hope to spend my remaining years among you as a worthy Mason should do, in 'Faith, Hope, and Charity,' until that awful hour arrives, which summons mortals to another world!

"Charles James Napier."

Soon after the Brethren told off in Lodges to the banqueting-room, which was very handsomely and suitably decorated for the occasion. Around the room were hung the various insignia of the combined Lodges of Portsmouth and Portsea, the official chair of each W. M. being placed at the end of the tables. Behind the Presidential board were placed with much taste the various banners and emblematic bearings of the Order, the centre being formed of a beautiful piece of carving kindly lent for the occasion by Mr. Faulkner, of College-street. This elaborate piece of work formed part of a quantity purchased some time since by Mr. Faulkner from Government; it formed for many years one of the chief attractions of the Garrison Chapel. It was carved by the celebrated Gibbon for Queen Anne in the year 1709, in the centre of which a fine portrait of the hero of Scinde was placed, surrounded with a laurel wreath and surmounted with an effectively executed transparency on coloured glass, showing the words—"Scinde," "Meanee," "Hyderabad," which rendered the *coup d'œil* complete. The tables were handsomely appointed with the applicable Masonic emblems and devices in gold, silver, and less substantial but more digestible materials, the whole of which was executed by Bro. Fraser, under the directions of the Dinner Committee.

The chairman was supported on his right by Bro. Sir Charles Napier, *G. C. B.*, and on his left by Bro. C. E. Deacon. Bro. the Rev. Dr. Woolley having invoked a blessing, the banquet commenced, and was done ample justice to.

The Chairman, after the dinner was disposed of, gave the toast of "the Queen and the Craft," which was responded to in a loyal and Masonic manner. "The Prince Albert, the Prince of Wales, and the rest of the Royal Family," was also duly honoured.

The Chairman then gave "the M. W. the Earl of Zetland, the Grand Master of England," a toast which he said needed no recommendations to Masons. (It was drunk with true Masonic fire.)

The next toast being that of the guest of the evening, the Chairman said he felt himself quite unequal to do justice to it, and he would not have accepted the honour of being Chairman had he not known that no eloquence could have done justice to that toast, and that, indeed, it was one for which no eloquence was needed. (Applause). The deeds of the gallant general spoke for themselves, and required no oratory to impart to them a new lustre. But he (the Chairman) felt that he should not be doing justice to the feelings of the Brethren present did he not make some allusion on that occasion to those glorious deeds, and give some brief sketch, however imperfect, of his important services. (Hear, hear). Brief it must be, for if Sir Charles Napier were followed through all his services, late indeed would it be before his health would be drunk. The gallant general, then, entered the army very early; he was a complete soldier of fortune—that was, a soldier without any fortune at all, his only possessions being a sword and a stout heart. (Cheers). He served in Ireland during the Rebellion, and he commanded the 50th regiment in that campaign which was ended at the Battle of Corunna. Here he was taken prisoner, having received five wounds. (Hear, hear). Thus the gallant general had taken lessons under one of the best of masters—the brave Sir John Moore. (Applause). They then found him in the Peninsula, taking an active part in the engagements and operations of that war. In 1812 he was in an expedition on the coast of America; and in 1815 he was in France. During these various military services he had acquired for himself a high military reputation; and it was not likely that he would remain long unemployed if there should arise anything of importance to do. Accordingly they found him in command in India, and here his most brilliant achievements were performed. It was impossible which to admire most, Meanee, Hyderabad, or Scinde. At the first-named place the odds were very great, and that with an enemy who was not to be despised, for they were a martial people. But Sir Charles advanced with his troops under a most tremendous fire; the enemy flying to their guns blew twenty British away at a time. At Hyderabad again, with 5000 men opposed to 25,000 of the enemy, he routed them in the most effective manner. Those were fearful odds, but the gallant general knew the troops he commanded, and the troops knew they were commanded by a Napier. (Loud applause). After this series of splendid victories, Sir Charles had returned to England to enjoy a season of repose, news arrived of fresh wars; additional troops were sent out, and a new commander became necessary. Then there went throughout England a cry that if any one can save us it is Napier; and that distinguished Brother was selected. He accordingly went out; but the war had been nearly brought to a close. Still Sir Charles did infinite good to the service in the wholesome sincerity he exercised. And now (continued the chairman) we have to do homage to the fact that during the living services and splendid career of our Brother Napier, he has never forgotten that he was a man and a Mason—(loud applause); has always been ready to use his purse to the removal of distress in any country in which he may have found it. During his late command in India, when, as is generally known, a large number of courts martial were held on account of the laxity of discipline that had crept into the Indian army, one unfortunate officer, who was the support of his aged mother, was cashiered. That parent, having no other means of saving herself and her son from ruin, applied to Sir Charles to induce him to allow her son to retire from the service by selling his commission. But Sir Charles was true to his duty as an officer and a Mason. He, with his right hand approved of the sentence of the court martial, and with his left sent to the distressed parent the price of her son's forfeited commission. (Prolonged applause). It is quite unnecessary to say more to prove that Sir Charles is a worthy Mason. It now only remains for me to propose the health of our worthy and noble Brother—for noble he is, though no coronet decks his brow; he has yet won for himself a wreath of laurel to deck that brow of which the greatest hero of this or any other age might be proud. (Applause). The noble lord concluded by giving the toast of "Brother General Sir Charles James Napier, *G. C. B.*"

The toast was drunk with full Masonic honours, and prolonged and renewed enthusiasm.

Sir Charles Napier in rising to return thanks, was received with tumultuous applause. He said:—I rise to return my most cordial thanks for the honour done me by the Freemasons of Portsmouth. This is the second time I have had this honour conferred on me since my return to England: the Brethren of the Rugby district having paid me a similar compliment, and which I never shall forget. I know not, however, how to reply to the speech of my Brother, the noble lord. He has conferred upon me so much honour and credit that did I not know his character to be that of an honest and frank man, I should be perfectly puzzled to know in what manner I ought to receive it. But I please myself with thinking that he has only said what he has thought, however partially he may have spoken; therefore my only feeling towards him is one of gratitude for his kindly sentiments towards me. To you, the Brethren of the Portsmouth Lodges, I am also very grateful, for your good feelings are very gratifying to me, coming back, as I do, after a very wandering life, to spend the remainder of my days among you. (Cheers). After a life spent in the service of my country, I come now to rest my bones in the land of my paternal ancestors. I should be willing to turn my sword into a ploughshare, only that I have worn it now for fifty-eight long years; and now I do not think that a ploughshare would come quite so handy to me. (Laughter and cheers). And particularly at the present time—and I hope my friends, the Free-traders, will excuse me referring to it—when the ploughshare, at least about Purbrook, is not in a very profitable condition. (Hear, and laughter). We have been told by an important member of the ministry that we cannot expect Protection re-established until the river Esk, that runs into the sea from Tiverton, shall flow back from the sea to Tiverton. I do not see any connection between these things, and I am not prepared to consider ministers to be witches. Perhaps the men of Tiverton may march thither with pails of water from the Esk on their heads. I have heard and read that Burnham-wood did move to Dunsinane. (Loud cheers and laughter). They may prophecy, but I do not bind myself to all they say. I mean to keep this companion by my side (touching his sword), not that I hope to use it—but I had better do so *till I see which way the waters of Tiverton flow*. (Loud cheers). I should like to see them flow in a certain direction if they have any connection with the interests of agriculture, and, until they do flow in that direction, I do not think I should be justified in deserting my profession and taking to the ploughshare. (Loud cheers.) But I must apologise for trespassing on politics; I am not a politician, and do not pretend to know much about such questions, although I may have my own ideas upon them. (Hear, hear). I must again thank you, Brethren, most sincerely, for the distinguished honour paid me on this occasion, and which is enhanced by the fact of the day chosen for it. It is the anniversary of that great day of glory to the navy of this country—a day on which was won the greatest naval victory of modern or ancient time, and the result of which was to place this country in its present proud and glorious position. (Prolonged cheering). Brethren of the Lodges of Portsmouth, I deeply thank you for the honour you have paid me by inviting me to this great Banquet. (The gallant and distinguished Brother sat down amid loud and prolonged applause.)

Bro. W. **Grant** then proposed the toast of "the Navy." It was that day forty-six years ago that Nelson fought for national existence on the waters of Trafalgar; and how much were we indebted to the gallant seamen of the navy for that peace and safety which we all now so securely enjoyed. They might again have to undergo the trials of war, but he hoped long and afar off might be the day. (Cheers). Such a day might arrive, when the same valour which had won Trafalgar might again be required for the safety of the country, and England knew that if that day did arrive, that she had still in her service equally stout hearts and strong arms as those that had done her such service in times gone by. (Loud cheers). He had much pleasure in proposing the toast of "the Navy"—(loud applause.)

Bro. Capt. J. D. **Hay** also returned thanks for the toast.

Bro. R. G. **Sutton**, W. M. 717, then said that he had been honoured by having the toast of "the Army" entrusted to him, but he deeply regretted he was unable to do that toast the justice it deserved. Still the toast did not require much eloquence in the proposer of it, as it was, on that occasion, so fully illustrated by the deeds of the gallant officer, the guest of the evening. That distinguished officer had, in the victories he had won and the services he had rendered to his country, most fully exhibited the merits and value of the British and Indian armies. (Applause). In giving the toast, he (Bro. Sutton) had mentioned he could not help referring to the presence of that eminent officer Bro. Major Robb, of the Indian army. It was a source of regret that on that occasion Lord Frederick Fitzclarence should be absent, and the more so when they considered the cause of that absence. (Here, here). He had much pleasure in proposing the toast of the "British and Indian Armies combined." (Lond appplause).

Bro. Capt. **Miller**, of the 7th Fusiliers, returned thanks, and said that the army would be found true to its duty when it was wanted; all that it would wish would be to be led by a Napier.

Bro. Major **Robb**, P. M., P. Prov. S. G. W., also acknowledged the toast on behalf of the Indian army.

Bro. General Sir C. J. **Napier** then said he had the honour to propose a toast, and although he had not had the pleasure of meeting the Brother to whom it referred before that night, still he had heard sufficient of him from all quarters to know that he was a worthy and honest man, which was indeed "the noblest work of God." It was impossible to say more of a man, for such a character was the very best for this world, and the very best for the future. (Hear, hear). The toast he had to give was that of "the Right Worshipful the Grand Master of Hampshire." (Vociferous and prolonged applause). This was, however, but half of it; he could not speak of two persons at once, which the toast did. One of those persons was at Malta, but his heart was with them that day—the other present at that banquet, and had by his Masonic character and zeal at once done honour to the Craft and to himself. The other part of the toast entrusted to him was "the health of the Right Worshipful the Deputy Grand Master, Charles Ewens Deacon, Esq.," (The toast was drank with Masonic honours).

Bro. **Deacon** in responding said: I regret the absence on this occasion of the Worshipful Master of the Province. (Hear). His heart, I am sure, is with us, although he is unable to be present, and I am sure his absence is matter of deep regret to himself. For myself I feel very grateful in being so highly spoken of by the distinguished guest of the evening; and in having my health so kindly drank. It is to one placed in the position which I hold in the Province, most gratifying to be spoken favourably of by the Brethren of the Craft, as it shows that I have not lost their Masonic confidence. (Cheers). To you, the Brethren of the Portsmouth Lodges, it must be a source of deep gratification to enjoy the presence of so distinguished a guest, so eminent a soldier, and so worthy a Mason as that of Sir Charles Napier. (Cheers). The presence of such a man at a Masonic banquet is a gratifying testimony to the excellence of the principles of the Order. (Hear, hear). It shews that while the Order is one of Charity and Benevolence—whilst it inculcates piety and devotion—it is also the supporter of discipline and regularity of life. Its object is indeed the maintenance and support of the principle "Order is Heaven's first law." (Hear, hear). In Masonic society we can meet together without any infringement of legality—here we are all equal, and the mutual sustainers of each other. (Cheers.) I sincerely rejoice that you have given me an opportunity of being present on this occasion; I rejoice at the fact of this meeting, as I believe it will be favourable to the cause of Freemasonry. I hope that we may have many such meetings as this in the Province of Hampshire, as I believe they are calculated to do much good to the interests of the Order. (Cheers).

Bro. Robb proposed the next toast, that of "Bro. Morris, P. S. G. W. of England, and P. Prov. G. M. of Madras, and the Officers of the Grand Lodge."

Bro. Masson returned thanks on behalf of the Grand Officers of the G. L. As a Past Grand Officer of thirty-six years' standing, he had never been aware of any of those honours having been unworthily bestowed; and it was pride and pleasure to him to be so honoured now, as he had been by the toast proposed.

Bro. Minchin, P. M., and P. Prov. S. G. M., Dir. of the Cer., then proposed the health of "the Chairman, Bro. Lord George Lennox, P. M., and P. G. W. of England," and said that the object of that meeting was to pay a well-deserved mark of respect to a worthy Brother; and in doing so they could not forget the meed of approbation that was due to the noble Brother, who filled the chair with so much ability. A debt of gratitude was due to him for having, under peculiar circumstances, consented to fill the chair; and this being the case, he was certain that his health would be drunk with the utmost applause.

The Chairman returned thanks for the proud position they had placed him in that day. If anything more than another could be gratifying to his feelings, it would be having the honour to preside over such a meeting of the Craft as that. He could only say that as long as he resided in the town it would give him the greatest pleasure to render any service in his power to Masonry. He hoped that was only the beginning of a series of *re-unions* among the Lodges of the town. The doing of good was the sole object of each and all, and the only emulation was as to which should do the most. This was the first occasion of such a meeting, and he hoped, as it had taken place under such good auspices, it would not be the last.

Bro. Harrington, P. M., No. 428, was now called upon, when he arose and said:—"Worshipful sir, Officers, and Brethren. The toast I have the honour to propose is one which I feel certain will be received and drank with mingled feelings of pain and pleasure—pleasure in having such a worthy Brother belonging to us, and pain that his unavoidable absence this evening is caused by sudden illness. It is the health of Bro. J. S. Hunter, Prov. G. M. of Bermuda, under the Grand Lodge of Scotland. This toast, my Brethren, has fallen into unfortunate hands, inasmuch as I have not had the opportunity of making myself acquainted with the different traits of character of our worthy Brother, but which, I have been informed, have been both numerous and noble; and were I in possession of the full particulars thereof, I feel satisfied I should be able to wind off from the reel of memory a line of his conduct, the silky brightness and varied colouring of which would be both pleasing and interesting to you; but it would reach very far beyond the limit of time prescribed for this meeting. His exalted position shows at once the high opinion entertained and confidence placed in him by those over whom he so ably presides. And my Brethren, it must be highly gratifying to us all to belong to an institution that binds men in every part of the known world in one bond of brotherhood; in our absent Brother we have one connecting America with England, and there (pointing to Sir Charles Napier), another uniting Asia with Europe, while thousands are in existence forming connecting links in that grand Masonic chain which binds together the inhabitants of the four quarters of the globe. And I would here ask what other institution can compare with Freemasonry?—the oldest institution in existence—professing to be based on the pure principles of love to God, brotherly love between mankind, charity and consolation to the distressed and afflicted, and the promulgation of the principles of Heavenly science and virtue throughout the world; and not only professing all this, but one that has practically carried them out in countless generations, and through thousands of years of the world's history. Yes, my Brethren, and Masonry has done all this without territorial possessions to support it; it has simply depended on the living, active charity and virtuous exertions of its members, not on the legacies of the dead, or the wealth obtained by importuning the dying. No! no! it has simply depended on those who opened their hearts and purses together, and then lent a helping hand to carry out the object which a charitable heart and a willing mite had begun. Masonic charity, my Brethren, has been like the manna from heaven, it has been used up in its day and not allowed to accumulate and become putrid, and then send off a miasma that would affect all within its influence with that dire disease known by the name of narrow-minded selfishness; in short, Masonry has practically shown that He who said, "sufficient for the day is the evil thereof" spoke practical truth. But, my Brethren, Masonry has had to pass through many a fiery ordeal of persecution; the hand of tyranny, and the venom of bigoted superstition have been directed against it—still it exists, still it prospers under the protection of the Great Architect of the Universe. His pillar of cloud by day and fire by night has guided and protected it through the wilderness of capricious discord and sectarian confusion and superstition, and now it is safe from the thunderbolts of the enemies of the Lord of Hosts, and of His people. It stands foremost among the institutions of heaven, and though venerable from age, it is still active, vigorous, and youthful; its constitution has not been impaired by the stimulating, intoxicating spirits of superstition, its food has been the manna of heavenly charity, its drink the pure crystal stream of heavenly truth, and now we may fearlessly proclaim its character to the world, and although it may be looked upon as a stripling deserving contempt, let it but take the string of Scripture evidence in its favour as a sling in the one hand, and the smooth solid pebbles of heavenly truths in the other, and it will be sufficiently armed to combat and conquer that great Goliath of giant tyranny that has so repeatedly come out and defied the armies of the living God. Yes, my Brethren, let Masons but do their duty, and then as the sun rises in the east to open and enliven the day, so shall Masonry arise and throw a new light on the world of mankind, disperse the life-destroying vapours which the stagnant marshes of superstition are constantly giving off, overpower with its heavenly light the different *ignis-fatus* they generate, and under the guidance of "the Sun of righteousness" it shall "arise with healing on its wings," and distribute the bountiful supplies of heaven and of earth as the Great Founder of the universe intended. My Brethren, having said thus much, I now propose the better health of Bro. J. S. Hunter, Prov. G. M. of Bermuda, and I call upon you to drink our absent Brother's health with the true sincerity and lively activity of practical Freemasons.

Bro. **Barrow** acknowledged the compliment paid to Bro. J. S. Hunter by the toast proposed, and regretted the absence of the Brother so honoured.

Bro. E. **Galt**, P. M., and P. J. G. D., then proposed "the R. W. the Dep. Prov. G. M. of Wigton, N. B., Bro. Capt. J. D. Hay," and in doing so paid a high compliment to that eminent Brother. (The toast was drunk with every honour.)

Bro. Captain **Hay** returned thanks.

Bro. Dr. **Owen** proposed the health of Bro. Capt. Savage, P. M., Hon. Sec., which was drunk with loud applause.

Bro. Capt. **Savage** returned thanks briefly, and expressed his great pleasure in being able to do anything to further the objects for which they had assembled. It was not to himself but to the Lodges the compliment was due; but when they appointed him in open Lodge to be Honorary Secretary to the festival, he took the motto of their distinguished guest—"ready, aye, ready." (Loud and prolonged cheers.)

Bro. G. **Sheppard** proposed the toast of "the Worshipful Master of No. 319."

Bro. E. Low, W. M., returned thanks, and expressed the high honour he felt in presiding over the Phœnix Lodge on such an important occasion.

Bro. Rev. Dr. **Woolley**, Chaplain, rose to give the next toast, and said—It is with no ordinary feeling of gratification that I rise to take the part assigned me this evening—an evening which will be long remembered by the Brethren of the Lodges of these towns. When I view the brilliant assemblage of Masons collected from all parts, but chiefly from this neighbourhood, I feel most strongly that this is one of those occasions, on which the genuine spirit of Masonry shines forth resplendent in its full beauty, when all the world, though uninitiated in our secret arts and hidden mysteries, may learn that Masons are truly Brethren, and delight to honour any member of their body, whose conduct has justly entitled him to their admiration and esteem. It is no ordinary circumstance which has assembled us here to-day. Among the thousands who are ranged under our banners, many have highly distinguished themselves in the arts of peace, and by their military achievements. But it has fallen to the lot of few, perhaps I may say none of our countrymen, since the days of active service of the greatest Captain of the age, now numbering nearly ninety summers, to display so brilliant a combination of high military talent, with powers of civil government, which would do credit to our most experienced statesmen, as has distinguished the illustrious Brother whom we have met to welcome to his native shores. Whether we view him as the conqueror of Scinde—wresting from a turbulent and troublesome horde of warlike neighbours a noble country on the banks of the Indus, at a comparatively small cost of blood—or whether we regard him as the Governor of that province, introducing the arts of peace, reducing the turbulent and restless to order and submission, and finally handing it over to the General Government in so altered a state that it has never given any trouble since; or whether we view him as taking to heart the interests and comforts of the lower ranks of the honourable service of which he is so distinguished an ornament—winning the respect, esteem, and love of all, and earning by such noble acts the emphatic title of the soldier's friend; or whether we regard him as displaying on all occasions an unswerving rectitude and determination of purpose, and unshrinking love of justice and truth—on whatever side of his character we regard him, we hail him as a Mason indeed, whose whole life has been a practical comment on those noble principles which all Masons at their initiation bind themselves to observe; and we feel assured that should Truth, Honour, and Virtue be banished from the hearts of all others, on his heart, as on that of a perfect, just, and upright Mason, their sacred dictates are indelibly imprinted. But though his character and conduct before his last journey to India would entitle him justly to the tribute of sympathy, respect, and admiration which we have met to offer, there are other circumstances which render that tribute more particularly appropriate at the present moment. We must all remember when, three years ago, the news of the disastrous field of Chilianwallah was brought to this country, and the destinies of the British Empire in India seemed trembling in the balance, one universal voice from all parts of the country, east, west, north, and south, demanded that the hero of Scinde—the illustrious general who had so often before led Indian armies to battle and victory, and fully possessed the confidence of the troops in that distant land, should be entrusted with the task of retrieving the fortunes of this country in the east; and it must be a source of no small consolation and pride to our distinguished guest that he was the choice—the sole choice, not only of the popular voice, but of one whose suffrage in such a case is worth all besides—the illustrious duke, whom he justly looks up to as his master in the ar of war. True to his motto—"Ready, aye, ready,"—ready to meet danger at his country's call—he tore himself from his domestic hearth again to take the field for the cause of his native land. Fortunately he found that cause vindicated without the necessity of his drawing the sword. But he might fairly have expected, and the country, whose choice he was, might fairly have expected that he would, now that danger is passed, have been permitted to enjoy the honours and emoluments of his high command for the usual period, or at least until it suited his own convenience to retire. But no; suspicion and distrust were substituted for the confidence of the Government of India, and, unable to pursue with satisfaction the career of usefulness on which he had entered, he felt himself compelled to resign; and thus we are assembled to meet him earlier than might, under favourable circumstances, have been the case. Now I do not for a moment suppose that any expression of sympathy, regard, and esteem on our part, could in the slightest degree affect the decisions of our illustrious guest, which his conscience has dictated. His long career has shown most emphatically that his course is not taken up for the vulgar object of popular applause—that his decisions are not made to meet the *vox popularis auræ*, but are the genuine dictates of a noble and honest heart. Indeed, I know no one who answers better to the description of the just, conscientious, and firm man, so beautifully expressed by Horace:

> "Justum et tenacem propositi virum
> Non civium ardor prava jubentium,
> Non vultus instantis tyranni
> Mente quatit solidâ, neque Auster
> Dux inquieti turbidus Adriæ:
> Nec fulminantis magna Jovis manus.
> Si fractus illabatur orbis,
> Impavidum ferient ruinæ."

Still it may be some gratification to our illustrious Brother, that his Brother Masons do appreciate his motives—sympathize with him in his feelings—admire his conduct, and venerate his character. The main source of his satisfaction must, however, be drawn from his own conscience, more especially from the reflection that his laurels have been dimmed by no stain, no questionable act of any kind. *Sans tâche*, stainless—spotless; the motto accorded to him by a grateful country was never more deservedly earned. A passage of Horace,—which, by the appropriate application of it to himself by Pitt, once, we are told, produced an electric effect in the House of Commons,—is especially appropriate to our noble guest. Speaking of fortune's fickleness, describing her as '*nunc mihi, nunc alii benigna*,' he proceeds,

> "Laudo manentem. Si celeres quatit
> Pennas, resigno quæ dedit, et meâ
> Virtute me involvo."

Had honour permitted, doubtless it would have been more agreeable to our illustrious Brother to have reaped a little longer the fruits of his exertions: but honour and interest coming into collision, there could be no doubt which would be made to yield. He resigned what fortune gave, and now stands before us wrapped in the noble garment of his own virtue. But time warns me that I must address myself to the toast, which has been entrusted to me. The general assemblage of the Masons of all the Lodges, and many from a distance, all united in the strong bonds of Fraternal regard forcibly reminds me of that beautiful poetic description of David commencing—

> "Behold how good and pleasant a thing it is for
> Brethren to dwell together in unity!"

It is because I firmly believe that the Master and Brethren of the Royal Sussex Lodge fully enter into the spirit of this Psalm; because, not only is the working of our Craft most efficiently and instructively carried out by them, but the genuine principles of Masonry fully appreciated and carried into action by them, that I have the greatest satisfaction in proposing the health of Dr. Palmer, the W. M. of the Royal Sussex Lodge, who yields, I believe, to none of his predecessors in the chair in zeal for Masonry—appreciation of its advantages and privileges—and ruling his Lodge with harmony and order.

Bro. **Palmer**, W. M., returned thanks.

Bro. **Ogburn**, P. M., and P. J. G. W., proposed "the Worshipful Master of 717." (Applause.)

Bro. **Sutton**, W. M., returned thanks.

Bro. **Scott**, P. M., proposed "Lady Napier and the Ladies," which was drunk with enthusiasm.

Bro. Gen. Sir C. J. **Napier** returned thanks for this toast, and expressed his sorrow that some of the ladies of Portsmouth were not then present. He said he was rather of the opinion of *Pericles*—"the less women are spoken about the more they are cherished." With regard to Lady Napier, she followed him to India, and he had great difficulty in keeping her from the field of battle. Therefore he'd say no more about her, as he felt it to be a topic, of which he could not trust himself to speak.

Bro. **Smith**, No. 428, proposed "the W. M. of No. 1 (the Grand Master's Lodge), and the other visiting Worshipful Masters."

Bro. **Harris** responded.

Bro. **White**, P. M., and P. Prov. S. G. W., proposed "the visiting Brethren who have honoured the banquet on the present occasion."

Bro. **Ranger** returned thanks.

Bro. **Cavander**, P. M., and Treasurer, proposed, "To all poor and distressed Masons, wherever dispersed throughout the globe," which was duly honoured.

Sir Charles Napier and some other Brethren here left, but a large party kept up the conviviality of the evening for some time longer, still under the chairmanship of Bro. Lord George Lennox.

Jersey.—On the 15th October, the Free and Accepted Masons of the Province of Jersey held a Prov. Grand Lodge, at the Queen's Assembly-rooms, Belmont-street, for the transaction of general business, after which the R. W. Prov. G. M., J. J. Hammond, proceeded with the very interesting and solemn ceremonial of consecrating a new Lodge, La Césarée, No. 860, of which Bro. J. T. Du Jardin has been chosen W. M. for the ensuing year. The annual Masonic banquet was afterwards held, at which upwards of eighty Brethren were present. The following toasts were given from the chair by Bro. J. J. Hammond, R. W. Prov. G. M., each introduced with appropriate remarks:—"The Queen and the Craft;" "Prince Albert, the Prince of Wales, and the rest of the royal family;" "The M. W. G. M. of England, the Earl of Zetland;" "The Dep. G. M. of England, the Earl of Yarborough, and the Officers of the Grand Lodge."

The health of the R. W. Prov. G. M. was proposed by Bro. Harding, and in returning thanks, Bro. **Hammond** addressed the Brethren to the following effect:—Allow me, my worthy and worshipful friend and Brother, to return you my sincere and heartfelt thanks for the very kind and flattering manner you have, on this as on every other occasion spoken of me when prefacing the toast which you, Brethren, have on al occasions responded to in so gratifying and fraternal a manner. But I am afraid that that manifestation must be attributed more to personal feelings entertained towards me, than either to the exertions I may have used, or the abilities I possess in presiding over the Craft in this province. If my exertions have met with your approval, the warm and kind manner in which you have responded to the call of the Deputy Provincial Grand Master will be a still greater stimulant, a greater spur, aided and assisted as I am by the whole Craft in this island, in carrying out those truly grand and noble principles inculcated in our Lodges, viz.: Brotherly Love, Relief, and Truth—divine principles, without which Masonry, like other institutions, would ere this have been swept from off the face of the earth. It could not have resisted the lapse and ravages, not only of time, but of that still greater destructive power, the hand of man; for no society or institution has had in all ages or countries, or even in this present age, more enemies than Masonry. In contending with those enemies, Masonry has never used any other weapons but truth and toleration; and with those mighty weapons she has conquered, and still conquers, and rides triumphant over, ignorance, bigotry, and superstition. In taking a view of our past Masonic years, there is much for us to rejoice over. Our members have not only increased in numbers, but in that which should ever be the constant care of every Mason to watch over, the moral qualities for initiation. We must also rejoice in this day's proceeding: I allude to the erection of another temple dedicated to religion, virtue, and science. When the petition for its formation was forwarded to me, I felt no hesitation in recommending the prayers of the petitioners to the favourable consideration of the Right. Hon. the Earl of Zetland, our Most Worshipful Grand Master. The name of Césarée, considering the working of that Lodge in the French language, is truly appropriate. That name calls to the memory the loyalty, attachment, and veneration which her inhabitants from generation to generation have felt for their sovereign, their laws, and their customs; and I feel convinced that the members of La Césarée, No. 860, true to the laws, and attached to the principles of Masonry, will transmit their Lodge, like the inhabitants of this island, whence it takes its name, unconquered and unconquerable. I shall not trespass any longer upon your time and patience, but pray the Great Architect of the Universe to pour down his blessing upon you all, and, when this transitory life shall pass away, you may be in possession of that true Masonic hope upon which alone every well-regulated mind can rely.

This speech, delivered with much feeling, was repeatedly cheered, and at its conclusion elicited loud and long-continued plaudits.

The V. W. Prov. S. G. W., Bro. Stevenson, then gave "The V. W. D. Prov. G. M., Bro. Harding, *M. D.*, and the Officers of the Provincial Grand Lodge of Jersey." Thanks were returned by Bro. Harding, in a very appropriate manner.

After which, the R. W. Prov. G. M. toasted "La Césarée Lodge," when thanks were returned by the W. M. of the Lodge, Bro. J. T. Du Jardin, as follows:—Among the popular objections to Masonry, is the assertion that we have secrets hidden from the rest of mankind. We at once admit the fact, and ages have demonstrated that they are entrusted to safe keeping—for neither the resentment of the unworthy or rejected Brethren, the indiscretion of confiding friendship, nor the conviviality of wine, which opens all hearts, have disclosed them; neither have the importunities of love and beauty, with all their allurements, been able to extort them. Again, we are told, that there are members of our Order who are intemperate, vicious, and profligate: admitting this to be a fact, nothing could be more unjust than to condemn an institution, good in itself, because of the faults of those who pretend to adhere to it. It must be admitted that in all societies there will be bad men; but if the unworthiness of the professor casts reflection on the profession, it must necessarily, by the same reason, be inferred that the misconduct of a

Christian is an argument against Christianity: but this is a conclusion which I presume no man will allow. That our Order is founded on sound, correct, and moral principles, the length of time it has stood against the prejudices of the world, is a sufficient proof, and the general good conduct of Masons has shown that the science is founded on religion, virtue, and loyalty; and I hope that these may long continue to be our distinguishing characteristics, for our institution is built upon, and venerates, the Sacred Volume—a firm belief in the existence of the Eternal God, and a cheerful obedience to his laws, are the grand and leading requirement, of the Fraternity; and when this belief, and these principles, are found wanting in our Lodges, then will Masonry for ever disappear from the earth, and "like the baseless fabric of a vision, leave not a wrack behind." The Almighty Creator has implanted in the heart of man a love and veneration for things of antiquity, and an ardent desire to preserve records and evidences connected with the deeds and customs of the ancients. If we trace Freemasonry from the science which gave it birth, we shall find it of great antiquity. Without contending for a higher origin, we may refer with confidence to the building of Solomon's Temple. But alas! Time, with its destroying hand, has swept away into the stream of oblivion, much that would have been of incalculable value and interest. The magnificent temple at Jerusalem has not escaped its unsparing ravages. By the wisdom and foresight of those who have preceded us, much has been preserved, and Freemasonry still survives the wreck of ages. What are the living saving principles that have preserved our society unimpaired amongst "every people, kindred, and tongue," while in the history of the world we find the wreck of other institutions, once flourishing as proudly as our own? I cannot answer the inquiry better than in the words of a learned Brother —the laws of our Order are, "reason and equity;" its principles are, "benevolence and love;" its religion, "purity and truth;" its intention, "peace on earth;" and its disposition, "good will towards men." Such are the most important principles of Masonry; yet, notwithstanding their purity, our institution has been subject to the slanders of the ignorant, and the prejudice of those who are wise without knowledge.

Many other toasts were given and responded to. The R. W. Prov. G. M. left the chair about ten o'clock, immediately after which the Brethren departed, much gratified by the pleasures of the evening.

LANCASHIRE.—MANCHESTER.—It is with the liveliest satisfaction we announce the commencement of a series of Masonic Lectures in this town, which are proposed to be delivered in the Lodge of Virtue, No. 177, by the undermentioned Brethren, during the ensuing year.

The objects of the course are thus set forth in the circular handed to us:—To diffuse a taste for Masonic Literature, Art, and Science,—to assist the studious enquirer into the History and Philosophy of the Order, —to impart to noviciates a knowledge of its Ceremonies and Lectures,—to divest it of the *wordly* prejudice, of being merely convivial in its character and tendency,—to give an exposition of its system of benevolence and of its numerous Charitable Institutions,—and to promote the advancement of Freemasonry in general.

Jun. 20—The Origin of Freemasonry; by Bro. J. J. Moody, P. M. Nos. 403 and 602, P. Prov. J. G. W. for Cheshire, No. 177.

Feb. 17—Further proofs from Scripture, Tradition, History, &c., of its Religious Origin; by Bro. the Rev. M. Margoliouth, *B.A.*, Chaplain of No. 177.

March 16—The Origin and Exemplification of the Hieroglyphics and Symbols of Freemasonry; by Bro. the Rev. P. C. Nicholson, *B.D.*, Chaplain of Nos. 246, and 177.

April 20—Incidental Illustrations of Freemasonry, deduced from its remains in Palestine, Arabia, Egypt, Abyssinia, and in other countries; by Bro. the Rev. M. Margoliouth, *B. A.*, Chaplain of No. 177.

May 18—Freemasonry in relation to the Arts and Sciences, and the Architectural Works of the Craft in different countries: by Bro. L. Hornblower, P. M. No. 701, Prov. G. Sup. of Works for Cheshire.

June 15—Freemasonry in relation to the Divine attribute of Charity, and the Statistics of the general Charitable Institutions of the Order; by Bro. the Rev. G. Dowty, W. M. No. 363, Prov. Grand Chaplain for East Lancashire, No. 177.

July 20—The System of Government established amongst Freemasons, and the Qualifications required in their Officers; by Bro. R. Shelton Mackenzie, *D. C. L.*, No. 177.

Aug. 17—Analytical examination of the Entered Apprentice, or First Degree: by Bro. Charles Clay, *M.D.*, No. 246.

Sept. 21—Analytical examination of the Fellow-Craft, or Second Degree: by Bro. T. Chadwick, W. M. No. 177.

Oct. 19—Analytical examination of the Master Mason or Third, or Sublime Degree: by Bro. Parasqueva Scaramanga, No. 177.

Nov. 16—A Survey of Spurious Freemasonry, with references to the countries in which it was cultivated; by Bro. R. H. Hartley, P. M. No 245.

Dec. 21—The Advantages of Freemasonry, and its Moral, Intellectual and Social Influence on its genuine professors; by Bro. the Rev. John L. Figgins *B. A.*, No. 177.

We wish this design every success, and hope to see it followed up in the Metropolis, no less than in all the Provinces. If furnished with reports, we shall gladly publish them.

Liverpool.—"*Masonic Munificence.*—We understand that Mr Le Gendre Nicholas Starkie, the Grand Master of the Free and Accepted Masons for this division of the County, has lately expended the sum of 2,700*l.* in endowing schools in his neighbourhood, and has also endowed a church with 60l. per annum, and was lately looking out for an eligible purchase to endow another church with a sum from 70*l.* to 100*l.* per annum."—*Liverpool Mail, Dec.* 13.

Norfolk.—Great Yarmouth.—*Lodge of United Friends, No.* 392.—We congratulate this Lodge on its flourishing condition, and trust it will long continue its career of usefulness under the able guidance of the present W. M., Bro. B. Jay, and his efficient staff of officers.

Oxford.—On November 11th a Masonic festival commenced, which was carried on in a series of meetings with great spirit for three successive days. On these occasions the Lodges and other Masonic Societies of the Province are accustomed to assemble together, attracting their own scattered members of the county, and cordially inviting distinguished Masons to join in their work, and to partake of their hospitalities. Among the honoured guests who visited this Festival were Bros. C. J. Ridley, *M.A.*, Prov. G. M. of Oxfordshire; S. Burstall, *M.A.*, D.G.M. of Oxfordshire; the Rev. E. Moore, Grand Chaplain; T. R. White, S. G. D.; R. J. Spiers, G. S. B.; E. H. Patten, P. G. S. B.; W. R. Kettle, Prov. S. G. W. of Warwickshire; F. Crew; G. W. Latham;

F. Terry, S. W., and T. Leslie, J. W. of the Churchill Lodge; J. G. Browne; Rev. G. R. Portal, Prov. S. G. W. of Oxfordshire; C. J. Vigne; and a large number of Brethren belonging to this and other Provinces.

The first meeting held was that of the Alfred Chapter on the morning of the 11th, when the installation of a third principal was admirably performed by Comp. Walker, P. Z., and two Brethren were exalted by Comp. Spiers, G. S. B., as Z., Thompson, H., and Thomas, J. In the evening the Alfred Lodge held its meeting under the able presidency of Bro. Owen, W. M., at which the first and second degrees were conferred. The Lodge and Banquet were attended by about seventy Brethren. On the following morning, November 12th, a meeting of the Cœur de Lion Encampment of Knights Templar was held, when the election of the Rev. Edward Moore as E. C. and of other Officers was made, and two Companions, the Rev. C. K. Paul, and H. H. Still, Esq., both of Exeter College, were installed members of the Order. On the same afternoon, the Churchill Lodge, No. 702, whose place of meeting is at Henley, was held at the Masonic Hall, Oxford, by dispensation, when it was unanimously resolved on the motion of Bro. G. W. Latham, W. M., of Brasenose College, that in consequence of the hotel at Henley being shut up, the Lodge should remove to the Harcourt Arms, Nuneham. Seven joining members were also elected. On the same evening the Apollo University Lodge met, when seven gentlemen were initiated, among them the Hon. Mr. Powys of Ch. Ch., Messrs. H. Adair, and Pinkard, of Ch. Ch., F. H, Grey of Linc. Coll., C. S. Palmer of Magd. Coll., and D. Meadows of Ball. Coll. Bro. St. John Tyrwhitt, Prov. G. Sec. the W. M.. presided. assisted by his Wardens, Bros. W. Beach, Ch. Ch., and the Rev. C. K. Paul. The Prov. G. M. attended in state, both on this occasion, as well as at the Alfred Lodge. on the previous evening, and the number present was about eighty. On the following day, November 13th, the series of meetings was brought to an end by the assembling of the Provincial Grand Lodge, which was especially summoned to take into consideration the revision of the Bye Laws, previously to their being printed, and for other business. After this had been disposed of, the Prov. G. M. proceeded to fill up the vacancy of Prov. G. Chap—occasioned by the lamented death of the Rev. R. J. Ogle—by the appointment of the Rev. C. K. Paul: Bro. Terry, S. W. of the Churchill Lodge was promoted to the office of Prov. G. Dir. of Cir., and Bro Still to that of Prov. G. S. Several charitable awards were made, and the business was brought to a satisfactory conclusion, and with it a Festival, which, although composed entirely of ordinary meetings, made up one of those, of which this united and flourishing Province may well be proud. The private hospitalities of the members of the Masonic body residing in Oxford, were dispensed with a liberal hand, and hold out, as we hope, encouragement to visiting Brethren to avail themselves of the opportunities, which from time to time occur, of sharing therein. The Visiting Brethen were especially indebted to P. M. B. Spiers, G. S. B., for the kindness, courtesy, and hospitality, which they received at his hands, nor must we omit to mention that both in the Lodge and the Banquet Room, he evinced a readiness to render every assistance in his power, and to contribute to the information and happiness of those around him. His address in responding for the Past Masters was peculiarly appropriate, and adverted to the fact that Masonry had always found a home in Oxford, and that in every direction the Grand Masters of by gone days had left behind them memorials of their munificence and architectural taste.

At a meeting of the Apollo University Lodge, held on the 4th of December, Bro. W. Beach, of Christ Church; S. W., was unanimously elected W. M. for the ensuing year, and Bro. W. Thompson, Treasurer; several gentlemen were initiated, and on this and following days several passings and raisings took place. On the 9th of December the monthly meeting of the Alfred Lodge occurred, at which Bro. J. Symonds, W. M. of the Ionic Lodge, London, and other visitors were present. After the initiation of Mr. W. A. Vincent, the son of an old member of this Lodge, Bro. J. Martin was unanimously elected W. M., and Bro. Owen, Treasurer. A very happy evening was passed, but the approach of the Christmas vacation thinned the numbers, and not more than fifty members were present. The next series of meetings will take place on or about February 17th and 18th, 1852, at which time the Annual Prov. Grand Lodge will also be held.

SOMERSET.—BATH.*—The Prov. Grand Lodge was held in the Masonic Hall at Bath, on the 19th September, the R. W. Prov. G. M. Col. C. K. K. Tynte presided. The Bath Lodges had assembled, and received the Prov. Grand Lodge in full costume. The business of the province was disposed of in regular order, and some charitable donations, as usual, graced the proceedings of the day. We are happy to add, that the Grand Lodge came to an unanimous vote, that a sum of 20*l*. be granted in aid of the fund now raising, by the active exertions of Bro. Eales White, for the purpose of presenting to Bro. William Stradling an acknowledgment of his faithful services as Grand Treasurer for upwards of twenty-two years. The Lodges were tolerably represented; but we confess we had hoped to have witnessed a larger number present in the splendid city. We do not often advocate "Processions," but ever and anon these parades are most wholesome, when judiciously administered: Bath appears to need a demonstration of this sort.

A Banquet was provided in the Guildhall, which had been lent by the corporation for the occasion. The R. W. Prov. G. M. took the chair, having the newly appointed Wardens for the Province, namely, Bros. Rev. H. Bythesen and Vaughan Jenkins, as Vice-Presidents. The seats on either side of the chair were occupied by Bros. the Hon. John Jocelyn, Captains Maher and Evans, Bros. Allen, Fuller, Stradling, Street, Gooding, Maule, Eales White, Haseler, Cave, Robins, Bianchi Taylor, Kingsbury, Baretti, Falkner, Crang, Steele, Temple, Thompson, and other distinguished Masons. The lack of numbers was made up by the kind urbanity of the R. W. Chairman, and the exertions of those who were present. Some charming songs and glees aided the relish of the dessert. Bro. Bianchi Taylor favoured the assembly with a truly Masonic Song, the air composed by him for the occasion; it is a composition of no common merit, and claims the attention of the Craft and all who are interested in good music. It would be ungrateful not to allude to the admirable arrangements which were made for the comfort of the assembled Brethren, and for which they are indebted to Bros. Vaughan Jenkins, Steele, Haseler, and Temple.

Space will not permit us to do more than allude to the eloquent speeches which were delivered. We regret this, as it would be interesting to the general Craft if they could read, since they did not hear, those delivered by the R. W. the Prov. G. Master, the Rev. H. Bythesen, and Eales White.

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* Owing to press of matter, this report was unavoidably omitted in the last number of the F. Q. M. & R.

TAUNTON.—*The Stradling Testimonial.*—This Masonic compliment, or rather brotherly act of justice, has been completed, and is now to be seen in the establishment of Bro. Abraham, of Taunton, P. J. G. D. of the province of Somerset, who has earned additional honours by the manufacture of an article in richly worked silver, at once singularly appropriate to the purpose, and truly elegant and tasteful as an ornament for the table. It is a centre stand, of strict acanthus design, richly foliated, supporting a massive cut glass plateau, either for flowers or confections; at the base are three scrolled shields, placed triangular, the one contains the following inscription—"Presented, by the Brethren of the Province of Somerset, to Bro. William Stradling, Grand Treasurer, with their fraternal regards, and in grateful testimony of his valuable services —1851." On the second shield is engraven the arms and quarterings of this ancient and distinguished family; the third presents the jewels of the various offices and orders which the worthy Brother has served: the whole is designed with considerable taste and judgment. Many undeniable hints on its formation were supplied, we are informed, by the originator of the subscription, Bro. Eales White. The offering is to be presented in Prov. Grand Lodge, to be held at Bridgewater (Bro. Stradling's mother-lodge) for the occasion, on an early day to be named by the R. W. Prov. G. Master, Col. Tynte. We should add, that the large plateau is to be filled with groups of flowers, modelled in wax, which contributions are offered by the daughters of Bro. Eales White, whose skill in this accomplishment is well known.

SOUTH WALES.—CARDIFF.—*Glamorgan Lodge, No.* 43.—This Lodge is rapidly advancing, and emerging from the irregular habits it had got into. The meetings are now regularly and very numerously attended every second Monday evening of the month, and a Lodge of Instruction has also been proposed, and will in a month or six weeks be established. The officers for the ensuing year are:—Bros. T. Hodge, W. M.; J. Bride, S. W.; W. P. James, J. W.; J. Lloyd, Treasurer; A. Bassett, Secretary. The Brethren are now all pulling well together; they have an excellent Master, who is determined to adhere to the old landmarks of the Order, and the Lodge is patronized by some of the oldest Masons of the town. Several influential gentlemen have been recently introduced into the Order, and there is no doubt but that in a short time "the Glamorgan, No. 43," will be one of the best Lodges in South Wales.

STAFFORDSHIRE.—LONGTON.—The Prov. Grand Lodge of Staffordshire celebrated their annual festival at Longton, on Tuesday, the 23rd September, under the distinguished presidency of the Hon. Col. George Anson, *M.P.*, Prov. G. M. About one hundred members of the Fraternity, including deputations from the various Lodges and several visitors, assembled in the school-room attached to Zion Chapel, at twelve o'clock, when the Lodge was opened by the W. M. of the Etruscan Lodge; immediately afterwards the Members of the Prov. G. L. were admitted, and proceeded to dispose of the business of the meeting, the election of officers for the year ensuing, &c. About half-past two the procession was formed, and, preceded by a band, walked to the old church, where a most impressive sermon was preached by the V. W. and Rev. Bro. Bryne, Prov. G. C. of Worcestershire, after which a collection, amounting to the handsome sum of 19*l.* 19*s.*, was made. Full cathedral service was performed, under the conduct of Bro. G. Simpson, Prov. G. O. The services at the church being ended, the Brethren re-formed in procession, and returned to the Lodge-room, when, on a motion by the R. W. H. C. Vernon, Prov. G. M. of Worcestershire, and D. Prov. G. M. of Staffordshire, the thanks of the Brethren were unanimously given to the Rev. Bro Bryne for his eloquent discourse; also to Bro. G. Simpson for his services at the organ, and to Bro. Howson for officiating as clerk. It was then unanimously agreed, that the amount collected in the church should be divided as follows:—10*l.* 10*s.* to the North Staffordshire Infirmary, and 3*l.* 3*s.* to each of the following schools at Longton, namely, the schools in connection with the two churches, and that in connection with Zion Chapel. Amongst the Brethren present, besides those already named, were the V. W. Brethren, Col. Vernon, P. Prov. S. G. W.; T. Ward, P. Prov. S. G. W.; J. Hallam, Prov. S. G. W.; C. Trubshaw, Prov. J. G. W.; W. Lloyd, Prov. G. Treasurer; F. Dee, Prov. G. Sec., with the other officers of the Prov. G. L. In addition to these, the W. R. J. Spiers, G. S. B. of the G. L. of England (who came direct from Bradford, where he had been in attendance upon the M. W. the G. M. the Earl of Zetland); Bros. Vigne, W. Hargreaves, F. Crewe, T. Fenton, T. James, G. T. Cresswell, G. Baker, J. Allcock, J. Nicklin, J. Cooper, Col. Hogg, and others, with most of the members of the Longton Lodge were present. The Lodge having adjourned at five o'clock, the Brethren, in full Masonic costume, sat down to a sumptuous entertainment, served in the large room at the new Town-hall, and provided in the most creditable manner by Bro. Lear, of the Union Hotel. The Brethren having partaken of refreshment, the R. W. Chairman proposed, as the first toast, "Her most gracious Majesty, the Queen," which was received with every demonstration of attachment. The national anthem was sung by Bro. G Simpson, accompanied by Bro. T. Mason, Jun., P. G. O., on the pianoforte. The Hon. Chairman then gave, the health of "the Right Hon. the Earl of Zetland, the G. M. of England," which was drunk with Masonic honours. The Hon. Chairman next gave "the Right Hon. the Earl of Yarborough, D. G. M., and the other officers of the G. L. of England," to which the W. Bro. R. J. Spiers, G. S. B., responded at some length. Bro. T. Ward proposed the health of "the R. W. Col. Anson," and in doing so passed a high eulogium on the character of that Brother, and of the esteem in which he, as their Prov. G. M., was held amongst them. The toast was received with great applause, and with full Masonic honours. The Hon. Chairman responded to the toast, and in doing so, spoke of the great feeling of attachment he had for the Order, and his wish to prove himself useful to the Craft, by attending in the capacity of their Master, all the provincial meetings he possibly could. He was glad to see so many young Masons amongst them that day, and praised the Officers and Brethren of the Longton Lodge for the manner in which the general arrangements of the day had been carried out. As a Lodge which had not been many years established, very great credit, indeed, was due to them. The Hon. Chairman proposed the health of "the D. Prov. G. M., H. C. Vernon," who, he was sorry to say, was prevented by indisposition from joining them at the banquet, although they had had the benefit of his valuable services in the Lodge-room. The health of "the Prov. G. C. of Worcestershire, and the other visiting Brethren," was then proposed, and responded to by the Rev. Brother in a feeling address. The Hon. Chairman next gave, "the Master of Lodge No. 803, and the Stewards of the banquet." Bro. Hill, W. M., and Bro. Sheridan, P. M., returned thanks. Bro. Trubshaw proposed "the Ladies." Several other toasts were also given, including "the S. W. and other officers of the Prov. G. L." About nine o'clock the Lodge was closed, and the Brethren separated in peace and harmony, after having spent a delightful evening. The proceedings appeared to excite very great interest in the town. The front of the Town-hall was illuminated by a large star, formed of numerous jets of gas.

Suffolk.—Lowestoft.—The Lodge of Unity, No. 84, held a meeting at the Lodge-rooms, Queen's Head Hotel, on the 10th July, for the purpose of installing the Master-Elect, Bro. Frederick Morse, the ceremony being performed by Bro. John Hervey, of London. Between thirty and forty of the Brethren afterwards partook of a substantial banquet, and the evening passed off with every enjoyment and good feeling.

Sept. 25.—The Prov. Grand Lodge of Suffolk held its annual meeting in this town. In the absence of the Prov. G. M., Lord Rendlesham, from ill health (which was deeply lamented by all present), the chair was filled by Bro. Thomas, of Woodbridge, the D. Prov. G. M. After the business of the Prov. G. L. had been disposed of, the Brethren walked in procession to church, where an excellent sermon, on behalf of the Infirmary, was preached by the Rev. W. French, Prov. G. Chaplain. A collection of about 20*l*. was the result. The Brethren again formed, and returned to the Town Hall, when the Prov. G. L. was closed. Having adjourned to the Queen's Head, an ample repast was spread before about one hundred of the Brethren.

The usual loyal and Masonic toasts having been given and cordially responded to, the "Army and Navy" being coupled with the names of Capt. Gooch and Capt. Eckersley, who severally responded—the Chairman gave, "the health of the Prov. Grand Master for Suffolk, Lord Rendlesham."

This toast was acknowledged by Bro. E. S. Gooch, *M.P.*, who stated that illness alone had prevented Lord Rendlesham from being present; that he took the greatest interest in the Order, and that it would rejoice his Masonic heart to hear of the gathering of that day, and of the harmony and kind feeling by which it had been characterised.

Bro. Gooch then shortly rose again, and gave "the health of the Chairman," a toast which was received with that cordiality which Bro. Thomas's known attachment to the Craft never fails to call forth.

The Chairman briefly returned thanks, and wound up with the remark that the entire proceedings of the day had given him great pleasure, and that he never felt more happy than when among his Brother Masons.

The toast of "the Prov. Grand Chaplain of Suffolk, with thanks for his able sermon," came next.

The Rev. Bro. French responded, and in the course of a short and manly speech observed, that if anything which he had said that day on the subject of charity found an echo in their hearts, and prompted them to its more habitual exercise, he had attained his reward.

"The Visiting Brethren" drew forth a lengthened address from Bro. Bowler (Essex), in which he expressed his hope that the sermon they had that day heard would be placed on a permanent record, for the perusal of those who wished to learn what virtues Masonry specially inculcated.

The toast of "the Worshipful Masters of the Lodges in the Province" was acknowledged, in a speech of great energy, by Lieut. Ellis, *R. N.*, Master-Elect of the Southwold Lodge, who dwelt, with pardonable pride, on the prosperity and rapid accession of numbers to this spirited young Lodge; and gave a cordial invitation to the Brethren surrounding him to be present at his approaching installation by Bro. Bays, of the Woodbridge, Bro. Morse, of the Lowestoft, and Bro. King, of the Ipswich Perfect Friendship Lodge.

The Norfolk Masons found an able representative in Bro. W. H. H. Turner, who, in well-chosen terms, returned thanks on their behalf.

The labours of the indefatigable Prov. Grand Secretary, Bro. Jonathan Gooding, were duly noticed from the chair, and his worth fully appreciated by the hearty manner in which his name was received by the assembled Brethren.

The Chairman then gave "the health of Bro. the Rev. Erskine Neale."

After one or two preliminary remarks, Bro. Neale proceeded—Is it not possible to blend the real with the ideal; and does not our meeting here to-day, and the place where we are assembled, supply food for reflection and motives for exertion? The ideal of our Fraternity is that we are Brothers;—that there exists amongst us a stringent bond of union: a bond not for mere purposes of conviviality, and for affording an opportunity of saying civil things to one another; but a durable bond of brotherhood. Cannot this be made real—be carried out into practice—and be brought to bear upon the every-day relations of common life? Let the thought, then, present itself to each, Am I doing my duty as a Mason? Is there not some worthy Brother to whom I can show the reality of Masonry? Some one whom I can assist in bettering his position—in maintaining his rights—in keeping up his credit—in putting forward his family? Were our principles fairly carried out, those who scan us closely would be compelled to say, "there is a reality in Masonry—it is no shadow; there is some close and abiding tie among these men; for see how they hang together, sustain, cheer, and console each other." Then, again, in the town in which we are met there is presented to us the real and the ideal. The ideal is, that in this free country nothing, under God, is unattainable to industry, conduct, and ability. We see this realized in the history of that remarkable man who has done so much for Lowestoft, who, with a head fitted for every business, and a heart open to every charity, is bent on extending the commerce of this rising port; who is daily adding to its present importance, and laying the foundation of its future eminence by opening fresh facilities of intercourse with foreign countries—and who, amidst all his success, ever shows the truest interest in the welfare of that class from which he is not ashamed to say he rose—the working class. Let the career of Mr. Peto teach us all, but especially the young among us, that, with God's blessing, nothing is impossible to energy, conduct, and character; that no accident of lowly birth is sufficient to doom a man to hopeless obscurity; that there is nothing, to use Masonic language, which may not be grasped by that man—be his original station in life what it may—who always acts upon the square, lives within compass, stands plumb to his principles, and yet is level to his fellow men!

The meeting broke up at an early hour, a special train being in waiting to convey a large party to Ipswich.*

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* We have received no less than four reports of this meeting, and we deeply regret that our want of space will not permit of our giving a more extended *resumé* than the above.—Ed.

Southwold.—In no part of England has Masonry made more rapid strides than in this little secluded watering-place, off whose peaceful shores, now nearly two hundred years ago, the celebrated battle of Solebay was fought. It is a delightful little spot, commanding a fine view of the ocean. It possesses a noble church, of which Dr. Birch, father of the preceptor to the Prince of Wales, is the incumbent; a small port at the mouth of the river Blyth, and Salt Works. In this little town, numbering few more than two thousand inhabitants, the Lodge Fidelity, No. 813, was established in 1848, and now counts about eighty members. On the 8th October a Lodge was held for the installation of Bro. Capt. Ellis, of Hill House, Bro. John Hervey, Vice-President of the Board of General Purposes, and P. S. G. W. of Northamptonshire, officiating. After the ceremony the W. M. was pleased to appoint as his Wardens, Bro. E. S. Gooch, *M.P.* for the eastern division of the county, and Bro. the Rev. Prebendary Burn.

Mrs. Bokenham, at the Swan, afterwards provided an elegant entertainment, also an excellent desert, with wine, for the goodness of which her house is so justly celebrated both far and near.

The toasts of "the Queen and the Craft, the G. M., the Prov. G. M." &c., were given in rapid succession, and duly acknowledged; but the speech of the evening was that of the Rev. Bro. Burn, who, after the S. W. had ably returned thanks for his own health, as J. W. made an eloquent address on the principles of the Order, which will not soon be forgotten by its hearers. There is no doubt that the Lodge will progress as satisfactorily under Bro. Ellis's Mastership, as it did under the care of his predecessor, Bro. Wallace, who had last year the distinguished honour of receiving Bros. the Lord Mayor and Sheriff of London on the occasion of his installation, both of whom went down expressly to attend.

Beccles.—*Oct.* 23.—Bro. H. W. R. Dewey, for the second time mayor of Beccles, was for the second time installed in the chair of the Apollo Lodge, No. 383, by Bro. John Hervey. The Lodge met at two o'clock, specially for the installation, therefore no other business was entered upon. After the ceremony, the Brethren sat down to a banquet at the King's Head, under the presidency of the W. M., who was supported on his right by Bro. E. S. Gooch, *M.P.* (whom the Brethren had to thank for a most munificent supply of venison and game of all sorts); Capt. Allez, Prov. S. G. W. Suffolk; Capt. Ellis, W. M. No. 813; Bro. Wallace, P. M. No. 813; and on his left by Bro. Hervey, W. M. No. 646, and Prov. S. G. W. Northamptonshire; F. W. Farr, P. M, No. 383; Capt. Gooch, &c. The toasts were ably given by the W. M., whose kindness, urbanity, and good feeling, were sufficiently attested by his Masonic and municipal positions; and, after a delightful evening, the Brethren separated at an early hour for their respective homes.

Warwickshire.—Coventry.—The Provincial Grand Lodge of Warwickshire was held at Coventry on the 15th October, at which there was a large attendance of the Craft. The R. W. J. W. B. Leigh, D. Prov. G. M., presided, in the absence of the Right Hon. the Earl Howe, G. M., who had been attacked with gout. Among other business, was the presentation of a splendid gold jewel to Bro. J. C. Cohen, of Moseley-house, near Birmingham, as a mark of the esteem in which he is held by the Prov. G. L., and the Craft generally. The Prov. S. G. W., Bro. C. W. Elkington, in the name of the subscribers, requested permission to have the jewel presented in open Lodge. The R. W. Prov. G. M., in presenting the same, paid a high and marked compliment to Brother Cohen, whose zeal for Masonry is well-known. The jewel bears the following inscription:—"To R. W. Bro. J. C. Cohen, P. Prov. G. W., P. M. No. 51, this jewel was presented by his Masonic friends, in testimony of his many excellent qualities, October 15, 1851."

After the business of the Prov. G. L., the Brethren formed in procession, and attended service at the church of the Holy Trinity, where an admirable sermon was preached by Bro. the Rev. L. P. Mercier, G.C., of Birmingham, and a liberal collection made on behalf of the local and Masonic charities. An excellent banquet was afterwards provided by Bro. Hall, of the Castle-hotel.

YORKSHIRE.—*Grand Masonic Communication and Banquet in York.*—On Thursday, 20th November, at two o'clock in the afternoon, a "General Communication" of the Provincial Grand Lodge of Freemasons in the North and East Ridings of Yorkshire, was held at the Merchants' Hall, in Fossgate, in this city. The Right Hon. the Earl of Zetland, the Most Worshipful Grand Master, presided; supported by the Right Hon. the Earl of Londesbro', the Rev. J. H. Sutton, Prov. G. C., and Bros. G. Marwood, A. Leveau, &c. The meeting was very numerously attended by deputations of the Masters and Wardens of all the Lodges in the Province, and individual members of the Lodge also mustered in great force. In the evening there was a grand banquet at the Robin Hood Hotel, in Castlegate, to which upwards of a hundred guests sat down. The entertainment took place in the new banqueting hall, which has just been completed for the occasion, in a manner highly creditable to the liberality and enterprise of Bro. Addison, the worthy host. The president of the evening was the Earl of Zetland, supported on the right by Bros. Leveau, Marwood, and Burgess, and on the left by the Rev. J. H. Sutton (who officiated as Prov. Grand Chaplain), T. B. Simpson, Bradley, &c. The Master of the Union Lodge, Bro. Flower, occupied the vice chair; and, among the guests, there was a distinguished visitor from the United States—Brigadier General Devereux. Lord Londesbro', as we have already intimated, was present at the "General Communication" in the afternoon, but was prevented by indisposition from attending the banquet. During the evening the usual Loyal and Masonic toasts were given, and the entertainment passed off in a most agreeable and happy manner. The dinner was a very sumptuous one, and served in good style, to the great credit of the Robin Hood establishment The new banqueting-room was highly commended for its excellent accommodations.

BRADFORD.—*Opening of the Freemasons' Ward at the Bradford Infirmary.* *—We have the pleasure of again recording the opening of a new ward at the Infirmary, in this instance furnished by the Freemasons of Bradford. The formal opening took place on Friday 7th November. The new ward, which contains eight beds, or two less than the Mayor's ward, is fitted up in a manner which speaks well both for the liberality, and for the taste and judgment of the members of the Masonic Fraternity in this town. The furniture, &c., was supplied in accordance with an inventory furnished by the managers of the Infirmary, and every article appears to have been carefully selected, regardless of expense, with special reference to the purpose it was intended to serve. While durability has been chiefly kept in view, some of the contents of the ward claim attention for their costliness or elegance. Among these may be named a table with marble top, having the Masonic emblem in the centre; and two handsome screens, having the boars' head, the fleece, and the Masonic emblem painted on each fold. In fact, every article in the room, from the window blinds down to the earthenware and knives and forks, bears upon it the favourite device of the donors. The ward has been supplied with a Bible and Prayer Book, printed in large type and well bound. In reference to these it was remarked by one of the Brethren, "that inasmuch as a Mason's Lodge would be considered unfurnished without a volume of the Sacred Law, they thought that unless they placed the Holy Bible in that room it would be unfurnished also." We believe that the other wards are as yet unsupplied with a copy of the Holy Scriptures, and we call attention to the fact, in the hope that the want may be quickly supplied.

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* Copied from the "Bradford Observer" Nov. 13th, 1851.

The Masons (Lodge of Hope, No 379) assembled in the new ward about three o'clock. Among the Brethren present were H. Farrer, W.M., W. Duckitt, S.W., T. Hill, J.W., John Ward, *pro tem.*, S.W., T. Spawforth, *pro tem.*, J.D., John Barraclough, Secretary, R.W. Schofield, P.M., C. Waud, P.M., W. Rogerson, P.M., T. Dewhirst, P.M., George Butterfield, Matthews, and W. Bollans. The board had assembled in their board room, but joined the Masons on being informed of their arrival.

Bro. H. FARRER then, having been introduced as the Worshipful Master, proceeded to make the formal presentation on behalf of his Brethren present, and the other members of the Lodge of Hope. In doing so he stated that the furnishing of a ward of the Infirmary had been for some years in contemplation, but circumstances over which they had no control had prevented them carrying their intention into effect at an earlier period. They considered that their Lodge was not merely constituted for purposes connected with the Order, but that it had duties to discharge towards mankind generally. He expressed his hope that the ward which they had furnished might contribute to the comfort of those who might need the aid of the charity, and stated that other Brethren would be happy to afford explanations of the Masonic emblems, if it were desired.

Alderman MURGATROYD, as Chairman of the Board, briefly expressed the great gratification which it afforded them to receive such a present from the Freemasons of Bradford.

Bro. WAUD then read the following address:—Gentlemen, This eventful day brings us together in true Masonic character, viz., that of benevolence and charity. Charity may be deemed the chief of every social virtue, and the distinguishing characteristic of Masons. It is not my intention to enter into a disquisition on every branch of this amiable virtue; I shall only briefly state the happy effects of a benevolent disposition towards mankind, and show that charity exerted on proper objects is the greatest pleasure man can possibly enjoy. Our charitable establishments and quarterly contributions, exclusive of private subscriptions, to relieve distress, prove that we are ready with cheerfulness to alleviate the misfortunes of our fellow-creatures. Many proofs of this might, if necessary, be brought before you. Such as the schools for the orphan and destitute children of our once more fortunate Brethren; as well as the many institutions which are now established for those who, through age, sickness, infirmity, or any unforeseen accident in life, may be reduced to want. These particularly claim our attention, and seldom fail to experience the happy effects of our friendly associations. To such objects, whose situation is more easy to be conceived than expressed, we are induced liberally to extend relief. Thus we confirm the propriety of the title we bear, and convince the world at large that BROTHER among Masons is more than the name. But our charity is not restricted to the Fraternity alone. The bounds of the greatest nation or the most extensive empire cannot circumscribe the generosity of a liberal mind. Men, in whatever position they are placed, are still in a great measure the same. They are exposed to similar dangers and misfortunes. They have not wisdom to foresee, or power to prevent, the evils incident to human nature. They hang, as it were, in a perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual claim of dependence subsists throughout the creation. Therefore, it is the bounden duty of all whom Providence has blessed with plenty, to contribute, in proportion to their circumstances, to alleviate the misfortunes of their fellow-creatures. Considering, however, the variety of objects the dictates of our nature incline us to relieve, we find it necessary to make a proper distinction in the choice of objects. We have made our choice, and have this day met together to put your Board in possession of our contribution, viz., the ward furnished by the Freemasons of this town, which we trust, under the blessing of Almighty God, through the instrumentality of your medical staff, and the co-operation of your Board of Directors, will henceforward afford additional facilities to mitigate or cure the pain of the unhappy sufferer.

Bro. SCHOFIELD said that by full and fair exposition of the great leading principles of their Order they violated no secrets. Such had ever been his opinion, and such (as far as he was able to judge) was the opinion of every intelligent Mason. He referred to the fact of his being the oldest member in the town, and having for a long series of years belonged to this ancient and honourable Fraternity—ancient, they knew it was, as having subsisted from time immemorial; and honourable they were sure it was, as tending in every particular so to render all men who would conform to its precepts. Freemasonry was a peculiar but most beautiful system of morality, veiled in allegory, and as was most beautifully expressed by their worthy Vicar on the 22nd September last, illustrated by symbols. Freemasonry was an universal system, teaching the relative moral and social duties of man on the broad and extensive basis of philanthropy. It comprehended within its circle every branch of useful knowledge and learning, which justly stamped an indelible mark of pre-eminence on its genuine professor, which neither chance, power, nor riches could bestow. When its rules and precepts were strictly adhered to, they were intimately connected and blended with all that was near and dear to us both in this and in another state of existence. Our divine and human affairs were interwoven awfully and minutely, in all its disquisitions. They had virtue for their aim, the glory of God for their object; the eternal welfare of man was considered in every point and letter of their symbolical illustrations. The scientific philosophy of Freemasonry formed a rational employment of their time, in acquiring the wisdom and experience resulting from human knowledge; but it was the theocratic or divine philosophy of the Order which most elevated the industrious Freemason above the things of this life, and prepared him for another and a better; taught him to place his affections on things above, and instructed him so to pass through things temporal as finally not to lose the things that are eternal. Thus did Freemasonry give a direct negative to the infidel, and this without any reference to forms and modes of faith. But to the initiated it furnished a series of evidences which silently appeared to establish the great general principles of religion, and pointed to that triumphant system which had been the object of all preceding dispensations, and which in his humble opinion must eventually become the sole religion of the human race, because it was the only one in which the all-absorbing point of salvation was clearly developed. Bro. Schofield then proceeded to explain the emblems which had been placed on the various articles of furniture. The component emblem comprised three or four fundamental principles of the Order. There was the point of dedication within a circle and between two parallel lines, intimating to them the purity of mind and heart, and the undeviating, circumscribed conduct which ought always to be observed by free and accepted Masons. In all regularly well-formed Lodges there was a certain point within a centre, around which, it was said, the genuine professor of the art could not err. This was bounded north and south by two parallel lines. In the upper or eastern periphery was placed the volume of the sacred law. The point was emblematic of the omnipotent and omniscient Deity: the circle of his eternity; and the parallel lines of his equal justice and mercy. It necessarily followed, that while traversing a Mason's Lodge, they must touch upon these two great parallel lines and the volume of the sacred law, and while a Mason thus kept himself circumscribed, remembered his Creator, did justice and loved mercy, he might finally hope to arrive at that immortal centre from whence all goodness emanated. The equilateral triangle reminded them of the just and due proportion of harmony and truth which they ought to bear towards each other as Freemasons. The letter G denoted the Great Architect of the Universe, GOD, to whom they must bow with reverential fear and humility of heart. In His ineffable name were combined all the divine attributes, and it was placed in the centre to give them to understand that every true Mason must have all these in the centre of his heart. The square and compasses were the inseparable associates of the volume of the sacred law in a Masons' Lodge. In the volume of the sacred law they were told that it was the unerring standard of truth and justice, and to regulate their lives and actions by the divine precepts contained therein, and that without a full knowledge and an acknowledgment of the truth contained in that sacred law, no one could penetrate within the veil of the sanctuary. The holy writings of that book had God for their author, salvation for their end, and truth for their master. They also considered the Holy Bible and the square and compasses as emblematic of the wisdom, truth, and justice of the Most High. He thought the observations he had made, and the evidence before them, would constitute proof, if proof were needed, that Freemasonry was not devoid of a legitimate claim upon their opinion and that of the public, as a science which taught human and divine knowledge as well as the practical duties incumbent upon them as Brethren, as members of civilized society, and as heads of domestic establishments. Bro. Schofield, in conclusion, observed that all religious and political controversy was excluded from their society, and that a member of any religious denomination might enter one of their Lodges without the least fear of having his peculiar mode of faith brought in question, or placed in comparison with another.

The Rev. J. H. RYLAND, after adverting to the gratifying circumstance of two wards having been added to the Infirmary within the space of a week, expressed his pleasure at learning that the present addition did not originate in the Masonic ceremony which had lately taken place, but was a spontaneous movement on the part of the Brethren, indicating a deep-seated and sincere regard for the woes of suffering humanity. He was glad they had chosen to relieve this peculiar form of suffering—the relief of which did not tend, as was too often the case, to increase that suffering. At present they must have recourse to such institutions as these, but he looked forward to a time when society would be so far advanced, and when the self-supporting system would be so feasible, that our fellow man would not have so much to depend on the charity of his more favoured brethren as at present. He had great pleasure in moving, "that the best thanks of the board be presented to the Freemasons' Lodge of Hope, No. 379, for the very handsome and complete furnishing of an entire ward this day opened in the Infirmary."

The Rev. Dr. BURNET (who had only entered the room shortly before, and who apologised for his late arrival on the score of an indispensable engagement), seconded the motion. He was glad to find that the anticipations he had formed of the principles of Freemasonry had been so happily borne out by the lecture they had heard that day. If they had not entered the very portal, they had at all events got through the outer door—the Court of the Gentiles. What they had heard was very satisfactory and gratifying, and they were much obliged to Bro. Scholefield for the explanations he had given them. They had now only one ward unfurnished, but they must not think all the work done when all the wards were furnished. Perhaps some benevolent body would furnish the remaining ward; but the wards, when furnished, must be kept up. It would be a melancholy thing if the beds were empty from want of funds when there were sufferers ready to occupy them. Dr. Burnet threw out the hint that those who wished to do a work of lasting benevolence might turn their attention to the endowment of a ward, or even of a bed. This would open up a channel of benevolence which it would take years to exhaust. He had great pleasure in seconding the motion.

The motion was carried unanimously, and it was agreed, on the suggestion of the Rev. J. L. Frost, that it should be fairly drawn out, and formally transmitted to the Master.

Bro. WAUD stated that the resolution then received, would be filed among the records of the Lodge.

On the motion of the Rev. J. L.Frost, seconded by Mr. Dale, a vote of thanks was passed to the Worshipful the Master and the Brethren for their attendance.

A vote of thanks was also given to Ald. Murgatroyd, on the motion of Bro. Rogerson, seconded by Bro. Scholefield, and with this the proceedings terminated.

SCOTLAND.

Grand Lodge of Scotland.—On Monday, the 1st Dec., the annual meeting of the Grand Lodge of Scotland was held in the Waterloo Rooms, Edinburgh, for the election of office-bearers, when the following appointments were made:—His Grace the Duke of Atholl, G. M.; John Whyte Melville, of Bumochy, D. G. M.; C. Craigie Hackett Inglis, of Cramond, Substitute G. M.; Sir John Dick Lauder, *Bart.*, S. G. W.; Sir J. W. Drummond, *Bart.*, J. G. W.; S. Hay, G. T.; W. Alex. Laurie, G. S.; J. L. Woodman, *C.S.*, G. C.; Rev. D. Arnot, *D.D.*, G. Chap.; Lord James C. P. Murray, S. G. Deacon; Sir R. Menzies, *Bart.*, J. G. Deacon; D. Bryce, Architect; C. Mackay, G. Jeweller; J. Deuchar, of Morningside, Bible Bearer; Lieut. P. Deuchar, G. D. of Cer.; R. W. Jameson, Interim G. B.; Andrew Murray, G. Sword Bearer; W. R. Montignani, G. D. of Music; Alex. Menzies and John Tinslay, G. Marshalls; Donald Ross and W. Bryce; G. Tylers.

In the evening upwards of 200 Brethren assembled in the Waterloo Rooms, to celebrate the festival of St. Andrew. His Grace the G. M. presided, supported by Bros. Lord Langford, Sir W. Miller, *Bart.*, Sir J. W. Drummond, *Bart.*; Capt. Barber (6th Dragoons), the G. Sec., the G. Clerk, Bro. Somerville, representing the G. Lodge of Ireland, Bro. T. Graingar, R. W. M. Lodge No. 85, &c. The band of the Inniskilling Dragoons attended in the gallery, and enlivened the meeting by the performance of many beautiful airs. Deputations from no less than sixteen Lodges were present, to do honour to the Grand Lodge at its anniversary festival, being that of the patron saint of Scotland.

Aberdeen.—The Masonic Brethren in this ancient city have been very much pleased and gratified by a Masonic demonstration, which took place on the 12th of December, on the occasion of the Quarterly Meeting of the city Provincial Grand Lodge. At the meeting, three months ago, it was proposed to have a social gathering of the whole of the Lodges of the Province, to cement more firmly the Fraternal ties. A Committee was appointed to carry the proposition into effect; and it was proposed to invite the M. W. the Grand Master of Scotland to be present. This invitation he most courteously accepted. To carry out the details a sub-committee of Stewards were appointed, who performed their work in a most satisfactory manner, reflecting great credit on themselves and on the Masons of Aberdeen, as there was hardly anything left undone, which had a tendency to conduce to the comfort and convenience of the large number of Brethren assembled, for the first time, on such an occasion.

The M. W. G. M. having intimated his intention of visiting the Province with a deputation from the Grand Lodge, the utmost anxiety was manifested by the Brethren to give them such a reception as would at once be creditable to the Craft in the Province, and at the same time gratifying to the distinguished visitors. The result has exceeded the expectations of the most sanguine Brethren, and is likely to be the means of cementing more closely the bonds of union which unite the Craft; and, as the Grand Master is well known to be anxious that the Lodges should carry on their work with zeal and correctness, we may hope that the Lodges in the Province will be benefitted by the visit.

The Prov. Grand Lodge met at seven o'clock and transacted their business, after which they adjourned to the Royal Hotel. Bro. Robertson had prepared a very substantial and at the same time elegant banquet, in one of his large halls; his splendid suite of apartments being thrown open for the use of the Craft on this occasion. At nine o'clock upwards of one hundred and twenty Brethren sat down, presided over by the M. W. the P. G. M., Bro. Hadden, who was supported by Bros. the M. W. the Grand Master, the Duke of Atholl; Halket Inglis, S. G. M.; Sir R. Menzies, S. G. W.; and Bros. Smith, J. G. W., Laurie, G.S., Martin, P. S. G. M., Winchester, P. G. S., &c. Bro. Gordon, Prov. G. W., officiated as Croupier. Grace was said and thanks returned by Bro. Wallace, minister of Woodside Church. The usual loyal and patriotic toasts having been given, the deputation retired, when the Prov. Grand Lodge was opened in ample form. In a short time the deputation from the Grand Lodge of Scotland entered, and the Brethren were called to refreshment.

The **Prov. Grand Master**, in rising to propose the toast "the Grand Master," stated that although there had been a number of Grand Masters, who had been initiated in the Aberdeen Lodge, yet this was the only occasion when the Grand Master had come as such to visit the Brethren in that city; and from what he knew of the character of the Craft now present, he was sure that toast would be responded to, in a manner which would induce a repetition of the visit. It was gratifying to him as Prov. G. M. to see such a numerous assemblage of the Brethren on that occasion; met as they were to pay respect to the head of the Craft, who, he was sure, was anxious to promote the interests of the Order, to which they all belonged.

The **Grand Master**, in returning thanks, said, although it might appear strange, this was his first visit to Aberdeen; but he was equally gratified at the reception, which he had met with, as at the beauty of the city. It was his first visit, but it would not, he trusted, be the last; he was anxious that Masonry should prosper, and he thought that these meetings might be the means of promoting the prosperity of the Craft. He thanked them all for the kind reception, which he had received.

The toasts "the Grand Master of England," and "the Grand Master of Ireland," were then given and responded to with enthusiasm. After which the Grand Master proposed "the Prov. G. M., Bro. Hadden," and passed a neat compliment on the appearance which the Brethren made, saying that the Lodges must be well conducted when the Craft turned out so respectably.

The Prov. G. M., in reply, stated that although most anxious for the prosperity of the Craft, he felt that he could not pay that attention to it, which he should wish, from the nature of his own important avocations; but that he was always ready to do as much as lay in his power to forward the interests of the Lodges.

"P. Halket Inglis, S. G. M., and the other members of the deputation from the Grand Lodge." Bro. P. Halket Inglis returned thanks in a humourous speech.

"The Prov. S. G. M. and office-bearers of the Prov. Grand Lodge," was responded to by Bro. Martin, Prov. S. G. M., who returned thanks in a neat speech.

"The Town Council and Magistrates," responded to by Bro. Inglis, Dean of Guild.

Then followed the Lodges present, represented by their Masters:—"The Lodge St. John's, Dunkeld, No. 14; the Aberdeen Lodge, No. 34; St. Machar, No. 54; St. Nicholas, No. 93; St. Andrew, No. 110; Operative, Dunkeld, No. 152; Old Aberdeen, No. 164; St. George, No. 190." There was a good deal of humour in replying to these toasts, by the W. Masters. They appeared to feel that they had come to enjoy themselves, and be the means of contributing to the happiness of those around them. There was nothing said, which had in the slightest degree a tendency to hurt the feelings of any one present; the sole desire seemed to please and be pleased.

The Prov. G. M. then proposed "the Ladies, coupled with the name of the Duchess of Athole."

The G. M., in reply, said that the Duchess had a very high opinion of the Craft, and wished it to prosper, as she did not think that there could be any evil in such a society; and that to show her respect for it, she was to patronize a Masonic Ball at Edinburgh, in February, when he hoped a number of the Aberdeen Brethren would be present.

"The Strangers" were then given, and responded to by the Hon. Bro. Grant, 42nd Regiment.

"The Stewards of the Banquet," for which Bro. W. Duthie returned thanks.

After which the Grand Master and the deputation retired; and shortly after the Lodge was closed.

During the evening a number of songs were sung by Brethren present, in a style which reflects great credit on the musical attainments of the Aberdeen Brethren. Bros. Cumming, Cowie, Farquhar, Ramage, Clelland and Martin, added much to the enjoyment of the evening by their favors; as did also Visiting Bros. P. Halket Inglis, and Capts. Grant and Aldridge. We must not forget to mention the deputation from Lodge No. 14, St. John, Dunkeld; and Lodge No. 102, Operative, Dunkeld, who came to attend the Banquet. This compliment on the part of the Dunkeld Brethren to honour the Grand Master, was duly appreciated by the Aberdeen Lodges, as it proves the great interest which the G. M. takes in the prosperity of Lodges more immediately under his own eye.

Thus terminated one of the most pleasant Masonic meetings which has ever taken place; of which, to use the words of the Grand Master, it must be said, "we have never before enjoyed such a pleasant meeting, and we hope it will not be the last." Every thing was carried on in a truly Masonic spirit, and each tried to make those around him comfortable and happy. Such being the case, nothing took place to mar the harmony and concord of the meeting. Bro. Robertson deserves the thanks of the Brethren for the manner and style in which the refreshment was placed upon the table; the abundance and quality of the viands doing credit to himself and the character of his larder. The hall had a very imposing effect, when the tables were surrounded by the Brethren in their gay clothing, and with their various Jewels on their breasts. At the back of the W. Master's chair were suspended two beautiful silk flags, along with the banners of St. George Aboyne Encampment, the whole, with the beautifully finished hall, forming a splendid Masonic picture, which will not soon be effaced from the *camera* of the mind, of the Masonic Brethren, who were present.

IRELAND.

Sligo.—*Light of the West Lodge, No.* 20.—According to ancient custom, the Brethren assembled at their Lodge-room, Nelson Hotel, on the festival of St. John, June 24, for the purpose of installing officers and celebrating this ancient festival, when Bro. J. C. Johnston, S. W., was inaugurated W. M. for the ensuing year, by the late W. Master, St. Geo. Jones Martin, who admirably conducted this imposing ceremony. Bro. Johnston then invested the Wardens and Deacons with their respective badges of office, delivering to each the appropriate charges. It was then proposed and carried that a P. M.'s jewel, with an address, should be presented to the late W. M., St. Geo. Jones Martin, for his zeal and efficiency in the cause of Masonry; after which the Brethren adjourned to refreshment, and separated at an early hour, having enjoyed a delightful *réunion.*

In July last, previous to the Quarterly Convocation of the Royal Arch Chapter, and the appointed half-yearly festival in this degree, the members of this Lodge obtained the services of Bro. J. Adams, who was kindly permitted by the Grand Lodge to attend and give lectures in the several degrees of Masonry. During his stay Bro. Adams was most untiring in his exertions, and both morning and evening the Brethren mustered in force to avail themselves of the instruction which he is so capable of imparting. He devoted a portion of each day, as it suited the convenience of the Brethren, in lecturing from the Entered Apprentice Degree up to that of the H. Knt. Templar inclusive; so that it may now with confidence be asserted, that Lodge No. 20 is not inferior to any Provincial Lodge in point of correct and efficient working.

At the November monthly meeting, there was the usual nomination of officers, when the worthy W. M., J. C. Johnston, was re-elected. We are happy to say that Bro. Johnston accepted the honour conferred upon him by the unanimous desire of the Lodge. Bro. Johnston's whole energies and interest are directed for the welfare and prosperity of the Craft; he also eminently possesses that knowledge and ability which are so essential in a good Master. Bro. H. Caldwell was elected S. W., and Bro. Thomas Wood, J. W.; Bros. Michael Mitchell, I. G.; William S. Little and N. R. St. Leger, S. and J. D.: all officers deserving and enjoying the respect and confidence of the members generally.

At the quarterly dinner in October, a large number of the old members of the Lodge, who had been absent for a long time, assembled. A very handsome P. M.'s Jewel, set in brilliants, and an address, of which the following is a copy, were on this occasion presented to Bro. Martin.

"Brother Martin,—As Master of Lodge No. 20, the very pleasing duty devolves upon me of presenting to you, on the part of its officers and Brethren, this Past Master's Jewel.

"It is of small intrinsic value, but we feel confident that it will not, on this account, be less prized by you than if it were of the costliest description; and when it decorates your breast you will feel that, as a sincere pledge of the respect, the esteem, and the affection of Lodge No. 20, it is not a mere glittering bauble or meaningless ornament, but an honourable and enviable testimony of your worth as a Mason and as a man.

"We also hope that, for every Brother of Lodge No. 20—from the senior, grown gray in the service of the Craft, and decorated with the honourable insignia of its highest degrees and offices, to the junior, on whom its glorious light as yet but feebly dawns—this little jewel will have its value; that to each and all of us it will suggest, and perpetually suggest, the exalted duties, the holy charities, and the universal brotherhood to which we have been so solemnly obligated.

"The uninitiated may smile at our mysteries, but they smile in ignorance, while WE know that, in its true spirit and meaning, Masonry involves and inculcates allegiance to our spiritual faith, loyalty to our queen and country, and lovingkindness and goodwill to all mankind.

"In the handsomest and most complimentary manner this Jewel has been unanimously, and with acclamation, awarded you, for your zealous exertions, during your year of office as our Worshipful Master, to awake the slumbering spirit of Masonry in Sligo, and, with its resuscitation, to spread wider and deeper through the ramifications of general society, the inestimable practical benefits, which, from the earliest ages, it has been the aim and object of the Order to realize and set in active operation. These zealous exertions, we are proud to say, have, with God's blessing, been crowned with complete success; and Lodge No. 20, as this room and this numerous and respectable assemblage of the Brethren amply testify, flourishes with a new-born vigour, which bids fair for permanence and maturity.

"To you, sir, we are mainly indebted for this result, so gratifying and so dear to the heart of every true and worthy Brother, and so important to the interests of society in general, for, show me a '*good Mason*' and I will show you a '*good Man*.' Accept, then, Brother Martin, this token of our appreciation of your Masonic services and of your general character. It gives me peculiar pleasure to be the medium of its presentation.

'You won it well, and may you wear it long.'

"*Signed*, J. C. JOHNSTON, W. Master."

To this address Bro. Martin has given the following very appropriate reply:—

"WORSHIPFUL AND DEAR SIR,—I feel and consider myself highly honoured at receiving, through you, on the part of our Brethren, such a flattering address, accompanied with your truly handsome and valuable gift, which will be always worn by me with pride, and I trust with credit to the Order to which I have the honour to belong; in fact, it is impossible for me to find words sufficiently adequate to express the deep sense of gratitude I owe to the officers and members of Lodge No. 20, for their unwearied zeal and unanimous support during the period that I had the privilege and pleasure to preside over you.

"As Masons we all feel a deep interest in the welfare and prosperity of the Craft. So long as union and harmony, which constitute the essence of our Order, exist among us, so long shall our society flourish, and private animosities yield to peace and good fellowship: it is by this we mark our superiority among men. I am happy to congratulate you, Worshipful Sir and Brethren, on the prosperous condition of our Lodge, seeing that it is progressing steadily, with satisfaction to ourselves and credit to him who has the honour to preside over you.

"You have been kind enough to allude to my Masonic services in promoting the interest of the Craft,—but they fall far short indeed of those which I should wish to see carried out. I have been more than amply repaid, Brother; and, permit me to say, that however highly I may prize this Past Master's Jewel, as a testimony of your esteem, I appreciate far more the expressions contained in your kind and handsome address.

"In conclusion, Brethren, I beg your acceptance of my sincere thanks for the lasting tribute of respect conferred upon me this evening; and permit me to assure you that I feel all those emotions of gratitude which your affectionate address and cordial wishes are calculated to inspire. Wishing you, Worshipful Sir, and the rest of my Brethren, prosperity and happiness, and trusting that the same kindly feelings which have existed will continue to be reciprocated among us,

"I am, Worshipful Sir and Brother, your attached friend and Brother,
"*Signed*, St. George Jones Martin, P. M.
"Light of the West Lodge, No. 20.

"To Bro. J. C. Johnston, W. M. Lodge No. 20, Sligo."

Copied from the Carlow Sentinel of Dec. 6, 1851.

"Upwards of three hundred gentlemen have joined the Masonic body in Ireland since the denouncement of the Order by Dr. Cullen.—*Limerick Chronicle.*

"Our Limerick contemporary should add, that very many of those who joined are Roman Catholics, connected with the Irish bar, with the banks, country gentlemen, and solicitors. So much for Dr. Cullen's excommunication, in the nineteenth century of the Freemasons' Order."

Downpatrick.—*Dec.* 17.—The W. Master, Wardens, and Brethren of the County Down Lodge, No. 86, gave a magnificent ball and supper to a large and fashionable assemblage of guests, in the County-rooms, Downpatrick. The preparations were on a scale of great brilliancy, and the proceedings were of the most interesting character.

FOREIGN AND COLONIAL.

France.—The following communication from Bro. Leblanc de Marconnay, a member of the Grand Orient of France, has been sent to Bro. Lépée, P. M. and W. M. elect of the French Lodge, La Tolérance, No. 784, which we gladly bring before the notice of our Brethren.

Paris.—*La Clémente-Amitié.*—This Lodge, which has attached to it a Chapter and a Council of Knights K. H. under the same title, is one of those French Lodges which show the most active zeal for the propagation of Masonic doctrines. It holds a correspondence with more than a hundred Lodges in different parts of the globe, and counts among its affiliated and free honorary members, nearly four hundred of the most distinguished Masons of all nations.

At the meeting of the 1st October, it affiliated and admitted as S. P. R. C. and Knight K. H., the respected Bro. Baron de Borroozun, Major of State to H. R. H. the Prince of Vallachia, Commander of the Order of Nickam of Turkey, Knight of the Black Eagle of Prussia. This high personage intends to resuscitate the Masonic Order in Vallachia, which is only kept up by a few foreign residents in that country.

At the meeting of the 21st of October, the same Lodge initiated M. Guisoulph, a rich landowner of Cayenne, who intends to form a Lodge amongst the black men of the French Guyanne.

At the meeting of the 18th of November, the Lodge initiated M. Abdelltre Velsby, a Turkish colonel (Effendi), who is one of those young noblemen sent to Europe by the Grand Seignior, to study European manners, and who will be able to plant the standard of our Order in his country.

BENGAL.—CALCUTTA.—Provincial Grand Lodges were held at Calcutta, on the 21st March and 24th June, 1851, of which we have been favoured with the authentic reports. At the former meeting a Masonic Jewel was presented to Bro. John King, P. Prov. G. T., as a memorial of regard, and in testimony of the creditable manner in which he had discharged the onerous and responsible duties of his office. The Jewel bore the following inscription:—"Presented to R. W. Bro. John King, by the Officers of the Prov. Grand Lodge of Bengal and by the Brethren of the Lodges in Calcutta; as a token of their fraternal regard, on his retirement from the office of Prov. Grand Treasurer; the arduous duties of which he discharged for ten years, to the satisfaction of all, and with credit to himself.—1851." The business of the Prov. Grand Lodge on each occasion, with the exception of the presentation of the Masonic Jewel to Bro. King, was chiefly of a routine character. The affairs of the Province appear to be in a flourishing condition.

CANADA.—*Nov.* 12.—The half-yearly meeting of the Prov. Grand Lodge of Upper Canada, in connection with the Grand Lodge of England was held in the Masonic Hall, Toronto; the R. W. Bro. Thomas Gibbs Ridout, D. P. G. M., in the chair, in the absence of Sir A. N. MacNab, the R. W. P. G. M. After the transaction of other business of importance to the Craft, the following officers were duly installed, according to ancient custom, for the ensuing year, by the R. W. D. P. G. M.:—

Bros. G. Cunningham, S. G. W.; C. Magill, J. G. W.; the Rev. S. Ramsey, G. C.; A. Wilson, G. R.; Bro. F. Richardson, G. Sec.; N. Gatchell, S. G. D.; W. H. Reid, J. G. D.; J. Tully, G. Sup. of Works; J. O. Heward, G. Dir. of Cer.; W. Jamieson, Assist. G. Dir. of Cer.; J. P. Clarke, G. O.; T. Paul, G. S. B.; W. H. Weller, G. P.; J. R. Mountjoy, D. McDonald, J. Blackburn, A. H. Coulson, H. Piper, F. Stowe, Grand Stewards; J. Morrison, G. T.

JAMAICA.—A new Lodge under a fiat and dispensation from the Grand Lodge of Scotland, under the title of the Trelawney Atholl Lodge, was opened at the new Masonic Lodge-room, Falmouth, on the 21st of October.

AMERICA.

We have great pleasure in calling attention to the following circular address, and will gladly receive any amount of subscription which may be forwarded to us, for the purpose of advancing the cause, for which assistance is urged.—Ed. F. Q. M. and R.

"To the M. W. G. Masters, Wardens, and Brothers of the Grand Lodges of the United States and of Europe, and to the W. Masters, Officers and Brethren of the Subordinate Lodges under their respective jurisdictions.

"At the Annual Communication of the M. W. G. L. of the State of California, the following resolution was unanimously adopted:—

"Whereas, Several of the Lodges under this jurisdiction, and the members thereof, by their great liberality to strange Brothers, have become indebted for greater amounts than they are able to pay, therefore,

"Resolved, that a Committee of seven be appointed to address a circular to other Grand and Subordinate Lodges, setting forth the amount and nature of the embarrassments aforesaid, and for what cause incurred, which circular shall be published with the proceedings of this Grand Lodge.

"The undersigned were appointed that Committee, and in the discharge of their duties, beg your indulgence to state: That at an early period in the history of the immense emigration into this new country from every State in the Union, and from every part of Europe, it was found that vast numbers came without any adequate knowledge of the nature or extent of the wants to which they would become exposed, in the prosecution of the mining enterprises which they came to pursue, as well as without any idea of the causes which have been found to operate in breaking down their health and constitutions. They, therefore, came most lamentably unsupplied with any other means of providing for their necessities than their capacities for labour. It therefore happened in the autumn of 1849, and the succeeding winter, that large numbers were compelled to leave the mining districts, and repaired to Sacramento City for medical advice, and for attendance in sickness. As a considerable number of such sick and destitute persons were members of the Masonic Fraternity, they naturally and of *right* made their condition known to their Brethren, then established at that place.

"Under a most generous impulse, and a lively sense of their obligations, the Brethren undertook to institute a sanitary establishment, that should supply the place of a hospital. At that time municipal government had not been organised, and public affairs were conducted chiefly on the voluntary principle. So it was in the case of the health establishment set up by the Masons. They found, however, that the demands upon them were, in the course of a few months, increased to an extent greater than they had anticipated, and greater than their own means, and the contributions which they could collect, would enable them to meet. They could not, however, go back, nor could they abandon the sufferers whom they had been obliged to receive, and whose numbers were greatly multiplied by the distress caused by the freshet which swept over the city in the winter of 1849 and 1850. As a consequence, they made themselves liable for the payment of bills, the payment of which would reduce some of them to absolute indigence. They raised and paid, for the purposes above stated, over thirty-two thousand dollars, and are now in arrears about fourteen thousand dollars.

For that, they feel justified in calling upon the Grand and Subordinate Lodges of the Fraternity, to aid in relieving them. No record has been kept by which it can be known what exact amount any one sufferer received, belonging to any particular Lodge, of all that have been provided for. But this is certain; no sick, destitute, and suffering Brother has been permitted to suffer or die in their midst, uncared for. The noble generosity and disinterestedness with which a few Masons in one of our new cities, have contributed so largely to the wants of the Brethren coming in upon them from all parts of the civilized world, has afforded a brilliant illustration to the world of the excellence and strength of our principles, and has been most effective in commending our Order to the respect of those who are not of us. Inasmuch as the effort has produced a common good, and its benefits have reached members of such a great number of Lodges, it seems but right that the existing pecuniary obligations should be discharged by a *common effort of Masons.*

"This circular is therefore designed to appeal to the several Subordinate Lodges, for a contribution from each, of from five to ten dollars, or more, as their circumstances shall warrant; to be forwarded through the Secretaries of their respective Grand Lodges, to be concentrated in the hands of the Grand Secretary of the Grand Lodge of New York, in N. Y. City, and by him transmitted to the Grand Secretary of the Grand Lodge of California, or through any more direct channel, as may be most convenient.

"BROTHERS, we do not think we ask too much, nor can we doubt you will give a prompt response to this appeal in behalf of these noble few, who have become embarrassed by their devotion to those who have acquired in your Lodges, the right to value upon their Brethren on these western shores.

Respectfully and Fraternally,

JOHN A. TUTT, J. D. STEVENSON,
L. STOWELL, P. A. BRINSMADE,
T. A. THOMAS, B. JENNINGS,
E. J. WILLIS,
Committee."

LITERARY NOTICES.

Second Lecture on Freemasonry, regarded in its Social influences, delivered in St. Paul's Lodge, No. 51, Birmingham. **By Bro. Dr. Henry Hopkins, W.M., Oct. 27. A.L. 5851. A.D. 1851. London. Spencer.**

Bro. Hopkins' second address is an appropriate sequel to his first Lecture, and is an eloquent and manly defence of the principles of the Order. If these addresses have the circulation they deserve, they cannot fail to raise a favourable opinion of Freemasonry, and to dispel the few prejudices which remain against it. The concluding paragraph so fully developes the object of the publication, that we do not hesitate to give it. It speaks for itself, and bears upon its face far higher encomiums than any observations of our own, can bestow upon it.

"And now, to bring my remarks to a close, which, though far from exhausting the subject, I fear have been sufficiently long to be wearisome; if I have at all succeeded in drawing a true picture of the social influences of Freemasonry, I trust that the result must be self-evident, that in all relations of life, it ought to exert a beneficial effect, that it contains within itself all the essentials to produce such an end; and that its obligations are admirably, and, indeed, wonderfully calculated, as must all Institutions be which can boast of Divine origin or sanction, to contribute to the general good of society; to promote domestic and social happiness; and to prepare such as enter it in a true spirit, and conscientiously endeavour to carry out its principles, for the approbation of that Great Being, who alone can know the thoughts of the heart, and the secret springs of action, and who will reward or punish, according as we have obeyed or disregarded his Divine commands."

The Pursuivant at Arms. **By J. R. Planché. London. Wright.**

This is not only an amusing, but a highly instructive book, for it not only abounds with clever writing for which all Mr. Planché's literary productions are justly celebrated, but it enters into the mysteries of Heraldry in a manner, which shews him to be equally a proficient on this subject, as in those matchless comedies, which are the perfection of the modern comic drama. Mr. Planché, in this book, wisely breaks through all the constraints with which pedantry has trammelled the subject of Heraldry; he looks at its details in a common sense and practical view, and though his ideas may shock the nerves of some of those old fashioned individuals, who never "travel out of the record," in which they were indoctrinated in early life, even these will acknowledge that the cleverness, with which Mr. Planché has discussed the questions of *their* science, is bold, original, and convincing. We should have been glad, had Mr. Planché discussed the connection between Heraldry and Freemasonry; but he has, perhaps, postponed the consideration of their relationship for a second edition, to which his book will, we feel sure, inevitably and very speedily run.

The House on the Rock. **By the authoress of "Old Jolliffe," &c. London. Wright.**

The authoress of this charming little tale has exceeded all her former efforts, and grasped another laurel, of which neither time, nor envy can deprive her. It is very long since we perused a work of warmer sympathies, of brighter intelligence, or happier design. The good, which such a book is calculated to produce, cannot be estimated; but wherever it circulates, it will lay a foundation, which will secure for the authoress a popularity as firmly fixed as any house that has been based upon a rock.

Rural Records; or Glympses of Village Life. By Bro. James Smith. 2nd Edition. Longman & Co.

This volume contains no less than nineteen very lively and entertaining sketches of Rural Life. Each tale commences with a vivid description of local scenery, the actors are then gracefully introduced, and each little drama is succeeded by another equally interesting. Every tale has it moral, and appealing to the best feelings of our nature, is calculated to "mend the heart." The work has our most cordial approbation, it is beautifully printed, and well worthy of a place in the library or on the drawing-room table.

Oracles of British Poets, a Drawing-room Table Book, and Pleasant Companion for a Round Party. By Bro. James Smith. Henry Washbourne, New Bridge-street.

This is another pretty little addition to Christmas Literature. The game, if it may be so called, consists of thirteen very important questions; to each of which are fifty answers, all composed of questions from the works of nearly one hundred and fifty authors. The arrangement of the game is at once simple and instructive. A questioner having been selected, he calls upon each individual of the party to choose a number under the question proposed, and reads each answer aloud as the number is mentioned. If the party agree to the arrangement, the name of the *author* of the oracle is demanded, and a forfeit paid in case of ignorance, or a premium given for a correct answer. We can confidently recommend the Oracle as an instructive and amusing companion, introducing as it does the maxims and opinions of the best authors and philosophers, and rendering the mind familiar with the works of the greatest men.

Longfellows Voices of the Night. Illustrated by Mrs. Lees. Dickinson, Brothers, 114, New Bond Street.

We take it to be a healthful and cheering sign of the artistic tendencies of the age, when we find leisured ladies exercising their graceful and delicate pencils in illustrating the kindred grace and delicacy of the poet's fancies. That a certain refinement and elevation of taste is native to the gentlewomen of England, we should be the first to admit, but its manifestations are confined, for the most part, within the narrow circle of home, or friends, or kindred. Its scope is limited, its flight restrained within a very narrow range, and by consequence its influences are trifling and transitory. Its exercise is visible in some of the minor decorations of the mansion, in the lady's equipage, and in the selection and arrangement of her jewellery and costume. We gather something of her musical tastes from her conversational criticisms on the last new opera, of her literary productions from her partiality for certain writings or writers, and of her artistic bias from the pencillings on the margin of the Academy Catalogue, or the prints which lie scattered about at her *conversazione.* But having said this, we have said all. Not so, however, with the lady whose contribution to the illustrated literature of the day, is now lying before us. Not so with the Marchioness of Waterford, and other ladies of high artistic talent, whose published works have assisted to deepen and extend the love of art in the minds of the general public.

The illustrations to the *Voices of the Night*, are six in number, all characterized by a subtle appreciation of the spiritual teachings of the poet, and embodying, so far as the vague and intangible imagery of the mystic, can be embodied, the essence and purport of the poets verse. In the first, the starry night is typefied by a beautiful group of volant figures, with drooping eyes and flowing drapery and wings, whose very motion must have a hushing influence, and diffuse a lulling sound. In the second, the dreamer is seated in the solemn wood, by the margin of the lapsing stream, while—

> "Solemn and silent every where,
> Nature with folded hands seemed there
> Kneeling at her evening prayer."

We next stand within the chamber of Death, and by the rigid outline of the coverlid, discern that the awful change has passed over *that* which lies beneath. Apart sits an orphan boy in the hopelessness of despair, deaf to the consolations which are forced into his unregarding ear. Near him kneels a maiden in all the earnest trustfulness of prayer, while the benign and pitying aspect of her guardian angel falls tenderly upon her. In the following illustration, the history of another bereavement is told, and there is a fine sense of mystery and power displayed in the shrouded figure gathering to itself its childish victim, while on the opposite side, in the infant borne heavenward, we have the lovely expression of a compensating hope.

The fifth illustration we regard as the most expressive of the whole. The old man seated in the solitude of his chamber, with a world of grief upon his worn and haggard features, looks listlessly towards the vacant chair beside him, into which floats the visionary form of the bride of his youth, in all her undimmed and early beauty:—

> "And she sits and gazes at him
> With those deep and tender eyes,
> Like the stars so still and samelike,
> Looking downward from the skies."

The last design is suggested by that noble poem, "The Beleaugered City," and is a clever and spirited illustration of the sentiment intended to be conveyed by the verse:—

> "And when the solemn and deep church bell
> Entreats the soul to pray,
> The midnight phantoms feel the spell,
> The shadows sweep away."

We have faintly indicated, rather than distinctly explained the nature and character of these illustrations, and purpose on a future occasion to solicit the reader's attention toMrs. Lees' designs for Tennyson's "Princess," which take a higher flight, and evince greater artistic powers than those put forth in the *Voice of the Night*. We hope we have said enough for the present, to induce those who enrich their drawing-room tables with Christmas books of permanent value, to add to their collection, Mrs. Lees' Illustrations of *Voices of the Night*.

The Castles, Palaces, and Prisons of Mary, Queen of Scots. ByBro. Mackie.

We are glad to see that this richly illustrated volume, since our last notice of it, has reached another edition, and that the patronage of royalty has been followed up by the extensive patronage of the public. At a season like the present, when so many works of ephemeral interest find their way into circulation, we are only discharging a duty to recommend a handsome volume, like the present, devoted to a subject of deep and permanent interest, to the notice of those who adopt the laudable and time-honoured custom of offering gift books as a memorial of the season to their friends and relatives.

The Great Northern Railway Itinerary from London to York. By Bro. Charles Mackie. Author of the "Castles, Palaces and Prisons of Mary of Scotland," &c. London. W. H. Smith and Son, (illustrated with an Engraving of the New King's Cross Terminus).

This volume is likely to make a figure in Railway Literature, and must prove a source of deep interest to the traveller. It contains historical and descriptive accounts of the Provincial Antiquities, Cathedrals, Churches, Palaces, Castles and Mansions—also the Towns, Townships, and Hamlets on the route. We confidently recommend Bro. Mackie's work as one of deep interest and research. It is the best and most amusing travelling companion we have yet seen.

ANSWERS TO CORRESPONDENTS.

We have received several letters complaining that "Communications" sent to us, and intended for the September Number of the F. M. Q. M. & R., were not inserted; and, in some cases, the reason is somewhat petulantly asked, why our Correspondents have been neglected; and the hint has been thrown out, especially in one case, that we cannot expect co-operation, unless we pay greater attention to their wishes. Our reply to such letters shall be to the point and final. If our Correspondents—most of whom reside in the Provinces—judge of our occupations by their own, they can have no idea of our labours, or how much time is consumed in their performance, or how widely different they are from their own. The cases between a country Correspondent and a metropolitan editor can never, by any stretch of ingenuity, become parallel. But, we take leave further to say, that if our Correspondents will not attend to our urgently repeated request, that they will furnish us with their contributions *at least three weeks before the day of publication*, they have themselves only to blame for the exclusion of their favours. We must, therefore, once for all, beg to assure them, that if they will persist in deferring the transmission of their MS. till within a few hours of the day of publication, they must not be disappointed, or feel themselves aggrieved, if they do not see them in type.

B. C.—The sum voted by Grand Chapter to the fund for the benefit of the widow and children of the late E. Comp. and Bro. Pryer, was but 10*l.* The cause of the smallness of the amount arises from no disinclination on the part of E. Comps. to assist this truly deserving case, but simply because there is no available source connected with the G. C. for purposes of benevolence. Even the sum voted will have to be taken from the "capital." The contributions of Chapters, Lodges, and Brethren, are most earnestly requested in this distressing case.

Inquirer.—R. A.—The Brother is correctly informed.

Grand Lodge for Dec.—Bro. P. W.—The M. W. the G. M. was on this occasion nominated by Bro. Hodgkinson, P. M. of the Grand Steward's and other Lodges; the nomination was seconded by Bro. John Savage.

America.—Grand Lodge of New York.—Z.—During the pending mediation between the M. W. the G. M. the Earl of Zetland, and the Masonic authorities on the other side of the Atlantic, it would be indelicate to give insertion to the strictures of Z.

Stepney.—Masonicus.—We should have supposed that no Brother, residing in this locality, could have been ignorant of the existence of "the Yarborough Lodge." The slightest inquiry would surely have afforded the required information, and prevented the ill-timed censure, that Masonry at the east of London is unknown.

London Tavern.—X. Y. Z.—An annual audit is imperative. The law is specific and positive on this point.

Devonshire.—O. P. Q.—The decision of Grand Lodge was clearly right. If Lodges have been in the habit of preventing young members under the F. C. degree from voting, they have, in every instance where it has occurred, violated the law. We believe the case is not singular. Let it be amended!

Neptune Lodge, No. 22.—We regret not to be able to give a longer report of the interesting meeting of this Lodge, which will be found under the head of "Metropolitan" Intelligence. The speeches of the W. M. Bro. Feast, were exceedingly eloquent, were conceived in the best taste, and delivered in the happiest manner.

Colonies.—Bell.—We plead guilty to the charge; but what can we do? We had, both in September and in the present month, prepared a considerable amount of matter for Press; but the acccumulation of later news, sent us at the eleventh hour, completely swamped the Colonies. We hope next year to make arrangements to prevent a similar unfortunate occurrence.

West Yorkshire.—We are under the greatest obligation to the worthy Brother who supplies us with information of Prov. G. L. proceedings in this locality; but most especially are we indebted to the V. W. the Dep. Prov. G. M. for his repeated mention of the F. Q. M. and R., and the recommendation he invariably gives for its more extensive circulation. We tender our best thanks for this kindness, and hope to continue—as we shall strive to do—to deserve such marks of Fraternal consideration.

GIRLS' SCHOOL.—Δ.—We have received no *official* denial to the remarks in the last number upon the laying of the first stone of the new School House. By report we have heard much; but we do not believe that Brethren can so far have forgotten the principles of the Order, to have said of our leading article, or of ourselves, one half of what has been hinted to us. With reference to such rumours, we can only answer, that we are open to conviction and contradiction, and are also ready to make the *amende honorable*, IF it be proven that we have "extenuated, or set down aught in malice."

BOARD OF GENERAL PURPOSES.—W. M. of ——— LODGE, No. ———.—We know nothing of the monthly proceedings, beyond what is reported thereon at "the Quarterly Communications" of Grand Lodge.

S. G. D.—There is no truth in the rumour. An opposition has often been threatened, but it has always come to nothing. The old motto, "*in vino veritas*," has been falsified in this case. "*The wish was father to the thought!*"

MAKING, PASSING, AND RAISING—SCOTICUS.—No dispensation can be granted in England for such a perversion of Masonic principles, as to give the Three Degrees in one day. An interval of a month between each *must* take place. The G. M. himself has no power—and, happy are we to add—no wish, to infringe this wholesome law.

FREEMASONS' TAVERN.—We are happy to announce that the most satisfactory arrangements have been made for the conduct of the business of this house, under the superintendance of Bros. Watson, Coggan, and Bankes. Bro. Watson has been for many years the respected House Steward of the Athenæum Club, and Bros. Coggan and Bankes have been too long connected with the house, and are too universally respected amongst the Fraternity, to need any encomiums from ourselves. The adjoining hotel has not come under the new arrangement, and probably will not, at present, do so.

YARBOROUGH LODGE, No. 812.—J. H. W.—We are glad to have the opportunity of correcting an error, into which we have inadvertently fallen. In the last Number of the F. Q. M. & R., Bro. Cornwall is reported as having been Steward from this Lodge at the Girls' Festival. Instead of Bro. Cornwall, it should have been Bro. George Biggs. We beg to offer our apologies for the error.

TRURO—F. P.—The intimation of the change of Lodges should, in all cases, be sent to Bro. White, G. S., and *not* to any other officer.

BENGAL.—CALCUTTA.—J. J. L. H,—Thanks for the Printed Reports, and the promise of their regular transmission. May we ask, in future, for a condensed narrative of the proceedings, in MS, which will *much* facilitate our arrangements, and insure a notice? We have merely been able to refer to the proceedings on this occasion. We shall feel obliged by the extension of the F. Q. M. & R. in the province of Bengal, and are flattered by the good opinion expressed in J. J. L. H.'s Fraternal communication.

DOMINICA.—W. W. S.—We have again gladly availed ourselves of the paper, and shall be most thankful for the promised continuation. The subject is most interesting, and we hope it may furnish materials for several articles.

FREEMASONS' LEXICON.—We are informed that Bro. Spencer is about to publish an edition of Gadicke's German Lexicon, with large additions and improvements, comprising explanations of many hundreds of words not found in any existing Lexicon, to adapt it to the requirements of English Masonry; and that the Rev. Dr. Oliver has kindly undertaken to see it through the Press.

Several communications are unavoidably deferred.

DOMINICA.—JOHN DREW.—At the very moment of going to Press we have received a letter which we suppose, by the post-mark, comes from this island; but it has neither date nor address. We cannot interfere in the matter beyond saying, that if another petition, regular and in order, be sent to our publisher, he will hand it to the responsible authority.

INDEX.

PAGE
Ancient Masonic Marks .. 317, 450
Asylum for Aged and Decayed Masons 278

Biographical Sketch, Concise ... 175
Biographical Tableau 324, 468

Charities 91, 218, 490
Correspondence :—
  Jehoshaphat 59
  Letter from Madras 200
  Letter from a Lodge at Flushing 53
  Masonry in Scotland, 45, 194, 329, 475

First Offence, the 13
Freemason's Widow, the 169
Freemasonry during the Great Exhibition 1
Freemasonry, Historical Notes on 184
Freemasonry, on the Institution of, 298
Funeral Ceremonies, Enquiry into, 177
Funeral Solemnities, Notes upon 32

General Court, Sub-Committee of the Girls' School, and New School House 269
Geometrical Mason Floor Cloth .. 44

Heraldry, Advantages resulting from study of 443

Libation of Masseo Orsini 322
Literary Notices 138, 265, 402, 542

Masonic Intelligence 85, 202, 341, 481
  Metropolitan .. 96, 229, 368, 491
  Provincial :—
    Bath 522
    Beccles 527
    Berwick-upon-Tweed 100
    Birmingham 246
    Bradford 349, 528
    Bristol 107
    Cambridge 100
    Cardiff 523
    Chelmsford 504

PAGE
    Cirencester 504
    Cornwall 375, 499
    Coventry 527
    Crewe 375
    Croydon 395
    Dewsbury 252
    Dorset 237
    Gateshead 101
    Gravesend 103
    Great Yarmouth 520
    Guernsey 238
    Henley-on-Thames 390
    Jersey 517
    Kettering 105
    Leeds 252
    Leicester 239
    Liverpool 104, 238, 520
    Longton 523
    Lowestoft 525
    Manchester 103, 519
    Monmouth 243
    Norwich 105
    Oldham 104
    Oxford 106, 520
    Penrith 375
    Poole 503
    Portsea 101, 239
    Portsmouth 101, 399, 505
    Portsmouth and Portsea 390
    Redruth 237
    Romford 381
    Rugby 396
    Salisbury 246, 398
    Southwold 527
    Stourbridge 114
    Sunderland 504
    Swansea 391
    Taunton 112, 528
    Wakefield 253
    Walsall 245
    Weymouth 254, 376
    Whitley 114
    Worcester 112
    York 111, 528
  Scotland :—
    Aberdeen 254
    Edinburgh 117
    Glasgow 119, 257

PAGE

Scotland :—
- Grand Lodge 116, 533
- Master Masons' Clubs 115

Ireland :—
- Carlow 399
- Cork 122
- Derry 122, 399
- Limerick 259, 399
- North Munster 124
- Sligo 125, 536

Colonial :—
- Australasia 260
- Bahamas, &c. 263
- Canada 126, 263, 539
- New Brunswick 127, 401
- New South Wales 260
- New Zealand 128
- Nova Scotia 127
- South Australia 127, 410
- Toronto 263

East Indies :
- Bengal 539
- Madras 128, 401
- Singapore 129

West Indies :—
- Bermuda 130
- Grenada 132
- Jamaica 133
- St. Christopher's 134
- Trinidad 134, 263

America 135, 264, 540
France 400, 538
Masonic Munificence 520
Masonic Processions 39
Masonic Retrospect 407
Masonic Sketches 165
Marshal Soult 183

Notices to Correspondents, 139, 269, 405, 545

Obituary :—
- Bradshaw, A. H. 480
- Burnaby, Rev. T. 479
- Cooke, Sir W. B. 480
- Crucefix, Dr. R. T. 63
- Crucefix, R. R. 479
- Dickson, Samuel 83
- Dix, R. 479
- Douglas, J. 480
- Fish, T. M. 80
- Giles, Robert 81
- Gregory, J. 480
- Harvey, Rev. J. 201
- Hitchins, George 340
- Holt, T. L. 340
- Inglis, Dr. James 83
- Leach, T. 479
- Loraine, Sir W. Bart. 81
- Meredith, Rev. C. J. 337
- Milford, H. C. 81
- Ogle, Rev. R. J. 337
- Patterson, A. A. W. 479
- Percival, R. 480
- Pryer, Thomas 79
- Radley, G. 201
- Rispin, Lawrence 81
- Saville, Hon. F. 201
- Sutcliffe, John 337
- Thomson, Peter 73
- Tombs, John 83
- Waller, G. 201
- Wholly, Capt. 337
- Wilson, John 82
- Wright, Dr. T. 83

Persecution of Freemasonry 141
Poetry :
- An Arctic Serenade 467
- Love's Triumph 12
- On the Rhine 43

Pretended Masonic Revelations 459

Quarterly Communication, 85, 208, 341, 482
- Supreme Grand Chapter, 85, 202, 341, 481
- Grand Conclave 212
- Especial Grand Lodge 349
- The Thirty-third Degree 88, 214, 487

Re-election of Grand Master 86
Revelations of a Square, 150, 284, 415

Scotch Masonry, Condition of 37
Silence 311
St. George's Hall, Bradford, Laying the Foundation of 349
Stradbury Testimonial 112

Tabernacle and Temple, on the 25
"Thinking" and "Working" Freemasons 37
The Dwarfs' Tailor, by Appointment 429

Wyld's Great Globe 267